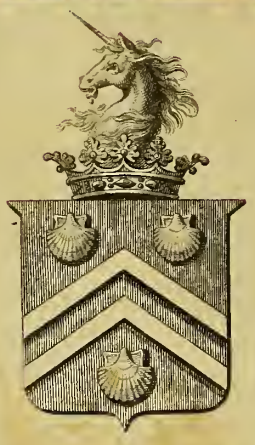


HENRY PERKINS.

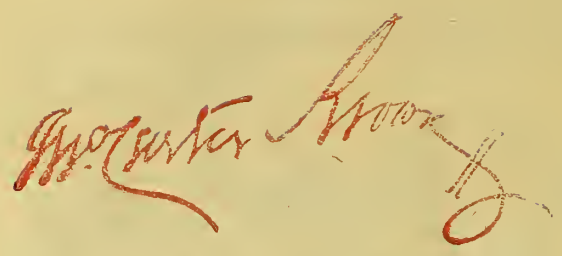
John Carter Brown.

Stultifera Nauis,

qua omnium mortalium narratur ſtultitia, admodum vtilis & neceſſaria ab omnibus ad ſuam ſalutem perlegenda, è Latino ſermone in noſtrum vulgarem verſa, & iam diligenter impreſſa. An. Do. 1570.

The Ship of Fooles, wherin is ſhewed the folly of all States, with diuers other workes adioyned vnto the ſame, very profitable and fruitfull for all men.

Tranſlated out of Latin into Engliſhe by Alexander Barclay Prieſt.



Venerandiſsimo in Chriſto Patri ac Do-

mino, domino Thomæ Corniſsh, Tenenenſis pontifici, ac dioceſis Badonenſis Suffraganio vigilantiſſimo, ſuæ paternitatis, capellanus humilimus Alexander Barclay, ſuiipſius recommendationem cum omni ſummiſſione & reuerentia.

Ametſi crebris negotijs, varioq́ impedimentorum genere fatigatus paulò diutiùs quàm volueram a ſtudio reuulſus eram: Attamen obſeruandiſsime præſul, Stultiferam claſſem (vt ſum tuæ paternati pollicitus) iam tandem abſolui, & impreſſam ad te deſtinaui. Neq́ tamen certum laborem pro incerto premio (humano ſ.) meis impoſuiſſem numeris, niſi Seruianũ illud dictum (longe anteaquam inceperam) admonuiſſet. Satius eſſe non incipere, quàm inceptum minus perfectum relinquere. Completo tamen opere, nec quemquam magis dignum quàm tua ſit paternitas exiſtimaui cui id dedicarem: tum quia ſaluberima tua prudẽtia, morum grauitas, vitæ ſanctitas, doctrinæq́ aſsiduitas, errantes fatuos mundanis ab illecebris ad virtutis tramites (difficiles licet) poſsint reducere: tum vero, quia ſacros ad ordines per te ſublimatus & promotus, multisq́ alijs tuis beneficijs ditatus, non potui tibi meum obſequium non coartare. Opus igitur tuæ paternitati dedicaui, meorum primitias laborum qui in lucem eruperunt. Atq́ vt tua conſuluerit paternitas, autoris carmina cum meis vulgaribus rithmicis vnâ alternatim coniunxi, & quantum a vero carminũ ſenſu errauerim, tuæ autoritatis iudicium erit. Fateor equidem multo plura adieciſſe quã ademiſſe, partim ad vitia quæ hac noſtra in Regione abundantiùs pullulant mordaciùs carpenda, partimq́ ob Rithmi difficultatem. Adieci etiam quaſdam Bibliæ, aliorumq́ authorum concordantias in margine notatas quo ſingula magis lectoribus illuceſcant: Simul ad inuidorum canenos latratus pacandos, & rabida ora obſtruenda, qui vbi quid facinorum, quo ipſi ſcatent, reprehenſum audierint, continuó patulo gutture liuida euomunt dicta, ſcripta dilacerant, digna ſcombris ac thus carmina recenſent: ſed hi ſi pregnant maledicere, vt ſtultiuagi comites claſſem inſiliant. At tu venerãde Præſul, diſcipuli tui exiguum munuſculum hilari fronte accipitõ, Claſſemq́ noſtram (ſi quid vagum, ſi quid erronium, ſi quid deniq́ ſuperfluum emineat, optimam in partem interpretando) ab inuidorum faucibus, tuæ autoritatis clipeo tuearis. Vale.

Narragonia latine facta a Iacobo Locher Philomuſo Suæuo, eiuſdem Epigramma *ad Lectorem*

CArmina ſint quamuis triuiali ſculpta moneta,
Plaude tamen teneris lector amice modis.
Cultius eloquium nobis ſupereſſe putabis,
Si canimus tragico ſcripta canora pede.
Sponte quidem tenui fatuos deprompſimus orſu,
Stultiuagisq; viris tranſtra locata patent.
Nauibus ergo vagis, ventosq;, aurasq; fauentes,
Et ſalubres portus, & loca tuta precor.
Cogantur fatui tumido ſubſidere ponto
Ne modò, da tutam Iupiter alme viam.
Si foret inter nos æras Saturnia, pacis
Sancta fides vitæ conſpicuumq; decus:
Non iam tot fatuos puppis cumulaſſet inertes,
Æquora qui ſulcant vælaq; picta trahunt.

Epiſtola Iacobi Locher Philomuſi ad eruditiſsimum virum Sebeſtianum Brant Iuriſconſultum & *Poetam argutiſsimum, præceptorem ſuum* dilectiſſimum.

SI fas eſſet (præceptor iucundiſſime) exotici ac barbari ſermonis quiddam tuis mundiſſimis auribus inculcare. In preſenti proludio rudis loquutor audaxq; iuuentus manibus tuis dedicarem, quòd mihi labor ingenuus, ſedentariæq; noctes ac frequens lucubratio peperére. Sed quia te humanitatis ſplendore conſpicuum cenſorem video, abſq; ruboris macula: ad te ſcribendum pueriles excitaui manus. Nec enim es de numero eorum Criticorum, qui cùm & ipſi nihil ſapiant, ingenij tamen aſperitudinem in alios vertunt, nec modò alio deſignatus vultu, alio vocis ſono, alio quoq; inceſſu. Nec iactantia obſolentiore, nec ſuperbia arrogantiore, nec capillatior (vti maliuoli ſolent) meam in te iuuenilem obſeruantiam manucapis. Nemini dulciter me puerum ſtipendijs fœlicis achademiæ ſub te præceptore meruiſſe. O dulces confabulationes quas ſermone tuo ſuauiſſimo conditas, publico in auditorio te profitente accepimus, auribus inquam tenellis & adhuc propter pubertatis mollitudinem ſtrepentibus, ſalutares ac beniuolas ſolitæ tuæ facundiæ diſciplinas exhibuiſti. Quotiens enim in frequenti gymnaſio, certamina poetarum, grandiſonamq; veterum Chelyn inflammaſti? lepidoq; ſuſurro cantilenas orphicas

orphicas, delphicasq; permulsisti? quotiens ob phœbi tui dexteritatem laureamq; coronabilem me ad Aganippidos vereta scaturientesq; Castalij riuulos concitasti? Quemadmodum, atticæ iucunditatis princeps Demosthenes, Platonisq; nostri tenellus auditor, oratione quàm Callistratus orator concitatissimus, pro Oropo acturus ad eloquentiæ studium commotus extitit. Ita tu charissime præceptor animum meum primitùs ad fœliciores studiorum secessus, antraq; iucundiora tua affabilitate ac vrbanitate induxisti. Gratias igitur, non quas volumus, sed quas nostri pectoris exiguitas valet, referre non dedignemur. Nam si gratiarum actiones in hoc epistolio pro infusa eloquentia, proq; musarum inspiramine iam tibi persoluere conarer, Nilotici calami argutia, Ægyptiæq; papyri crassitudo nostris sudoribus vix satis facerent. Nostræ itaq; ruditatis exercitamenta hilari fronte, iucundissimoq; mentis examine trutinabis. Laudabis discipuli tui audaciam, qui sui præceptoris saluberrima rhythmata, latiali (quamuis dura ac balbutienti) lingua, è Theutonico vertit eloquio. Nec id pudoris loco habendum duco, cùm & Franciſci Petrarchæ philosophi Stoici, ac Meonij vatis sectatores celeberrimi causationes vulgares, vernaculaq; dictamina, Philippus Beroaldus Bononiensis æquè præceptor meus, omnisq; vetustatis candidissimus inquisitor (cui etiam iamdudum primas partes in omni dicendi genere, Italia, Felsinaq; viritim tribuit) in latinum sermonem vertere non est dedignatus, quin & Boccacij interpres esse non erubuit. Maximi igitur, spectatissimiq; honoris, præmijq; loco duximus, quòd me sermonis tui vernaculi (quo egregiè polles) interpretem esse voluisti. Illud nempe inter non aspernanda humanitatis genera locari solet, cùm a præceptore discipulus ad honores egregios eleuatur. Tanti igitur te iure facio, quanti Isocrates Platoq; Socratem sanctissimum fecere. Nec cædo ea in re Theophrasto, qui Aristotilem peripateticorum fundatorem maximum maximi fecit. Ecquid priscos cito? cum satis superq; mea in te obseruabilis piaq; veneratio longè latèq; per fines Germaniæ, eruditissimasq; latij scholas (me præcone) intonuit. Testis est mihi Hubertinus Clericus Crestentinas, marchionis Montisferrati, & Pedemontani poeta stipendarius, apud quem Cassalæ tuam egregiam virtutem exposui. Interrogabat enim vir iste apprimè doctus, oratorq; tersissimus, annè etiam Germaniæ fines eloquentiæ ac argutioris musæ dogmata passim seminarent? te aiebam amicum qui stilo Nasum apud nostrates faceres: Itaq; in verba fidentior factus, te adhortari non desinam, vt in his nostris lucubrationibus fauorabiles assensus, curamq; presentem adhibeas. Non enim dubito, quin crassis quidam auribus, corde obstinato, impexis supercilijs, sciſſili palliastro, sutuliq; centuculo amicti, manus sanguinarias temerè nobis impingant: horum glutinosarum faucium latratus, larualesq; ac tortuosas exclamationes, celeusmaq; nauticum, cauillum exoticum, selleulariasq; castigationes (te duce, te præside, te quoq; tutore) facilè superabimus. Est etiam nobis altior cothurnus, sunt nobis syrmata longiora, dexter quoq; Apollo cum iucunda camœnarum chorea, nondum ædes ac nostra diuersoria deseruit, casta siquidem manu palladis

Demoste.
Caliſtratus
Petrarchæ
P. Beroal.
Socrates.
Theophraſtus.
Ariſtotiles.
Hubertinus.

artes, sacramq; Mathæseos aram, thure vapido, frequentiq; libo veneramur. Igitur (dulcissime fautor) ventis impera, & nauiculis nostris, ac phaselis, salubres auras precare. Vale. Datum Friburgi. Kalend. Februariis. Anno Domini. 1497.

Carmen eiusdem ad Seb. Brant.

Carmen ad Seb. Brant.

SI mihi nunc pæan sacros concæderet arcus,
Verteret in nitidos & mea verba pedes:
Et daret arguti cultissima plectra leporis,
Ad te migraret (hoc duce) culta lyra.
Nil rude, nil tepidum, venerando nomine dignum
Esse tuo poterit, tu quia dulcè canis.
Siue voles numeris facundos nectere sensus,
Seu fidibus liricis optimus arte vales.
Expertes numeris, seu malis condere voces,
Audes magnifico cum Cicerone loqui.
Iam modò plaude tuis (fœlix Germania) nymphis,
Quas fontes Rheni, Danubijq; fouent.
Non sumus auersi à Musis, & Appolline dextro,
Tangere iam didicit Theutona terra lyram.

Quare Germani tardiùs ad musarum venerint commercium.

Musica nostrates (phœbo duce) venit ad oras,
Scimus & argutos voce sonare modos.
A regione procul nostra Permessidos vnda
Sacra scatet, nec nos Aona prata rigant:
Græcia clara suos potuit lustrare poetas,
Hæc quia vicino flumine pasta fuit.
Ad latiosq; lares facilis penetrauit Apollo,
Attulit & secum plectra canora lyræ.
Nos tamen horrendis cœlum produxit in oris,
In quibus ingenij est non benè cultus ager.
Sarmaticè loquimur, ructamus verba labello,
Crassiloquas voces patria nostra tulit.

Titio, qui & Brant.

Sed postquam Titio sacras euoluere musas
Incœpit, lepidos atq; docere modos:
Manauit studiosa cohors, quæ pectine molli
Ludit, & astringit verba soluta pede.
Vtile nam docto multis pallescere ludo,
Hoc nihil egregius maximus orbis habet.
Virtus & ratio studiorum, præmia laudum
Parturit, & tituli stemmata clara parat.
Vatibus & dantur meriti fomenta laboris,
Et retinet laudes diua Thalia suas.
Plaude senex, nostro viridis quoq; plaude iuuenta
Ductori, vester hoc duce crescit honor.

Pandere

Pandere ſcit numeris diui ſacraria Phœbi,
Nil latet Aoniis fontibus huncce virum.
Oſcula ſæpè damus teneris iucunda labellis
Verſibus ægregiis (dulcis amice) tuis.
O vtinam tecum poſſem tractare loquelas
Aſſiduas, nitidos & ſociare pedes.
Quicquid enim ſacris Phœbi de fontibus hauris,
Candidulus numeris nectis & eloquio.
In lyricis modulis blandiſſima carmina dictas,
Structilis, argutus, candidus atq; teres.
Non elegis minor es, te Choi ſacra philetæ
Accipiunt comitem, te ſociumq; vocant.
Sed quia non opus eſt clarum laudare poetam,
Iam facit emeritam pagina ſcripta fidem.

Saphicon eiuſdem Philomuſi, excuſantis ingenij ſui paruitatem.

Excuſatio auctoris.

GRandibus poſſunt numeris conare,
Quos facit Pæan celebres Poetas,
Quos & aſpirant teneræ camœnæ
Numine ſacro.
Mentis hi craſſæ tenebris fugatis,
Rebus externis procul hinc abactis,
In poli tendunt ſuperos meatus
Pectore docto.
Flatibus ſacris agitantur vſq;
Candidi vates, monumenta condunt,
In quibus fulgent animi furentis
Delphica ſenſa.
Inclytus vates radios Eoi
Solis inquirit, refugasq; ſtellas
Mente rimatur, numerisq; condit
Sydera cœli.
Sæpè ventorum rabiem ſonorum
Verſibus pingit, boreæq; flatus,
Frigida & ſemptem numeris reuoluit
Plauſtra Trionis.
Candidus vates rutilo ſub ortu
Colligit verſus, quia magna quærit
Facta, ſcit cauſas varias latentis
Reddere mundi.
Inclitus vates celebres camœnas
Turribus regum venerandus affert,
Resq; deſcribit populi potentis
Carmine magno.

Candidus

Candidus vates lituo canoro,
Bellicos fortis recinit labores,
Et tuba Martis recitat furorem,&
Prælia cantat.
Inclytus vates trahit ad cothurnum
Mentis ardores,nitidumq; syrma
Induit,lapsus recolit potentum,&
Ardua fata.
Fœtibus tantis mihi non repleuit
Sic sinum Phœbus,rigido sub antro
Incubat noster labor,& minutos
Concipit orsus.
Igneis non sum facibus perustus,
Quas sacer Phœbi chorus,& diserta
Turba Musarum,lepidis abundè
Mentibus infert.
Ergo supremam veniam precamur,
Nostra quòd riuo sterili camœna
Fluxit,& sacras violauit vndas
Carmine rauco.
Alter in cæcis cumulet latebris
Fabulas,tristes canat & labores
Martiæ pugnæ,referat ferocem
Militiamq;.
Me iuuet versus humili boatu
Condere,& mentem cythara minori
Ritè solari,pariter iocoso
Soluere neruo.
Gratiam(credo)dabitis tenellis
Musulis,pigro genitis sub axe,
Sufficit,nostro siquidem magistro
(Crede)placebunt.

Ad Iohannem Bergmannum de Olpe,Iacobi Locher Decatasticon.

Ad Io.Berg. de Olpe.

TEmpore fœlici currunt præsentia cursu,
In quibus Aonias euehis Olpe deas.
Nostrates claros solus facis esse poetas,
Scripta palatino das quoq; nostra Ioui.
Te duce,multisonus Brant claro nomine fulget,
Edidit & longæ posteritatis opus.
Gloria magna tuis manibus debetur,& vsq;
Digna est Thespadum te celebrare choros.
Imprimis argutis dictata recentia signis,
Roma pares nostris non habet ipsa notas. Vale.

Ad

Ad Iacobum Philomusum subeundæ profectionis Narragonicæ, è barbaria in latiale solum: Exhortatio Sebastiani Brant.

Exhortatio Seb. Brant.

NVper ego stultos vulgari carmine scripsi,
Est satis hic noster notus vbiq; labor.
Narragonum quando nobis fabricata carina est,
Theutonico qualem struximus eloquio.
Quam deinde vt volui contexere, fortè latino
Scommate pro doctis, principiumq; dedi:
Occurrére mihi tam crebra negotia passim,
Quæ versu exorsum detinuére pedem:
Quò fit vt inceptum tam dignum opus ipse reliqui,
Et fregi calamum quem semel apposui,
Atq; ita destitui mediis Palynurus in vndis
Stultiferam nauem, remiuagamq; ratem.
In re proinde tibi nostra, præq; amnibus vni
Tradimus omnimodas chare Iacobe vices.
Otius attollas malos, classemq; relaxa,
Antemnasq; suo flamine ventus agat.
Tuq; gubernaculo subeas, clauumq; retorquens,
Fac fatuos quosuis per sua transtra loces:
Flecte viam velis, remosq; impelle, rudentes
Excute, quo cursu concita nauis eat.
Incautos fuge sed scopulos, penitùsq; latentes,
Scyllam, atq; aduersi monstra caueto mali.
Anchora cùm sit opus prora iactetur ab alta,
Ne tibi collidant ventus & vnda ratem.
Vortice præcipitem, caue sis, nè te impetus vllus,
Siuè procella vorax obruat: inde vale.

Prologus Iacobi Locher Philomusi in Narragoniam incipit.

CVm mecum diù, multumq; cogitassem (Lectores fauentissimi) de rerũ humanarũ cursu confusissimo, comperi me herculè, ex meditatione mea vigilanti, quamplurimos errorũ gradus, quibus humanum genus in præcipitiũ labitur. Ad sanandas igitur mortaliũ ægritudines, perturbationesq; intollerabiles, pleriq; sapientes, ac literati homines fructuosissima dogmata scripsére, quæ vulnera mentis laceratæ Æscu lapio meliùs sanarẽt. Quippe apud Græcos primitùs instituta fuére gym nasia, in quibus salubris ꝓfitebatur medicina, quæ perturbatis animis fomenta ac nutrimẽta iucundissima conferebat. Vnde & Socrates ille, maximus Sophiæ cultor, primus de moribus disputare cœpit. Cùm enim in rebus naturalibus, certum bonorum, ac summę fœlicitatis finẽ ponere nequiret,

Philosoph. Socratica.

nequiret, mentis suæ contemplationes sublimes, ad mortalium virtutum studia contulit: & tantum in Philosophia emacuit, vt ipse è cœlo Philosophiam euocasse diceretur. Is enim cùm penitùs mortales ipsos procliues ac pronos ad vitia conspiceret, hoc remedio confusis moribus occurrere cogitans, in publica Athenienſium palæstra, ea docuit præcepta, quæ summi boni fontes limpidos recludunt. Post fatum verò Socratis succeſſit diuinus ille Plato, qui bonam ætatis suæ partem in morali Sophia consumpsit: nec ab re, quonam enim studio meliùs aut sanctiùs humano succurrere potuisset generi? Scripsit saluberimas leges, ædificauit Rempublicam speciosissimam, constituit humanam societatem iucundissimam, imposuit frenum libidini, ignauiam mortalium ad virtutem excitauit. Tempestate quoq; Philosophorum ætas Poetarum fulgidissima interuenit, quæ ob dicendi fingendiq; iucunditatẽ, non mediocrem locum inter eruditos obtinebat. Quorum, quidam heroicum carmen (quo res diuinæ humanæq; decantari solent) cultissima scriptione celebrarunt. Quidam de agricultura, alij de planetis & cursu syderum, motuq; polorum: Nonnulli de amoris imperio, vt Elegiaci: Pleriq; de Regum ac Principum miserabili casu, vt Tragici: poemata elegantissima composuere. Reliqui Comædiam (quam Græci archæam vocârunt) cum magna dicendi libertate coluérunt: E quorum numero Aristophanes, Eupolis atq; Cratinus laudatissimi vates claruérunt. Cùm enim viderent iuuentutem Athenienſium, cœteraeq; Græciæ, omnibus libidinum generibus irretiri, occasionem notandi acceperunt, & plano quidem eloquio quorumcunq; sceleratorum hominum vitia ac peccata liberè mordebant. Ex hac veteri Comædia nostri Latini non ineligans scriptitandi genus formârunt, & primus Lucilius quidam Satyram Latinis dedit, in qua nominatim scelera Romanorum principum, ciuiumq; priuatorum canebat, salibis multis, iucundaq; dicacitate totam perfricabat vrbem. Non certè istac ratione ductus, vt fraudi lasciuiam & effrenatam quandam procacitatem exerceret: sed vt virtutum studia, doctrinasq; salubres excitaret, & vitia è medio fugaret. Igitur Satyra tota Latinorum est (vt inquit Fabius libro decimo Institutionum oratoriarum) pro Satyra quam nos habemus. Graij Archæam priscam Commædiam tractârunt. Post Lucilium eloquio rudem, vrbanitate tamen, ciuicaq; mordacitate non pœnitendum auctorem: Horatius Venusinus succeſſit, qui sermone tersior atq; emunctior, non paruam gloriam Satyra meruit. Persius vnicum librum reliquit, in quo nomen suum immortalitati commendauit. Postremus omnium princeps Iuuenalis, qui quod in singulis Satyricis vatibus enituit, id totum suo iucundissimo dulcissimoq; poemate complexus est. O mores, ò tempora, vt quid nostrates sapere nè incipiunt? cur vates non colunt? cur poetarum interpretes rapsodosq; non venerantur? An ignorant, quòd aut prodesse volunt, aut delectare Poetæ: aut simul & iucunda & idonia dicere vitæ? Edocent enim quæ mala, quæ bona sint, quid vitia, quo virtus, quo ferat error. Nam impios, superbos, auaros, luxurioſos, lasciuos, delicatos, iracundos, gulosos, edaces, inuidos, veneficos, fidefragos, temerarios, audaces, temulentos, indoctos & fatuos Poetæ lacerant. Econtrà, virtu-

Platonica disciplina.

Poetarum origo.

Heroici Poetæ.

Elegiaci.

Tragici.

Comici.

Lucilius.

Satyrici.

Horatius.

Persius.

Iuuenalis.

Iuuena. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia discursus, nostri est farrago libelli.

tis

tis candidissimos imitatores, laudibus magnis extollunt, & cuiq; suorum meritorum præmia ascribunt. Cùm verò nostra tempestate tam penè innumeri sint fatui & stulti homines, qui neglecto virtutis amore, ad tenebras, ac huius mundi illecebras tendant: operæpretium fuit, vt denuò vates aliquis eruditus & vafer resurgeret, qui manifestaria stultorum delicta, vitamq; spurcissimam taxaret. Hanc scribendi libertatem, præceptor noster iucundissimus (Sebastianus Brant, Iurium doctor, poetaq; haud ignobilis, ad communem mortalium salutem) lingua vernacula celebrauit: imitatus Dantem Florentinum, atq; Franciscum Petrarcham heroicos vates, qui hetrusca sua lingua, mirifica contexuêre poemata. Cùm verò Narragonia, seu nauis fatuorum (quam non inepte Satyram appellare possumus) omnibus perneccessaria sit, operæpretium esse duxi, vt eam in carmen verterem latinum, quò exteris quoq; nationibus (quibus nullum est linguæ nostræ commercium) prodesset. Sunt enim Galli, sunt Ausonij, sunt Iberi, sunt Pannonij, sunt deniq; Græci, qui id genus dictaminis non caperata fronte lectitent. At vos lectores date veniam Iacobo Philomuso, si quid ob ingenioli sui mediocritatem peccauerit. Est quippe præsens liber, cùm ad salubrem sapientiæ, commoditatisq; doctrinam, tùm ad dementiæ, stultitiæq; vanitatem expurgandam æditus. Intueatur ergo hunc, perlegatq; quisquis, veluti in speculo, conditionē, vitamq; suam nouisse, perspexisseq; laborat, quò fœliciùs trasigere valeat æuum.

Seb. Brant.

Dantes Florent.

Franciscus Petrar.

Narragonica Satyra.

The Prologe of Iames Locher.

After that I haue longe mused by my selfe of the soze confounded and vncertayne course of mans life, and things therto belonging, at the last I haue by my vigilant meditation founde and noted many degrees of errours, wherby mankinde wandzeth from the way of truth: I haue also noted that manye wise men and well lettred haue witten right fruitfull doctrines, whereby they haue healed these diseases and intollerable perturbations of the minde, and the ghostly woundes thereof, muche better then Esculapius, whiche was fyrste Inuentour of Phisike, and amonge the Gentiles woozshipped as a God. In the Countrey of Greece were studies firste founded and ozdeyned, in the which began and spzange wholsome medicine, which gaue vnto infect mindes fruitfull doctrine and nourishinge. Amonge whom Socrates that great beginner and honourer of wisedome began to dispute of the maners of men. But foz that he coulde not finde certayne ende of goodnes and hyest felicitie in naturall thinges, noz induce men to the same, he gaue the hye contemplations of his minde to morall vertues: and in so much passed he all other in Philosophy morall, that it was saide, that he called Philosophy downe from the Imperiall heauen. When this Socrates percepued the mindes of men to be pzone, and extremely inclined to viciousnes, he had gret affection to subdue suche maners: wherefoze in common places of the

Philosophia Socratica.

Seneca ad Lucillum.

Tullius in Tusculanis quæstionibus.

the Citie of Athens he instruct and informed the people in such doctrines as compasseth the clere and immaculate welles of the moste excellent and Soueraine God. After the decease of Socrates succeeded the godly Plato, who in morall Philosophy ouerpassed also a great part of his time. And certainely not without a cause was he called godly. For by what studye might he more holyly or better succour mankinde then by suche doctrines as he gaue. He wrote and ordeyned lawes more egall and iust, he edifyed vnto the Grekes a common wealth, stable, quiet, and commendable, and ordeyned the societie and companye of them moste iocunde and amiable, he prepared a bridle to refrayne the lust and sensualitie of the body. And finally he chaunged the ill ignorance, feblenes, and negligence of youth, vnto diligence, strength and vertue. In time also of these Philosophers sprange the florishinge age of Poetes, whiche amonge lettred men had not small rowme and place. And that for their eloquent Rhetorike, and also for their merye fictions and inuentions. Of the whiche Poets some wrote in moste ornate termes, in dities heroicall, wherein the noble actes and liues both of diuine and humane creatures are wont to be noted and written. Some wrote of tillinge of the grounde, some of the Planetes, of the courses of the starres, and of the mouing of the heauen and Firmament: some of the Empire, and shamefull subiection of disordred loue: and many other of the miserable ruine and fall of Kinges and princes for vice, as Tragedies. And some other wrote Comedyes with great libertie of speeche, whiche Comedies we call Interludes. Amonge whome, Aristophanes, Eupolis and Cratinus (moste laudable Poetes) passed all other. For when they sawe the youth of Athens, and of all the remnaunt of Grece inclined to all euils, they tooke occasion to note suche milliuing, and so in playne wordes they reproued without fauour the vices of the saide ill disposed people, of what condition or order they were. Of this auncient writing of Comedies our Latine Poetes deuised a maner of writinge not inelegant. And first Lucilius composed one Satyre, in the which he wrote by name the vices of certayne princes and citizens of Rome, and that with many bourds, so that with his mery speeche mixt with rebukes, he correct all them of the citie that disordredly liued. But this merye speeche vsed he not in his writing, to the intent to exercise wanton woordes or vnrefrayned lasciuitie, or to put his pleasure in suche dissolute language: but to the intent to quench vices, and to prouoke the commons to wisedome and vertue, and to be ashamed of their foly and excessiue liuing. Of him all the Latine Poetes haue taken example and beginning to write Satires, which the Grekes named Comedies: as Fabius specifyeth in his.x. booke of Institutions. After Lucilius succeeded Horatius, muche more eloquent in writing, whiche in the same deserued great laude: Persius also lefte to vs onely one booke by the

Platonica disciplina.

Poetarum origo.

Poetæ heroici

Elegiaci.
Tragici.
Comeci.

Lucilius Poeta primus latinorum.

Fabius Li.x. Institutionum
Horatius.
Persius.

the which he committed his name and laude to perpetuall memorye. The laste and prince of all was Iuuenall, which in his iocunde poemes comprehended all that was witten moste eloquent and pleasaunt of all the poetes of that sort afore his time. O noble men, and diligent heartes and mindes, O laudable maners and times, these worthy men exiled idlenes, wherby they haue obtayned not small worship and great commoditie, example and doctrine left to hs their posteriours: why began we not to vnderstande and perceyue? why worship not the people of our time these poetes? why do not they reuerence to the interpretours of them? do they not vnderstande that no poetes write, but eyther their minde is to do pleasour or els profite to the reader, or els they together will do both profite and pleasour? why are they despised of so many rude carters nowe a dayes, which vnderstande not them, and for lacke of them haue not Latin to vtter & expresse the will of their minde? See whether poetes are to be despised or not, they laude vertue and him that vseth it, rebuking vices with the vsers therof. They teache what is good, and what is euill, to what ende vice, and what end vertue bringeth vs. And do not poetes reuile and sharply bite in their poemes all suche as are vnmeke, proude, couetous, lecherous, wanton, delicious, wrathfull, gluttons, wasters, enuiours enchauntours, fayth breakers, rashe, vnaduised, malapert, drunken vntaught, fooles, and suche like? Should their writing that suche thinges displayse and reuile, be despised of many blinde Dotardes that nowe liue, whiche enuy that any man should haue or vnderstande the thing whiche they knowe not? The poetes also with great laudes commende and exalte the noble folowers of vertue, ascribing to euery man rewardes after his merites. And shortly to saye, the intention of all poetes hath euer bene to reproue vice, and to commende vertue. But since it is so, that nowe in our dayes are so many negligent and foolishe people, that they are almoste innumerable, which despising the loue of vertue folowe the blindnesse and vanitie of this worlde, it was expedient that of newe some lettered man, wise and subtill of witte, shoulde awake and touche the open vices of fooles that nowe liue, and blame their abhominable life.

Iuuenalis.

Horatius in arte poeti. Aut prodesse volũt aut delectari poetæ. &c.

Iuuenalis. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus nostri est farrago libelli.

This fourme and maner of writing and charge hath taken vpon him the righte excellent and worthye master Sebastian Brant Doctour of both the lawes, and noble Oratour and Poete, to the common wealth of all people in playne and common speche of Doche in the countrey of Almayne, to the imitation of Dant Florentine and Frauncis Petrarch Poetes Heroicall, which in their maternal language haue composed marielous Poemes and fictions. But among diuers inuentions composed of the saide Sebastian Brant, I haue noted one named the Ship of Fooles, muche expedient and necessary to the Reader, which the saide Sebastian composed in the Doche language. And after him one called Iames Locher

his Disciple translated the same into Latin, to the vnderstanding of all Christen nations where Latin is spoken. Then another (whose name to me is vnknowen) translated the same into French, I haue ouersene the fyrst inuention in Doche, and after that the two translations in Latin and Frenche, whiche in blaming the disordred life of men of our time agreeth in sentence, threefolde in language: wherefore willing to redresse the errours and vices of this our Realme of Englande, as the foresaide Composer and Translatours haue done in their Countreys, I haue taken vpon me, howebeit vnworthily, to drawe into our Englishe tongue the saide booke named The Ship of Fooles, so nere to the saide three Languages as the parcitie of my witte will suffer me. But ye Readers geue ye pardon vnto Alexander de Barclay if ignoraunce, negligence or lacke of witte cause him to erre in this translation, his purpose and singuler desire is to content your mindes. And sothly he hath taken vpon him the translation of this present Booke neyther for hope of rewarde nor laude of man, but onely for the holesome instruction, commoditie and doctrine of wisedome, and to clense the vanitie and madnes of foolishe people, of whom ouer great number is in the Realme of Englande. Therfore let euery man beholde and ouerrede this Booke, and then I doubt not but he shall see the errours of his life, of what condition soeuer he be, in likewise as he shall see in a Mirrour the fourme of his countenaunce and visage. And if he amende suche faultes as he redeth here, wherin he knoweth him selfe giltie, and passe forth the residue of his life in order of good maners, then shal he haue the fruite and aduauntage wherto I haue translated this Booke.

Nomen Translatoris, siue interpretis huius libelli.

Hecatasticon in proludium auctoris, & Libelli Narragonici.

PEr cunctas resonant faustissima dogmata gentes,
Orbeq́; nunc toto scripta sacrata vigent.
Biblia, quæ veterum congessit mistica patrum
Iura, fouet sacris pectora nostra cibis.
Sunt plures Sophiæ libri, quibus optima morum
Versatur series, commoditasq́; patet.
Admiror tamen hoc, cuncti quòd lumine viso
Doctrinæ, in tenebris pectora cæca gerunt.
Ex toto salubris mundo doctrina fugatur,
Nocte igitur cæca fluctuat omnis homo.
Pallas ad æthereas rursus contempta cateruas
Transiit, & superis seruit amica choris.
Dexteritas simplex, vera prudentia cessit,
Atq́; fides, pietas, & probitatis amor.
Spernitur ad mores quicquid perducit honestos,

Ouidius. i. Meth.

Spernuntur

Hecataſticon in proludium auctoris.

Spernuntur legis pròh monumenta ſacræ:
Idq; quod eſt peius, tales quia neſcius error
Voluit, & immoto continet vſq; gradu:
Per fora, per plateas, vicos, madidasq; tabernas,
Paſſim ſtultorum magna caterua ſalit.
Caupones, ſcurrasq; leues, & pharmacopolas,
In precio magno turbidus orbis habet.
Dotibus exploſis animi, ſectamur inertes
Corporis illecebras, deſideamq; malam.
Eſt igitur numerus ſtultorum maximus, orbem
Qui taminat totum, ſtultitiamq; fouet.
Quidam etiam meros toto ſe tempore ſtultos
Cùm videant, ſanos ſe tamen eſſe putant.
Nil ſapiunt homines, præcordia craſſa gerentes,
Prudentes nimiùm ſe tamen eſſe putant.
Attamen vt ſtultos poſſim cumulare prophanos,
Et quemq; ad meritum iure notare queam:
Innumeras claſſes fingam, longasq; triremes,
Et naues celeres, veliuolasq; rates:
Si non ſufficiunt, criſtata petorita, rhædas,
Eſſeda Gallorum iam ſine fine ſtruam.
Nec potis vna ratis ſtultorum pondera ferre,
Quos gerit innumeris verſibus iſte liber.
De numero ingenti ſtultorum qui modò viuunt,
Accelerant pedibus ad mea vela citis.
Non aliter quàm ſi volitet per gramina florum
Turba apium, dulces perſtrepat atq; fauos.
Quidam, ne curſu tardo mea carbaſa linquant,
Nando ſequi ſtultam cogitat vſq; ratem.
Quilibet ad primum properat conſcendere tranſtrum,
Et regimen nauli ſolus habere cupit:
Curritur ad nauem, poſtremus quiſq; veretur
Eſſe, procul toto flumine vela micant.
Narragonum hæc claſſis, titulo ſic iure feretur,
In qua ſtultorum quilibet eſſe cupit.
In ſpeculo veluti faciem quis ritè tuetur,
Effigiem vultus conſpicit atq; ſui:
Sic modò de noſtro capiat manifeſta libello
Signa, quibus vitam conſpiciatq; ſuam.
Nemo caret vitiis, nemo eſt ſine crimine vitæ,
Ergo ſtultorum candida vela trahit.
Nec poterit quiſquam cauſa ſapienter in omni
Se gerere, & nulla contaminare lue.
Qui benè mortales ſecum conſiderat actus,
Et trutinat mentis omnia facta ſuæ,
Inueniet cauſam poterit cur ſtultus haberi,
Vt modò ſectetur remigis vſq; viam.

Horatius in ſermo.

Eccleſi.i.

Prouer.xxvi.

Titulus operis.

Speculum ſtultorum.

Seneca.

Quod nemo dicere poſſit ſe in hoc libello non contineri.

Quiſquis enim ſtultum depicto ſtigmate dignum
Se putat,& viuit ſimplicitate rudi:
Is poterit ſapiens tandem prudensq; renaſci,
Et fieri diuæ Palladis inde comes.
Sed qui nunc prudens caſus vult eſſe per omnes,
Nil ſapiens,ſemper noliger eſſe ſolet.
Hos ſiquidem atq; alios poterit ſtudioſa caterua
Perlegere,in propriis colligo quoſq; locis.
Nobilis & clerus,venit huc cum paupere diues,
Ciuibus vrbanis carbaſa plena ſonant.
Pſa.xlviij. Ruſticus,imberbis iuuenis,curuæq; ſenectæ
Turba venit,pueri ſtultiloquusq; parens:
Indocti,doctiq; ſimul,longo ordine cincti,
Ad pictas properant,accelerantq; rates:
Fœmineumq; genus,turpis quod ſæpè voluptas
Incitat,& torquet non moderatus amor:
Stulticolas inter noſtros diuertere gliſcit,
In ſpeculo ſcelera & perſpicere vſq; ſua.
Scribendi cauſa. Attamen vt quiſquis noſtri dictaminis orſus,
Ritè ſciat,frontem præbeat oro piam.
Pangimus ad certam multorum hæc ſcripta ſalutem,
Stigmate quæ mordent duriter omne genus.
Sed ſi fortè malus volet hos confundere riſus,
Scriptoriſq; vafros dilaniare iocos:
Facundas capiat cauſas de codice primo,
Theutonicis numeris qui benè cultus adeſt.
Et cauſas itidem iuſtas tibi deinde feremus,
Cur multis proſit fictio noſtra viris.
Satyrici. Sic quoq; Satyrici quondàm fecére poetæ,
Mordentes populi dedecus atq; nefas.
Hos ſequimur,quamuis ſtudio,linguaq; minores,
At cupimus mores nunc medicare malos.
Excuſatio ſcribentis. Eſt animus teneræ multum prodeſſe iuuentæ,
Vt ſcelus explodat,ſtultitiamq; grauem.
Parcite,ſtultorum dum ſigna micantia fingo,
Turritasq; rates ad freta vaſta traho.
Parcite,ſi veſtris ſignum de moribus addam,
Stultigeris frontem ſignificemq; notis.

The Proeme.

AMong the people of euery region,
And ouer the world,ſouth,north,eaſt and weſt
Soundeth godly doctrine in plenty and foyſon,
Wherein the ground of vertue and wiſedome doth reſt,
Reade good and bad,and keepe thee to the beſt,
Was neuer more plentie of wholſome doctrine,

Nor fewer people that doth therto encline.

We haue the Bible which godly doth expresse
Of the olde Testament the Lawes mistical,
And also of the Newe our errour to redresse,
Of Philosophie and other artes liberall,
With other bookes of vertues morall,
But though suche bookes vs godly wayes shewe,
We all are blinde, no man will them ensue.

Banished is doctrine, we wander in darkenes
Through all the worlde, our selfe we will not knowe,
Wisedome is exiled, alas blinde foolishenes
Misgideth the mindes of people hye and lowe,
Grace is decayed, ill gouernaunce doth growe,
Both prudent Pallas and Minerua are slayne,
Or els to heauen returned are they agayne.

Knowledge of truth, prudence and iust simplicitie
Hath vs cleane left, for we set of them no store,
Our fayth is defiled, loue, goodnes and pitie,
Honest maners nowe are reputed off no more,
Lawiers are lordes, but iustice is rent and tore,
Or closed like a monster within dores three,
For without mede or money no man can hir see.

All are disordred, vertue hath no rewarde,
Alas compassion and mercy are both slayne,
Alas the stonie heartes of people are so harde
That nought can constraine their follies to refraine,
But still they procede and eche other maynteyne:
So wander these fools increasing without number,
That all the worlde they vtterly encomber.

Blasphemers of Christ, hostlers and tauerners,
Crakers and bosters, with Courtiers aduenterous,
Baudes and pollers, with common extortioners,
Are taken nowe adayes in the world moste glorious:
But the giftes of grace and all wayes gratious
We haue excluded, thus liue we carnally,
Utterly subdued to all lewdenes and folly.

Horatius in sermoni.

Ecclē.i. Peruersi difficile corriguntur, et stultorū infinitus est numerus. Pro.xxvi.

Thus is of fooles a sorte almost innumerable,
Defiling the worlde with sinne and vilany,
Some thinketh them selfe much wise & cōmendable,
Though all their dayes they liue vnthriftily,
No goodnes they perceyue nor to no good apply,

But if he haue a great wombe and his cofers full,
Then is none holde wiser betwene London and Hull.

But to assemble these fooles in one bande,
And their demerites worthily to note,
Fayne shall I shippes of euery maner lande,
None shall be left, Barke, Galley, Ship nor Bote,
One vessell can not bring them all aflote,
For if all these fooles were brought into one Barge,
The bote should sinke, so sore should be the charge.

The sayles are haused, a pleasaunt coole doth blowe,
The fooles assemble as faste as they may driue,
Some swimmeth after, other as thicke doth rowe
In their small botes, as Bees about a hiue,
The number is great, and eche one doth striue
For to be chiefe, as Purser and Captayne,
Quarter maister, Lodesman, or els Botelwayne.

They runne to our ship, eche one doth greatly feare
Least his slacke pace should cause him bide behinde,
The winde riseth and is like the sayle to teare,
Eche one enforceth the anker vp to winde,
The sea swelleth by planetes well I finde,
These obscure cloudes threaten vs tempest,
All are not in bed which shall haue ill rest.

We are full lade, and yet forsooth I thinke
A thousande are behinde whom we may not receyue,
For if we do our Nauy cleane shall sinke:
He ofte all leses that couetes all to haue,
From London rockes almightie God vs saue,
For if we there anker eyther bote or barge,
There be so many that they vs will ouercharge.

Ye London galantes arere, ye shall not enter,
We kepe the streme and touche not the shore,
In Citie nor in Court we dare not well aduenter,
Least perchaunce we shoulde displeasure haue therfore,
But if ye will nedes, some shall haue an ore,
And all the remnaunt shall stande afarre at large,
And read their faultes paynted about our barge.

Speculum stul torum.

Like as a Myrrour doth represent agayne
The fourme and figure of mans countenaunce,
So in our ship shall he see written playne
The fourme and figure of his misgouernaunce,

What man is faultlesse, but eyther ignorannce,
Or els wilfulnes causeth him offende,
Then let him not disdayne this ship till he amende.

And certaynly I thinke that no creature
Liuing in this life mortall and transitory
Can him selfe keepe, and stedfastly endure
Without all spot, as worthy eternall glory:
But if he call to his minde and memory
Fully the deedes both of his youth and age,
He will graunt in this ship to keepe some stage.

Seneca.
Quis potest dicere: mundum est cor meum, purus sum à peccato?

But who soeuer will knowledge his owne folly,
And it repent, liuing after in simplenes,
Shall haue no place nor rowme more in our nauy,
But become felowe to Pallas the goddesse:
But he that fixed is in such a blindnesse,
That though he be naught, he thinketh all is well,
Such shall in this Barge beare a bable and a bell.

These with other like may eche man see and rede,
Eche by themselfe in this small booke ouer all
The faultes shall he finde (if he take good heede)
Of all estates, as degrees temporall,
With guiders of dignities spirituall,
Both poore and riche, choyles and Citizens,
For haste to leape aborde many bruse their shinnes.

Pedes enim eorum ad malum currunt, & festinant ad effundendum sanguinem.
Prouer. i.
Psal. xlviii.

Here is berdles youth, and here is croked age,
Children with their fathers that ill do them insigne,
And do not intende their wantonnes to swage,
Neyther by worde nor yet by discipline:
Here be men of euery science and doctrine,
Learned and vnlearned, man, mayde, childe and wife
May here see and rede the lewdnes of their life.

Here are vile women, whom loue immoderate,
And lust Venereall bringeth to hurt and shame,
Here are prodigall Galantes, with mouers of debate,
And thousandes mo, whom I not well dare name,
Here are Backbiters which good liuers diffame,
Breakers of wedlocke, men proude and couetous,
Pollers and pikers, with folke delicious.

It is but folly to rehearse the names here
Of all such fooles, as in one shielde or targe,
Since that their folly distinctly shall appere

On euery leafe in Pictures fayre and large,
To Barclays study and the Printers cost and charge,
Wherfore ye readers pray that they both may be saued
Before God, since they your follyes haue thus graued.

Scribendi causa.

But to the intent that euery man may knowe
The cause of my writing, certes I intende
To profite and to please both hye and lowe,
And blame their faultes wherby they may amende:
But if that any his quarell will defende,
Excusing his faultes to my derision,
Knowe ye that noble poetes thus haue done,

Afore my dayes a thousande yere ago,
Blaming and reuiling the inconuenience
Of people, willing them to withdrawe therfro:
Them I ensue, not like of intelligence,
And though I am not to them like in science,
Yet this is my will, minde and intention,
To blame all vice likewise as they haue done:

Excusatio scribentis.

To tender youth my minde is to auayle,
That they may eschue all lewdenes and offence,
Which doth their mindes often sore assayle,
Closing the eyes of their intelligence:
But if I halte in meter or erre in eloquence,
Or be to large in langage, I pray you blame not me,
For my matter is so bad it will none other be.

Argumentum in Narragoniam.

AD humani generis fœlicitatem, documentumq; saluberimum, stultorum Classis ad Narragoniam constructa fulget, quam quidem omnes conscendunt, qui de semita veritatis, & aperto sani intellectus calle vagantes, in varias & vmbrosas mentis tenebras, ac corporis illecebras corruunt. Potuisset præsens hic noster libellus non inconcinnè Satyra nuncupari, sed auctorem nouitas tituli delectauit: sicuti enim prisci Satyrici, variis poematibus contextis, scelera ac prauitates mortalium reprehendebant: ita nostra hæc pagina status & conditiones hominum ad oculos depingit, vt tanquam in nitidissimo speculo, quisquis mores & vitæ suæ liniamenta contueatur. Nolim tamen indigneturfidus laboris nostri Lector, verbum nos verbo minùs reddere (vt Flaccus ait:) Sensus enim duntaxat, notasq; vernaculi carminis, simplici numero latinè transtulimus. Quapropter & veniam præsumptæ nostræ audaciæ ab omnibus lectoribus nos consecuturos confidimus, si priùs ingenij nostri mediocritatem, & teneros lanuginis annos considerauerint, poeticas nempè egressiones, & fabulosam obscuritatē studiosè præterij, nudisq;

Satyra.

Speculum stultorum. Horatius.

disq; & natiuis verborum structuris, faciliq; sententiarum iunctura, opus absolui. Nostris iccirco lucubrationibus votisq;, quisque Lector benè precari velit, obsecramur.

The Argument.

HEreafter folowethy the Booke named The Ship of Fooles, of the worlde, translated out of Latin, frenche and Doche into Englishe, in the Coledge of S. Mary Otery, by me Alexander Barclay, to the felicitie and moste holesome instruction of mankinde, the whiche conteyneth all suche as wander from the waye of truth, and from the open path of holesome vnderstanding and wisedome, falling into diuers blindnesses of the minde, fooliſhe sensualities, and vnlawefull delectations of the body. This present Booke might haue bene called not inconuenientlye the Satyre (that is to say) the reprehention of fooliſhnes, but the newetie of the name was more pleasaunt vnto the first Aucthour to call it the Ship of Fooles. For in likewise as olde Poetes Satyriens in diuers Poesies conioyned, reproued the sinnes and ilnes of the people at that time liuing, so and in likewise this our Booke representeth vnto the eyes of the Readers the states and conditions of men, so that euery man may behold within the same the course of his life and his misgouerned maners, as he shoulde beholde the shadowe of the figure of his visage within a bright Myrrour. But concerning the translation of this booke, I exhort the readers to take no displeasour for that it is not translated worde by worde according to the verses of my aucthour, for I haue but onely drawen into our mother tongue in rude language the sentences of the verses, as nere as the parfitie of my wit will suffer me, sometime adding, sometime detracting and taking awaye such thinges as semed me necessary and superflue. Wherfore I desire of you readers pardon of my presumptuous audacitie, trusting that ye shall holde me excused if ye consider the scarcenes of my wit, and my vnexpert youth. I haue in many places ouerpassed diuers poeticall digressions and obscurenes of fables, and haue concluded my worke in rude language, as shall appeare in my translation. But the speciall cause that moueth me to this my busines is to auoyde the execrable inconueniences of idlenes, which (as saint Bernarde sayth) is mother of all vices, and to the vtter derision of obstinate men, deliting them in follies and misgouernaunce. But because the name of this booke semeth to the Reader to procede of derision, and by that meane that the substaunce therof should not be profitable, I will aduertise you that this booke is named the Ship of Fooles of the worlde, for this worlde is nought els but a tempestious sea, in the whiche we daylye wander and are caste in diuers tribulations, paynes and aduersities, some by ignoraunce,

Satira interpretatur reprehensio.

Speculum stultorum.

and

and some by wilfulnesse, wherfore suche doers are worthy to be called fooles, since they gide them not by reason as creatures reasonable ought to do. Therfore the first aucthour willing to deuide suche fooles from wise men and good liuers, hath ordeyned vpon the sea of this worlde this present Ship to contayne these fooles of the worlde whiche are in great number. So that who redeth it parfitely, considering his secret dedes, he shall not ligh tly excuse him selfe out of it, whatsoeuer good name that he hath outwarde in the mouth of the commontie. And to the intent that this my labour may be the more pleasaunt vnto lettered men, I haue adioyned vnto the same the verses of my aucthour with diuers concordaunces of the Bible, to fortifie my writing by the same, and also to stoppe the enuious mouthes (if any suche shall be) of them that by malice shall barke agaynst this my busines.

Epigramma in Narragoniam Iacobi Locher *Philomusi ad Lectores.*

Ad Lectores.

NAuem stultorum iucundo scommate promsit
Brant, cuius celebris fama decusq; viget.
Quam Satyram vocitare queo, nam candida pangit
Munera virtutum, conterit atq; probrum.

Homerus.

Efficere argiuus vix hoc potuisset Hometus,
Qui lusit veterum prælia magna ducum:
Sydere sub fausto nascentia fata tulisti
Præceptor dulcis, doctiloquusq; comes:
Quos tibi concessit vernacula lingua lepores,
In latios vertam simplicitate modos.
Currite qui nostram cupitis conscendere nauem,
Transit ad hæsperium iam benè picta fretum.
Alter ad obliquos conuertat brachia remos,
Alter stultigerum candida vela gerit.
Currite, iam properat cursu compulsa triremis,
Et mare nunc medium carbasa nostra tenent.

In Narragonicam profectionem, Celeusma *Sebastiani Brant.*

Celeusma Seb. Brant.

HOrtor adeste viri, quos nunc vocat Eurus, eundum est
Stultorum in patriam carbasa plena volant.
Tendite Narragoniam propere, atq; ab littore funem
Rumpite, nec mora sit, vncta carina natat.
Ilicet, obruimur, numerum sine fine videtis
Qui comitatur, eum non capit vna ratis.
Nec reputate viam maribus duntaxat apertam,
Quin & fœminea est copia mixta viris.

Perugil

Peruigil exegit noctes (mihi crede) perennes,
Qui nos collegit, compoſuitq; rati.
Et meritò, quis enim noſtrûm præſentia curat?
Præteritis vè dolet? ſiuè futura cauet?
Contemplator age hoc ſpeculum, quicunq; cupiſcis
Scire hominum vitas, interitusq; graues.
Nam qui ſe, vitamq; ſuam ſpeculatur in iſto
Codice, non dicet ſe facilè eſſe bonum.
Quòd ſi quis ſapiens ſibi, ſe nuſquam putet eſſe
Nos inter, cunctis ſe ſciat eſſe locis.
Ipſe ego cunq; locum volui mihi quærere forſan,
Inueni in quouis me fore ſæpè loco.
Vera loqui deceat, rumpantur vtilia ſtultis,
Illorum nec me iurgia vana mouent.

The clamour to the fooles.

TO Ship galantes the ſea is at the full,
The winde vs calleth, our ſayles are diſplayde,
Where may we beſt ariue, at Lin or els at Hull?
To vs may no hauen in Englande be denayde,
Why tary we? the ankers are vp wayde,
If any Corde or Cable vs hurt, let or hinder,
Let ſlip the ende, or els hewe it in ſunder.

Returne your ſight, beholde vnto the ſhore,
There is great number that fayne would aborde,
They get no roume, our ſhip can holde no more,
Hauſe in the Cocke, geue them none other worde,
God gide vs from rockes, quickſande, tempeſt and forde,
If any man of warre, wether or winde appeare,
My ſelfe ſhall trye the winde and kepe the Steare.

But I pray you readers haue ye no diſdayne,
Though Barclay haue preſumed of audacitie
This ſhip to rule as chiefe maſter and captayne,
Though ſome thinke them ſelues much worthier then he,
It were great maruell forſoth ſith he hath be
A ſcholer longe, and that in diuers ſcholes,
But he might be captayne of a ſhip of fooles.

But if that any one be in ſuche maner caſe
That he will chalenge the maſterſhip fro me,
Yet in my ſhip can I not want a place,
For in euery place my ſelfe I ofte may ſee:
But this I leaue, beſeching eche degree

To pardon my youth and to bolde enterprise,
For harde is it duely to speake of euery vice.

Non mihi si linguæ centũ sint, oraq; centũ, ferrea vox omnes scelerũ comprendere formas: Omnia stultorum percurrere nomina possem.

For if I had tonges an hundred, and wit to tele
All thinges naturall and supernaturall,
A thousande mouthes and voyce as harde as stele,
And sene all the seuen Sciences liberall,
Yet coulde I neuer touche the vices all
And sin of the woꝛld, ne their braunches comprehende,
Not though I liued vnto the woꝛldes ende.

But if these vices which mankinde doth incomber
Were cleane expelled, and vertue in their place,
I coulde not haue gathered of fooles so great a number,
Whose folly from them outchaseth Gods grace:
But euery man that knowes himselfe in that case,
To this rude booke let him gladly intende,
And learne the way his lewdenes to amende.

FINIS.

DE INVTILIBVS LIBRIS.

Inter præcipuos pars eſt mihi reddita ſtultos
Prima, rego docili vaſtaq́; vela manu.
En ego poſsideo multos, quos raró libellos
Perlego, tùm lectos negligo, nec ſapio.

Inutilitas librorum.

Quòd ſi quis percurrere omnes ſcriptores cupiat, opprimetur tùm librorum multitudine, tũ diuerſa ſcribentium varietate, vt haud facile verum poſsit elicere: diſtrahit enim librorum multitudo, & faciendi libros plures non eſt finis.

PRimus in excelſa teneo quòd naue rudentes,
Stultiuagoſq́; ſequor comites per flumina vaſta:
Non ratione vacat certa, ſenſuq́; latenti:
Congeſtis etenim ſtultus confido libellis,
Spem quoq́; nec paruam collecta volumina præbent,
Calleo nec verbum, nec libri ſentio mentem:
Attamen in magno per me ſeruantur honore,
Pulueris & cariem plumatis tergo flabellis.
Aſt vbi doctrinæ certamen voluitur, inquam,
Ædibus in noſtris librorum culta ſupellex
Eminet, & chartis viuo contentus opertis:
Quas video ignorans, iuuat & me copia ſola.
Conſtituit quondàm diues Ptolomeus, haberet
Vt libros toto quæſitos vndiq́; mundo,

Diodorus Siculus. Lib. j. Eccleſi. xlj. Dabitur liber neſcientibus literas.

Ptolomeus Philadelphus cuius meminit Ioſephus. Lib. xij.

Quos grandes rerum theſauros eſſe putabat:
Non tamen archanæ legis documenta tenebat,
Quîs ſine non poterat vitæ diſponere curſum.
En pariter teneo numeroſa volumina, tardus
Pauca lego, viridi contentus tegmine libri.
Cur vellem ſtudio ſenſus turbare frequenti?
Aut tam ſollicitis animum confundere rebus?
Qui ſtudet, aſſiduo motu fit ſtultus & amens.
Seu ſtudiam, ſeu non, dominus tamen eſſe vocabor,
Et poſſum ſtudio ſocium diſponere noſtro,
Qui pro me ſapiat, doctaſq; examinet artes.
At ſi cum doctis verſor, concędere malo
Omnia: ne cogar fórs verba latina profari.
Theutonicos inter balbos ſum maximus author,
Cum quibus incaſſum ſparguntur verba latina.
O vos doctores qui grandia nomina fertis,
Reſpicite antiquos patres, iuriſq; peritos:
Non in candidulis penſebant dogmata libris,
Arte ſed ingenua ſitibundum pectus alebant:
Auriculis aſini tegitur ſed magna caterua.

Qui parúm ſtudet parúm proficit. glo. in. l. vnicuiq; C. de prox. ſacræ Script.

Prouerbio. v. ff. de origine iur. li. ñ. poſt originē Perſius.

❧ Here beginneth the Ship of Fooles, and firſt *of vnprofitable bookes.*

I Am the firſt fole of all the whole naue,
To kæpe the Pompe, the Helme and eke the Sayle:
For this is my minde, this one pleaſure haue I,
Of bookes to haue great plentie and apparayle.
I take no wiſedome by them, nor yet auayle,
Nor them perceaue not, and then I them deſpiſe:
Thus am I a fole, and all that ſue that guiſe.

Diodorus Siculus Lib i.
Eccleſi. xij.

That in this Ship the chiefe place I gouerne,
By this wide Sea with fooles wandring,
The cauſe is plaine and eaſy to diſcerne,
Still am I buſy, bookes aſſembling,
For to haue plentie it is a pleaſaunt thing
In my conceyt, and to haue them ay in hande:
But what they meane do I not vnderſtande.

Debitur liber neſcientibus literas.
Eſay. xxix.

But yet I haue them in great reuerence
And honoure, ſauing them from filth and ordure,
By often bruſhing and much diligence,
Full goodly bounde in pleaſaunt couerture,
Of Damas, Sattin, or els of Veluet pure:

I keepe

I keepe them sure, fearing least they should be lost,
For in them is the cunning wherein I me boast.

But if it fortune that any learned men
within my house fall to disputation,
I drawe the curtaynes to shewe my bokes then,
That they of my cunning should make probation:
I kepe not to fall in altercation.
And while they commen, my bookes I turne & winde,
For all is in them, and nothing in my minde.

Ptolomeus the riche caused longe agone
Ouer all the worlde good bookes to be sought,
Done was his commaundement anone:
These bokes he had, and in his studie brought,
Which passed all earthly treasure as he thought,
But neuerthelesse he did him not apply
Unto their doctrine, but liued vnhappily.

Ptolomeus philadelphus cuius meminit Iosephus Lib. xii

Lo in likewise of bookes I haue store,
But fewe I reade, and fewer vnderstande,
I folowe not their doctrine nor their lore,
It is ynough to beare a booke in hande:
It were to muche to be in suche a bande,
For to be bound to loke within the booke,
I am content on the fayre couering to looke.

Qui parùm studet parùm proficit glo. L vnicuiq; C. de prox. sacræ Scripti.

Why should I studie to hurt my wit therby,
Or trouble my minde with studie excessiue.
Sithe many are which studie right busely,
And yet therby shall they neuer thriue:
The fruite of wisdome can they not contriue,
And many to studie so muche are enclinde,
That vtterly they fall out of their minde.

Eche is not lettred that nowe is made a lorde,
Nor eche a Clerke that hath a benefice:
They are not all lawyers that plees do recorde,
All that are promoted are not fully wise,
On suche chaunce nowe Fortune throwes her dice,
That though one knowe but the yrishe game,
Yet would he haue a gentlemans name.

So in like wise I am in suche case,
Though I nought can I woulde be called wise:
Also I may set another in my place,

Which may for me my bookes exercise,
Or els I shall ensue the common guise,
And say concedo to euery argument,
Least by much speeche my latin should be spent.

I am like other Clerkes which so frowardly them gyde,
That after they are once come vnto promotion:
They geue them to pleasure, their study set aside,
Their auarice couering with fained deuotion.
Yet dayly they preache, and haue great derision
Against the rude lay men, and all for couetise,
Though their owne conscience be blinded with that vice.

But if I durst truth plainely vtter and expresse,
This is the speciall cause of this inconuenience,
That greatest fooles, and fullest of lewdnes,
Hauing least wit, and simplest science.
Are first promoted, and haue greatest reuerence.
For if one can flatter, and beare a Hauke on his fist,
He shalbe made Parson of Honington or of Clist.

Proverb. ff. de origine iur. l. ij. post originē.

But he that is in study ay firme and diligent,
And without all fauour preacheth Christes lore,
Of all the Cominaltie nowe a dayes is lore shent,
And by estates threatned oft therfore.
Thus what auayle is it, to vs to study more,
To knowe either Scripture, truth, wisedome or vertue,
Since fewe or none without fauour dare them shewe.

But O noble Doctours, that worthy are of name,
Conlider our olde fathers, note well their diligence:
Ensue ye their steppes, obtayne ye suche fame,
As they did liuing, and that by true Prudence,
Within their heartes they planted their science,
And not in pleasaunt bookes: but nowe to fewe such be,
Therfore in this ship come you and rowe with me.

¶ The Lenuoy of Alexander Barclay Translatour, exhorting the fooles accloyed with this vice, to amende their foly.

¶ Say woorthie Doctours and Clerkes curious:
What moueth you of bookes to haue such number:
Since diuers doctrines through way contrarious,
Doth mans minde distract and sore encomber.
Alas blinde men awake out of your slumber.

Translatio a somniantibus

And

And if ye will needes your bookes multiplye,
With diligence endeuour you some to occupye.

DE MALIS CONSVLTORIBVS.

Ciuilis quicunq; gerit consulta Senatus,
Iustitiamq; videns, sensa aliena probat,
Condemnatq; graui miseros errore: potenter
Ille agit, inq; scobrem trudit vbiq; suem.

Proverb. v.

COmplures properant ciuilem intrare senatum,
Vt populi ignaui vanos sectantur honores:
Quos, leges, fas, iura latent, humanaq; recta
Concilia, in tenebris & cæco tramite pergunt.
Roma senes habuit, consultoresq; peritos,
Qui fas atq; nefas iustè pensare solebant.
Possidet insignis iam ciuica regna senatus,
Consiliumq; regit, qui nescit soluere nodum.
Hic in consilio magno a Prætore rogatus,
Non noua de crasso dictamina pectore profert,
Ast alios sequitur, ne sit contemptus ab illis:
A quorum arbitrio dependet publicus vsus.
Heu grauis indocti surgit iactura senatus.
Non satis est alios sectarier vsq;: sed orsus
Tu proferre nouos debes, & voluere mente
Legis vtrunq; caput, ne quis te Iudice stulto
Damnatus, superis Diuis tua crimina ploret.
Fortè putas summum nusquàm curare tonantem
Res hominum, cursusq; vagos, mentesq; prophanas:
Crede mihi, iuris normam si noscere velles,
Iusticiæq; modum: quo, re sapienter in omni
Consilium monstrare tuum, mentemq; valeres:
Antea consuleres doctos, iurisq; peritos,
Quæ tua de grauibus fieret sentencia rebus.
Qua trutinas alios mensura, aut lance rependis:
Æacus hac eadem stigiis torquebat in vndis.
Est Deus omnipotens qui nos post fata, supremo
Iudicio censet, iusta quoq; lege citabit.
Inueniet quisquis populos quo iure miſellos
Torserit, & facti post mortem præmia sumet.
Inter mortales qui non obseruat honestum,
Iusticiæq; viam viuus: post fata seuerum
Quæstorem inueniet, nec tunc sapientia mundi,
Nec vires animi censuram auertere possunt.

xlv. dist. omnis qui iudicat.
Ecclesiastici. vj.
ij. q. vij. sicut
xxx. q. v. iudicantem.
Salustius.
L. ij. ff. de origi. Iur.

Iudicandum est legibus non exemplis. l. nemo. C. de sent. & inter.
xi. q. iij. & si ad tempus.
Virgilius.

Salustius. priusquam incipias consulto.

De pe. & re. c. cum ex eo.

C. de iudi. l. rem non nouam.

De re iudicand. cum eterni. li. vi
Sap. v.

Of euill Counſailers, Iudges, and *men of lawe.*

¶ He that office hath and high authoritie,
To rule a Realme, as Iudge or counſellour,
Which ſéeing Iuſtice, playne right and equitie,
Them falſly blinding by fauour or rigour,
Condempning wretches giltleſſe: and to a Trangreſſour
For méede ſhewing fauour: Such is as wiſe a man,
As he that would ſæth a quicke ſowe in a pan.

Iudicis officium.

Cum omni ſolicitudine ac viuacitate veritatis indaganda eſt cauſa. Iudicantes enim oportet cuncta rimari, præ oculis habentes ſolum deum, a quo ſicut iudicabunt iudicabuntur, & remetientur in qua menſura fuerint menſi. Iudices veritatem, & legum & iuſticiæ veſtigia ſequi debent.

RIght many labours nowe with high diligence,
For to be Lawyers the Commons to counſayle,
Therby to be in honour had and in reuerence,
But onely they labour for their priuate auayle.
The purs of the Client ſhall finde him apparayle:
And yet knowes he neyther law, good counſel nor iuſtice,
But ſpeaketh at aduenture, as men throwe the dice.

xlv. diſt. Omnis qui iudicat
Eccleſiaſti. ij.
ij. q. vij. Sicut
xxx. q. v. iudicantem

Such in the Senate are taken oft to counſayle,
With ſtates of this and many a other region,

With

Which of their maners vnstable are and frayle.
Nought of lawe Ciuill knowing nor Canon,
But wander in darknes, clerenes they haue none.
O noble Rome, thou gat not thy honours,
Nor generall Empire by suche Counsellours.

When noble Rome all the world did gouerne,
Their counsellers were olde men iust and prudent:
Which equally did euery thing discerne,
Wherby their Empire became so excellent.
But nowe a dayes he shall haue his intent,
That hath most golde, and so it is befall,
That aungels worke wonders in Westminster hall.

Salustius bello Catelinario Dilecti quibus corpus annis infirmum ingenium sapientia validum erat reip. consultabant hij, &c

There cursed coyne maketh the wronge seme right,
The cause of him that liueth in pouertie,
Hath no defence, tuition, strength nor might:
Such is the olde custome of this facultie,
That colours oft cloke Justice and equitie.
None can the matter feele nor vnderstande,
Without the aungell be weightie in his hande.

Thus for the hunger of siluer and of golde,
Justice and right is in captiuitie:
And as we see not geuen free, but solde,
Neither to estates, nor simple commontie.
And though many lawyers rightwise be.
Yet many other disdayne to see the right,
And they are suche as blinde Justices sight.

Vidi sub sole loco iudicij impietatē, & in loco iustitiæ iniquitatem Eccles. iij.

There is one and other alleaged at the barre,
And namely suche as craftie were in glose
Upon the lawe: the Clients stande a farre,
Full litle knowing howe the matter goes,
And many other the lawes cleane transpose.
Folowing the example of lawyers dead and gone,
Till the poore Clientes be eaten to the bone.

Iudicandum est legibus non exemplis l. nemo, C. de sent. & inter.

It is not ynough to conforme thy minde,
Unto the others fayned opinion:
Thou should say truth, so Justice doth thee binde,
And also lawe geueth thee commission,
To knowe her and kepe her without transgression.
Least they whom thou hast iudged wrongfully
Unto the hye Judge for vengeaunce on theee crye.

xi, q. & si ad tempus Virgilius, Nec euarare deum credis mortalia quemquam.

Saluſtius. priuſquam incipias conſulto, & vbi conſulueris maturè opus eſt facto.

Perchaunce thou thinkeſt that God taketh no heede,
To mans dedes nor workes of offence:
Yes certainly he knowes thy thought and deede,
No thing is ſecrete, nor hid from his preſence.
Wherfore if thou wilt gyde thee by prudence,
Or thou geue iudgement of matter leſſe or more,
Take counſayle of learned and expert men before.

De pe & re. c. cùm ex eo.

Loke in what balaunce, what weight, and what meaſure,
Thou ſerueſt other, ſo thou ſhalt ſerued be,
With the ſame after this life I thee enſure:
If thou righteouſly iudge by lawe and equitie,
Thou ſhalt haue preſence of Gods high Maieſtie:
But if thou iudge amiſſe, then ſhall Eacus
(As Poetes ſaith) hell thy iuſt rewarde diſcuſſe.

C. de iudi. l. rem.

God is aboue and reigneth ſempeternally,
Which ſhall vs deeme at his laſt iudgement:
And geue rewardes to eche one egally,
After ſuche fourme as he his life hath ſpent.
Then ſhall we them ſee whom we as violent
Traytours, haue put to wrong in worde or deede,
And after our deſert euen ſuch ſhall be our meede.

De re iudi. cum eterni. lib. vi
Sap. vi.

There ſhall be no bayle nor treating of mainpriſe,
Ne worldly wiſedome there ſhall nothing preuayle,
There ſhall be no delayes vntill another Siſe,
But either quit, or to infernall Gayle.
All Judges ſo iudged: Lo here their trauayle,
Worthely rewarded in wo without ende,
Then ſhall no grace be graunted, ne ſpace to amende.

¶ The Lenuoy of Alexander Barclay the Tranſlatour.

Therfore ye yonge Studentes of the Chauncery,
(I ſpeake not to the olde, the cure of them is paſt:)
Remember that Juſtice long hath in bondage be.
Reduce ye her nowe vnto libertie at the laſt,
Endeuour you her bondes to louſe or to braſt.
Her raunſome is payde and more by a thouſande pounde,
And yet alas the Lady Juſtice lyeth bounde.

Luke. xi.
Et vobis legis peritis, ve quia oneratis homines oneribus quæ portare non poſſunt, & ipſi vno digito veſtro non tangitis ſarcinas. F

Though your forefathers haue take her priſoner,
And done her in a dongeon not meete for her degree:
Lay to your handes and helpe her from daunger,

And her restore vnto her libertie.
That poore men and monyles may her once see.
But certainly I feare least she hath lost her name,
Or by long prisonment shall euer after be lame.

DE AVARITIA ET PRODIGALITATE.

Pertinet ad proram nauis, cui summa voluptas
Est in diuitijs, terrigenisq; bonis.
Gaudia magna putat nummos seruare dolosos,
Nec fruitur partis stultus vbiq; suis.

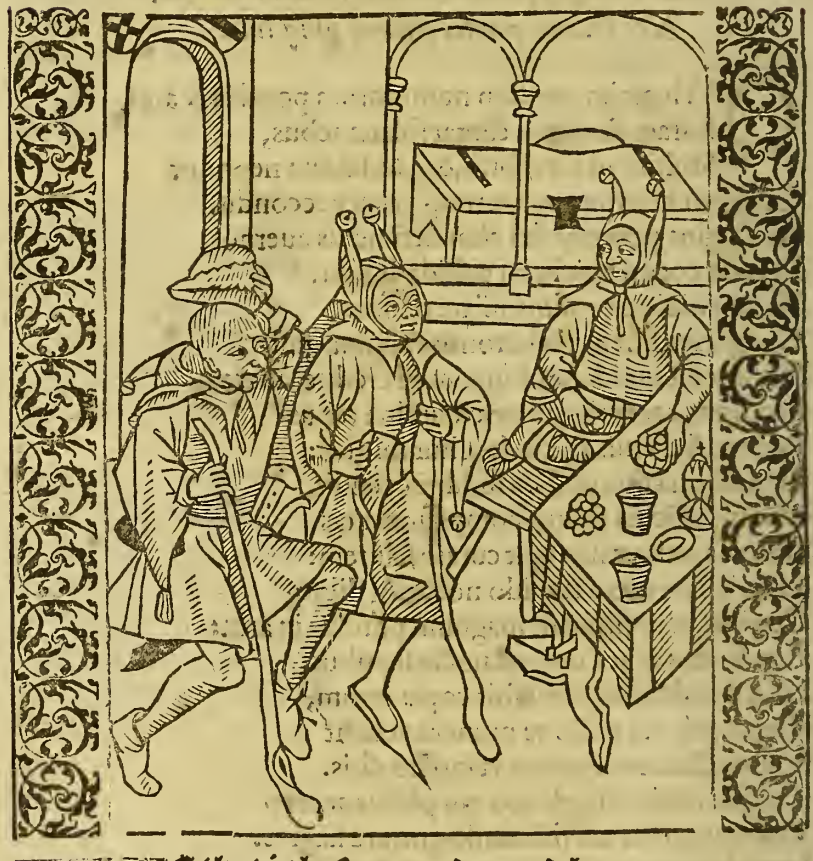
QVi legit immensum nummorum pondus & auri, xlvij. dist. sicut
Raraq; de partis captat solatia rebus, Psal. xlviij.
Stultus ad illecebras, & gaudia sera nepotum
Congerit hos sumptus, terraq; vorace recondit.
Ad stygios penetrat sed cùm defunctus auernos, Ecclesiastic. xi.
Et vada cocyti tenebrosi pallida lustrat: Psal. xlviij.
Nil sibi diuitiæ prosunt, nil sortis auaræ
Congeries, sitiens Acherontis flumina gustet. C. de cura
Sutltior est timido multùm (mihi credite) auaro furio. l. i.
Prodigus, acceptis qui nescit limina rebus Vende animam
Ponere, sed vitiis sensus largitur iniquis: lucro. Persius.
Et malè quæsitis opibus ludibria vendit.
Est qui sollicitis stultus compilat amicis
Diuitias, animæ nec vult curare salutem:
Sed vigilare metu trepido noctesq; diesq; Iuuenalis.
Cogitur, vt positum sit magnum pondus in arca:
Heu frustra diues inferna nocte sepultus. Luke. xvi.
Non tibi delitias præstabit copia rerum, Iob. xxvij.
Hæredesq; tui nullo te munere vellent
Soluere, liuentis fugeres vt tartara ditis.
Tantalus alter eris, glauco qui postus aceruo
Vndarum, inter eas sitibundo gutture flagres. Tantalus.
Largiri debes pro Diui nomine Christi
Pauperibus, cœli capies sic regna sereni. Thob. iiij.
Optauit nemo sapiens, quòd in orbe potenter. Dani. iiij.
Regnaret, diuesq; foret, sed dulcæ Mineruæ vt Luke. xi.
Dogma sequi posset, secura vt viueret aura: Tullius in para.
Fxcellit sapiens cuncti spectacula mundi.
Auri sacra fames Crassum anticipare coegit Crassus. i. q. i. c.
Fata, quòd is cupidus Parthorum vasa sitiret. quód quidam vir
Thebanus Sophiam cùm vellet discere Crates, Crassus.
In mare proiecit nummorum pondus & auri. Crates Thebanus. xii. q. ii.
Qui vigilant igitur terrenis rebus, auernis gloria Epis.
Commendant animas vacuis, ditiq; parentant.

Of Auarice, or Couetise, and *Prodigalitie.*

¶ Ye that are geuen ouer muche to couetise,
Come nere, a place is here for you to dwell:
Come nere ye wastfull people in like wise,
Your rowme shall be hye in the Topcastell,
Ye care for no shame, for heauen nor for hell.
Golde is your god, riches gotten wrongfully,
Ye dampne your soule, and yet liue in penury.

Auaritia.

Mens auari fe-
mel vinculis cu-
piditatis astricta,
semper aurum,
semper argen-
tum videt, gra-
tius intuetur au-
rum quam solē,
sed nec satietas
vnquam nec fi-
nis aderit cupi-
ditati.



xlvij. dist. sicut

HE that is busy euery day and houre,
Without measure, maner, or moderation,
To gather riches and great store of treasure,
Therof no ioy taking, comfort nor consolation:
He is a foole, and of blinde and mad opinion.
For that which he getteth and keepeth wrongfully,
His heyre often wasteth much more vnthriftely,

Psalme. xlviij.

While he here liueth in this life caduke and mortall,
Full sore he laboureth, and oft hungry goth to bed:
Sparing from himselfe, for him that neuer shall
After do him good, though he were harde bested.

Thus

Thus is this couetous wretche so blindly led
By the fiend, that here he liueth wretchedly,
And after his death dampned eternally.

There wandreth he in dolour and darkenes,
Among infernall flouds tedious and horrible,
Let see what auayleth then all his riches
Ungraciously gotten, his paynes are terrible,
Then would he amende, but it is impossible:
In hell is no order nor hope of remedie,
But sorowe vpon sorowe, and that euerlastingly.

Ecclesiasti.v pars. xlviii

Yet finde I another vice as bad as this,
Which is the vice of prodigalitie,
He spendeth all in riot and amis,
Without all order, pursuing pouertie,
He liketh not to liue still in prosperitie:
But all and more he wasteth out at large,
Not viewing the ende, the greatest point of his charge.

C. de cura fu rio. Li. i

But of the couetous somewhat to say agayne,
Thou art a foole thy soule to sell for riches,
Or put thy body to labour or to payne,
Thy minde to feare, thy heart to heauynes:
Thou foole thou fleest no maner cruelnes,
So thou may get money to make thy heire a knight,
Thou slayest thy soule where as thou saue it might.

Vende animam lucro. &c. Persius.

Thou hast no rest, thy minde is euer in feare
Of misaduenture, nor neuer art content:
Death is forgotten, thou carest not a here,
To saue thy soule from infernall punishment,
If thou be dampned, then art thou at thy stent.
By thy riches which thou here hast left behinde
To thy executours, thou shalt small comforte finde.

Iuuenalis

Their custome is to holde fast that they haue,
Thy poore soule shall be farthest fro their thought:
If that thy carkasse be brought once in the graue,
And that they haue thy bagges in handes cought,
What: (say they then) by God the man had nought,
While he here liued he was to liberall:
Thus dampned is thy soule, thy riches cause of all.

Sophonie.i.
Sed & argentum eorum & aurū non poterit liberare eos in die iræ domini
Luke.xvi.
Iob.xxvij.

Who will denye but it is necessary,
Of riches for to haue plentie and store:

Thobi.iiij. Daniel.iiij. Luk.xi.

To this opinion I will not say contrary,
So it be ordred after holy lore,
While thy selfe liuest departe some to the poore
With thine owne hande, trust not thy Executours,
Geue for God, and God shall sende at all houres.

Tullius in Para.

Reade Tullius workes the worthie Oratour,
And written shalt thou finde in right fruitfull sentence,
That neuer wise man loued ouer great honour,
Nor to haue great riches put ouer great diligence,
But onely their minde was set on Sapience,
And quietly to liue in iust simplicitie:
For in greatest honour is greatest ieopardie.

He that is simple, and on the grounde doth lye,
And that can be content with ynough or sufficiaunce,
Is surer by much then he that lyeth on hye:
Nowe vp, nowe downe, vnsure as a balaunce.
But soothly he that will set his plesaunce
Onely on wisedome, and still therin labour,
Shall haue more good then all earthly treasure.

Melior est sapientia negotiatione auri & argenti

Wisedome teacheth to eschewe all offence,
Guiding mankinde in the right way to vertue:
But of couetise commeth all inconuenience,
It causeth man of worde to be vntrue,
Forswearing and falshood doth it also ensue:
Briberie, Extortion, murther and mischiefe,
Shame is his ende, his liuing is repriefe.

Crassus.i.q i.c. & quidam vir Crassus

By couetise Crassus brought was to his ende,
By it the worthy Romanes lost their name:
Of this one euill a thousande do descende,
Beside enuy, pride, wretchednes and shame.

Crates Thebanus. xii.q ii. Gloria Episcopi.

Crates the Philosopher did couetise so blame,
That to haue his minde vnto his studie free,
He threwe his Treasure all whole into the Sea.

But shortly to conclude, both bodely bondage,
And ghostly also, proceedeth of couetise:
The soule is dampned, the body hath damage:
As hunger, thirst, and colde with other preiudice,
Bereft of the ioyes of heauenly Paradice.
For Golde was their god, and that is lefte behinde,
Their bodies buried, the soule cleane out of minde.

¶ The Lenuoy of Alexander Barclay Translatour.

Therfore thou couetouse, O wretch I speake to thee,
Amende thy selfe, rise out of this blindnes,
Content thee with ynough for thy degree,
Dampne not thy soule by gathering frayle riches:
Remember this is a vale of wretchednes.
Thou shalt no rest nor dwelling place here finde,
Depart thou shalt and leaue it all behinde.

DE NOVIS RITIBVS.

Quisquis amat ritus proferre & fingere inanes,
Instituens populos sic nouitate rudes,
Is mala dat cupidæ ludibria multa iuuentæ,
Et stultum manibus stultior ipse trahit.

TEmpore quæ fuerant ignominiosa vetusto,
Atq; sceleſta nimis, iam nostra ætate probantur
A multis, ritusq; noui seruantur honore.
Laudis erat quondàm barbatos esse parentes,
Atq; supercilium mento gestare pudico.
Socratis exemplo barbam nutrire solebant
Cultores Sophiæ, quorum sapientia Mundum
Deseruit, celsas Iouis & consendit ad arces.
Sed nunc irrepsit morum corrupta libido,
Manauitq; nefas, & vitæ subdolus vsus.
Ecce pudet multos barbam nutrire seueram,
Sed vellunt toto excretos de corpore pilos:
Vt seruare cutem mollem, corpusq; supinum
Possint, & stultum casus ductare per omnes.
Crinibus in nodum contortis more Sycambri
Æthiopumq; micant, crispantes ferre capillos
Fas reputant, nudos fucati & pectoris artus
Pandere, vt ingenuas possint captare puellas.
Colla premunt quidam sertis & torquibus auris,
Et digitos onerant gemmis, auroq; rotundo.
O mores hominum, corrupta ò tempora & atra:
Nemo nefas censet vestes gestare plicatas,
Atq; habitus curtos nimium, tinctosq; colore.
Vnde palàm apparent genitalia membra, pudore
Depositò, & nullo conduntur tegmine clunes.
Quid tunicas memorem varias? quid pallia narrem?
Fimbria quæ croceo vestit circundata lymbo?
Quid vè pedum referam vestitu vsq; probrosos?

Path. xvij.

ij. Regum. x.

Socrates.

Nouitatibus indulgendum non est. xi. dis. c. fi. de consuetud. cum consuetudinib. Iuuenalis.

Sycambri. Aethiopes.

De vi. & hono. Cle. c. pe. Tullius. xx. q. i. c. vlt. l. i. C. de vestiolob. & aur. libro. xi. xxxi. dis. si qui. &. xxv. dis. si quis virorum.

Moribus Assirios sequimur, Thurcosq; prophanos,
Et recucitorum peiores ritibus: è heu
Talia cur pateris pugnax Germania? pelle,
Pelle inquam ritus media de gente pudendos:
Nè vè tuam perdas famam, Deus vltor acerbus
Hos premet, è quorum nascuntur crimina vita.

Germania.

Seneca in hercule œtheo.

Of nevve fassions and disguised garmentes.

¶ Who that newe garmentes loues, or deuises,
Or weareth by his simple wit and vanitie:
Geueth by his foly and vnthriftie guises,
Much euill example to yonge Commontie.
Suche one is a foole, and scant shall euer thée.
And commonly it is séene that nowe a dayes,
One foole gladly folowes anothers wayes.

Virorum effœminatio.

Rasit Amon dimidiam partem barbæ eorum, & præscindit vestes eorum medias vsq; ad nates. Erant autem viri turpiter confusi valde. Ve mundo a scandalo. Vos etenim iuuenes, animos geritis muliebres Illaq; virgo viri. Ennius & Tullius in officijs.

Drawe nere ye Courtiers and galants disguised,
Ye counterfait caitiffs that are not content
As God hath you made, his worke is despised:
Ye thinke you more wiser then God omnipotent.
Unstable is your minde, that shewes by your garment.

A foole

A foole is knowen by his toyes and his cote,
But by their clothing nowe maye we many note. Math.xviij.

Apparaile is apaired, all sadnes is decayde,
The garmentes are gone that longed to honestie:
And in newe sortes newe fooles are arayde,
Despising the custome of good antiquitie. ij.Regum.x.
Mans fourme is disfigured with euery degree, *Nouitatibus indulgendum non est.xi dist.si, de consuetudine. cum consuetudinibus,*
As Knight, Squire, Yeoman, Gentleman and knaue,
For all in their going vngoodly them behaue.

The time hath bene not longe before our dayes,
When men with honest ray could holde them selfe content,
Without these disguised and counterfaited wayes,
Whereby their goodes are wasted, lost, and spent.
Socrates with many mo in wisedome excellent, *Socrates in exemplum vetustatis inducitur,*
Because they would nought change that came of nature,
Let growe their here without cutting or scissure.

At that time was it reputed to laude and great honour,
To haue longe here, the beard downe to the brest:
For so they vsed that were of moste valour,
Striuing together who might be godlyest,
Saddest, moste cleanly, discretest, and moste honest.
But nowe adayes together we contende and striue,
Who may be gayest, and newest wayes contriue.

Fewe kepeth measure, but excesse and great outrage
In their apparayle, and so therein they procede:
That their good is spent, their lande layde to morgage,
Or solde out right: of thrift they take no heede,
Hauing no peny to succour them at their neede.
So when their good by such wastfulnes is lost,
They sell agayne their clothes for halfe that they cost.

A fore furred Gentleman of the first yere or hede,
If he be made a Bailiffe, a Clerke or a Constable,
And can keepe a Parke or court, and reade a deede,
Then is veluet to his state mete and agreable:
Howbeit he were more meete to beare a bable.
For his fooles hood his eyen so fore doth blinde,
That pryde expelleth his linage from his minde.

Yet finde I another sort almoste as bad as they,
As yonge gentlemen descended of worthy auncetry,
Which go full wantonly in dissolute aray,
Counterfaite, disguised, and much vnmanerly,

Blasing and garded,to lowe or els to hye.
And wide without measure,their stuffe to wast thus goth,
But other some they suffer to dye for lacke of cloth.

De vita & honestate clericorum Cap.pe.

Some their neckes charged with colers and chaynes,
As golden withes,their fingers full of ringes:
Their neckes naked,almost vnto the raynes,
Their sleues biasing like to a Cranes winges.
Thus by this deuising such counterfaited thinges,
They disfourme that figure that God himselfe hath made,
Tullius. On pryde and abusion thus are their mindes layde.

Then the courtiers careless that on their master wayte,
Seing him his vesture in such fourme abuse:
Assayeth such fassion for them to counterfaite,
And so to sue Pryde continually they muse.
Then steale they,or robbe they,for,loth they can not chuse.
For without lande or labour hard is it to maintaine,
But to thinke on the galows that is a carefull payne.

But be it payne or not,there many such ende,
At Newgate their garmentes are offred to be solde,
Their bodyes to the ieobet solempnly ascende,
Wauing with the wether while their neche will holde,
But if I should write all the euils manifolde,
That proceedeth of this counterfaite abusion,
And misshapen fassions,I neuer should haue done.

For both states,commons,man,woman,and childe,
Are vtterly inclined to this inconuenience:
But namely therwith these Courtiers are defilde,
Betwene master and man I finde no difference,
Therfore ye Courtiers knowledge your offence.
Do not your errour maintaine,suppor nor excuse,
For fooles ye are your rayment thus to abuse.

xx,q,i.ca.vltimo l.i.ca.de vestiolob. & aur.libro,xi

To Ship galants,come nere I say agayne,
With your set bushes curling as men of Inde:
Ye counterfaited Courtiers come with your fleing braine,
Expressed by these variable garmentes that ye finde,
To tempt chaste damosels and turne them to your minde.
Your brest ye discouer and necke,thus your abusion,
Is the fiendes bate,and your soules confusion.

Come nere disguised fooles,receiue your fooles hood,
And ye that in sundry colours are arayde:
Ye garded galants wasting thus your good,

Come

Come nere with your shirtes bydered and displayed,
In fourme of surplois: forsooth it may be sayde,
That of your sort right fewe shall thriue this yere,
Or that your fathers weareth such habite in the queere.

xxxi, diſſi qua. & xxv ſi quis virorũ

And ye gentle women whom this lewde vice doth blinde,
Laced on the backe, your peakes set aloft:
Come to my Ship, forget ye not behinde
Your saddle on the taile, if you list to sit soft:
Do on your Decke Slut, if ye purpose to come oft.
I meane your Copintanke, and if it will do no good,
To keepe you from the rayne, ye shall haue a fooles hood.

By the ale stake knowe we the Ale house,
And euery Inne is knowen by the signe:
So a lewde woman and a lecherous,
Is knowen by her clothes, be they course or fine,
Folowing newe fashions, not graunted by doctrine.
The Butcher sheweth his flesshe, it to sell,
So do these women dampning their soule to hell.

What shall I more write of our enormitie,
Both man and woman as I before haue sayde:
Are rayde and clothed not after their degree,
As not content with the shape that God hath made,
The clenlynes of Clergye is nere also decayde.
Our olde apparaile (alas) is nowe layde downe,
And many Priestes ashamed of their crowne.

Unto laymen we vs reſourme agayne,
As of Christ our master in maner halfe ashamed:
My heart doth wepe, my tonge doth sore complaine,
Seing howe our State is worthy to be blamed.
But if all the foly of our whole Realme were named,
Of misaparaile, of olde, yonge, lowe and hye,
The time should fayle, and space to me denye.

Alas thus all states of christen men declines,
And of women also disfourming their figure,
Worse then the Turkes, Jewes, or Sarazins,
A Englande Englande amende, or be thou sure,
Thy noble name and fame can not endure.
Amende least God do greeuously chastice,
Both the beginners and folowers of this vice.

Seneca in Hercule œtheo Anoſtrophe ad Angliam

¶ The Lenuoy of Alexander Barclay the Translatour.

REduce courtiers clerely vnto your remembraunce,
From whence this disguising was brought wherin
As I remember it was brought out of France, (ye go
This is to your pleasure: but payne ye had also,
As frenche pockes, hote ils, with other paynes mo.
Take ye in good worth the sweetenes with the sour,
For often pleasure endeth with sorowe and dolour.

Laus summa de grauitate eximia Henrici Anglorum regis, vij.

But ye proude galants that thus your selfe disguise,
Be ye ashamed, beholde vnto your prince:
Consider his sadnes, his honestie deuise,
His clothing expresseth his inwarde prudence.
Ye see no example of such inconuenience
In his highnes, but godly wit and grauitie,
Ensue him, and sorowe for your enormitie.

Away with this pride, this statelynes let be,
Reade of the Prophetes clothing or vesture:
And of Adam firste of your auncestry,
Of John the Prophete, their clothing was obscure,
Vile and homely, but nowe what creature
Will them ensue, sothly fewe by their will,
Therfore such fooles my nauy shall fulfill.

DE ANTIQVIS FATVIS.

Ad patulum quamuis languens declino sepulchrum,
Triuerit & metam iam mea vita datam:
Non tamen antiquos fatuorum desero mores,
Stultitiæq; vias inueteratus amo.

Daniel. xij. Ouidius in fast. Prouerb. xxvj.

INueterata meæ dementia crassa senectæ,
Non solitos linquit mores, vitam vè priorem:
Sum puer, & centum transacti temporis annos
Connumerare queo, nec enim sapientior vsquàm
Esse velim, pueris stultorum signa ministro,
Stultitiæq; meæ regimen præscribo malignum:
Et mala viuendi, mihi testamenta relinquo,
Exemplarq; mali sum, duxq; & pessimus author.
Quod puer edidici, facto monstratur inerti:
Stultus ego semper, tamen hac laudarier arte
Percupio, insanam & sceleris protendere famam:
Et vitium monstrare meum, moresq; pudendos
Audeo, de celebri tanquam certetur honore.

Esay. lxvi.

C. ex studijs. & c. cum iuuentute de præsump.

Nunc

Nunc refero per me deceptas vndiq; gentes,
Me duce nunc iacto tot semina sparsa malorum.
Immemor hunc prauum vitæ conuertere cursum:
Quin doleo, quòd non consueto tramite semper
Ire queo, & stultas penitùs consumere vestes.
Sed quia non valeo cursum complere vetustum,
Hæc nato discenda meo, teneroq; nepoti
Proponam, fingamq; vias ad crimina largas.
Hic alacer, fatui patris vestigia tentet,
Et discet prodire gradu genitoris iniquo:
Gaudet & ipse parens, natus quòd crimine maior,
Progressum sceleris superat, numerumq; malorum,
Spemq; gerit pulchram de nato, quùm sua gestat
signa, quibus vitæ malesanos triuerit annos.
Moribus in prauis versabitur illius ætas,
Stultitiæq; vias nunquam postponet inertes:
Ergo reget pictæ stultorum carbasa nauis,
Proh pudor, effœta ò quid nunc cupis esse senecta?
Semper & in tenebris præsentia vota morari?
Inueteratus enim fatuus benè viuere nescit,
Nescit & ex animo fœdos depellere mores.

Laudatur peccator in desideriis suis.
Prouerb. xviij.
xvij. di. nec licuit

De confe. dis. v c. vlt. in glo.

Iuuenalis.

Tullius de sene.

Prouer. xxvi.
Prouer. xviij.

❧ Of olde fooles, that is to say, the longer they liue, the more they are geuen to foly.

¶ Although I stoupe, and fast decline
Dayly to my graue and sepulture:
And though my life fast do encline,
To pay the tribute of nature,
Yet still remayne I and endure
In my olde sinnes, and them not hate,
Nought ponge, worse olde, suche is my state.

The madnes of my youth rooted in my age,
And the blinde foly of my iniquitie,
Will me not suffer to leaue mine olde vsage,
Nor my foze liuing full of enormitie.
Lame are my limmes, and also I can not see,
I am a childe, and yet liued haue I
An hundreth winters, encreasing my foly.

But though I might learne, my will is not thereto,
But busy I am and fully set my thought,
To geue example to children to mis doo,
By my lewde doctrine bringing them to nought.
And when they are once into my daunce brought,
I teache them my foly, wisedome set aside,
My selfe example, beginner, and their guide,

Inueterata fatuitas.

Inueterate dierũ malorum, nunc venerunt peccata tua quæ operabaris prius. A senioribus egressa est iniquitas. Puer centũ annorũ morietur, & peccator centum annorum maledictus erit. Stultitia est quæ me non sinit esse senem.

My

My lewde life, my foly, and my selfe willed minde,
Which I haue still kept hitherto in this life:
In my Testament I leaue written behinde,
Bequeathing part both to man childe and wife.
I am the aucthour of mischiefe and of strife.
The foly of my youth and the inconuenience,
In age I practise, teaching by experience.

C, Ex studiis & c, cum in iuuentute de præsumpti.

I am a foole and glad am of that name,
Desiring lawde for eche vngracious deede:
And of my foly to spreade abroade the fame,
To shewe my vice and sinne, as voyde of dreede
Of heauen or hell, therfore I take no heede.
But as some striue disputing of their cunning,
Right so do I in lewdnes and mis beleuing.

Laudatur peccator in desideriis suis. Prouerb. xxiij.

Sometime I boast me of falshood and disceit,
Sometime of the seede that sowen is by me:
Of all mischiefe, as murther, flattery, debate,
Couetise, backbiting, theft and lechery,
My minde is not to mende my iniquitie.
But rather I sorowe that my life is worse,

xxi, dis. nec licuit

That

That I can not do as I haue done before.

But since my life so sodenly doth apeire,
That bide I can not still in this degree:
I shall infourme and teache my sonne and heyre,
To folowe his father, and learne this way of me,
The way is large, God wot glad shall he be,
Learning my lore with affection and desire,
And folowe the steppes of his vnthriftie sire.

De conse. dist. vl. in glo.

I trust so craftie and wise to make the lad,
That me his father he shall passe and excell:
O that my heart shal then be wondrous glad,
If I hereof may knowe, see, or here tell,
If he be false, fayning, subtill or cruell,
And so still endure, I haue a speciall hope,
To make him scribe to a Cardinall or Pope.

Iuuenalis.

Or els if he can be a false extorcioner,
Facing and boasting to scratche and to keepe,
He shall be made a common customer,
As iche hope, of Lin, Callis, or of Deepe,
Then may he after to some great office creepe.
So that if he can once pleade a case,
He may be made Iudge of the common place.

Thus shall he liue as I haue all his dayes,
And in his age increase his foolishnes:
His father came to worship by such wayes,
So shall the sonne, if he him selfe addres,
To sue my steppes in falshood and lewdnes.
And at least if he can come to no degree,
This ship of fooles shall he gouerne with me.

¶ Barclay to the Foles.

AWake age alas, what thinkest thou be,
Awake I say out of thy blinde darknes,
Remembrest thou not that shortly thou shalt dye,
Arise from sinne, amende thy foolishnes.
Though thy youth rooted were in vicioulnes,
Arise, in age is full time to leaue it,
Thy graue is open, thy one foote in the pit.

Tullius de senectute.

Leaue thy boasting of that thou hast done amisse,
Bewayle thy sinnes, saying with rufull mone:
Delicta iuuentutis meæ Deus ne memineris,

Amende

Amende thee or thy youth be fully gone,
That sore is harde to heale that breedes in the bone.
Daniel.xiij. Prouerb.xxvi. and.xxix. He that is nought yonge, proceeding so in age,
Shall scant euer his viciousnes asswage.

What thinge is more abhominable in gods sight,
Then vicious age? certainly nothing:
It is eke worldly shame, when thy corage and might
Is nere decayed, to keepe thy lewde liuing,
And by example of thee, thy yonge children to bring
Into a vicious life, and all goodnes to hate,
Alas age thus thou art the fiends bate.

DE DOCTRINA FILIORVM.

Indulget quicunq; suis ad crimina natis,
Sedulus emendat nec puerile nefas:
Sentiet is tandem damnum, seroq; dolores,
Ascendetq; nouæ splendida transtra ratis.

Prouerb.xiij. STultus erit semper, miser, & cæcatus ocellis,
Quem non cura trahit natorum, quemq; modesta
Eccles.xxx xlv.di.cum bea. Vita fugit, teneros animos vt moribus ornet:
Temperet aut opera nascentia fata frequenti.
Non errare vetat, scelerum nec limina claudit,
Prouer.xxij. Viuendi vè modum natis proponere curat.
Non benè consulitur lasciuæ (crede) iuuentæ,
Si sine morigero passim ductore vagatur.
Psume xxvij. Esay.liij. Sicut oues cursum linquunt, pastore remoto,
Sollicitatq; vagas nimiùm concessa voluptas:
Sic tua per sceleris torturam pignora currunt.
Stulte parens, natos cur excusare laboras?
Virtus adeo in teneris consuescere multum est. Quòd teneri, nequeant recti conscendere callem,
Et sentire nefas, aut veri noscere cursum?
Non ætas mollis, non frontis barba tenellæ
Te excusare potest: teneris sapientia crescit
Iuuenalis. Cordibus, & sanctæ disponit semina vitæ,
Quin meliùs retinent pueri documenta tenelli.
Horatius in arte Nam cecinit quondàm Romæ Venusinus alumnus
Quo semel est imbuta recens seruabit odorem
Testa diu, remanentq; rudis primordia vasis.
Flexilis est iuncus, salices flectuntur amaræ.
Ouidius de remedio amo. Robora dura minùs, quid enim nunc prima moraris
Tempora, frugiferis citiùs depascere rebus:
Quid moderata nocet pueris correctio blandis?
Prouerb.xxiij. Nam ferulæ, morum præbent alimenta bonorum,

Expelluntq;

Expelluntq; malos incocti pectoris æstus.
Ob culpas aliquando graues luxere parentes
Crimina natorum, & vitam ingemuere nocentem.
Adsit in exemplum Priami fortuna potentis,
Iliacas qui perdit opes, cùm nauibus altis
Filius Argolicas properat lasciuus ad oras.
Adsit in exemplum Tarquini fama superbi:
Ob scelus infandum nati, luxumq; pudendum.

Priamus.

Tarquinius superbus.

Of the erudition of negligent fathers *towarde their children.*

That fole that suffereth his childe for to offende,
Without rebuking, blame, and correction:
And him not exhorteth himselfe to amende,
Of suche faultes as by him are done,
Shall it sore repent, God wote howe sone.
For oft the fathers foly, fauour, and negligence,
Causeth the childe for to fall to great offence.

De eruditione puerorum.

Qui parcit virgæ odit filium suum, qui autem diligit illum instanter erudit. Noli subtrahere a puero disciplinam. Si enim percusseris eum virga, non morietur. Tu virga percutis eum, & animam eius ab inferno liberabis.

A Miserable foole euermore shall he be,
A wretche vnaduised, and a caitiffe blinde,
Which his childrens faultes forceth not to see,

Prouerb. xiij. Eccle. xxx. *Ix. dist. cum hec.*

Hauing

Hauing no care for to induce their minde
To godly vertue, and vice to leaue behinde.
For while they are yonge, fearefull, and tender of age,
Their vice and foly is easy to asswage.

Two diuers sortes of these fooles may we finde,
By whom their children are brought to confusion,
The one is negligent, the other is starke blinde,
Not willing to beholde his childes euill condition,
While he is in youth: But for a conclusion,
He is a foole that will not see their vice,
And he that seeth, and will it not chastice.

Prouerb.xxij. Alas thou art a cursed counsellour,
To wanton youth that tender is of age,
To let them wander without gouernoure,
Or wise master, in youthes furious rage,
Get them a master their foly to asswage.
For as a herdlesse flocke strayeth in ieopardie,
Num.xxvij. Esay.liij. So children without gide wander in foly.

Terentius Nos omnes licentia deteriores sumus. To much libertie, pleasure and licence,
Geuen vnto youth, whether it be or age,
Right often causeth great inconuenience,
As riot, misrule, with other sore damage,
Their lande and goodes solde or layde to gage.
But thou foolishe father art ready to excuse,
Thy yonge children of their sinne and abuse.

Virtus adeo in teneris consuescere multum est Thou sayest they are ouer tender to eschewe
Their foolishe maners and that they haue no skill,
To knowe the wayes of goodnes or vertue,
Nor to discerne what is good, what is ill,
Thou blinde dodart these wordes holde thou still.
Their youth can not excuse thy foolishnes,
He that can euill, as well might learne goodnes.

Iuuenalis. Ex studijs intelligetur puer, si munda ac recta sunt opera eius. Prouerb.xx. *Horatius in arte poetica* A yong heart is as apt to take wisedome
As is an olde, and if it rooted be,
It soweth seede of holy life to come,
Also in children we often times see,
Great aptnes outward and signe of grauitie,
But fill an earthen pot first with ill licoure,
And euer after it shall smell somewhat soure.

So youth brought vp in lewdnes and in sinne,
Shall scant it scrape so cleane out of his minde:

But that still after some spot will bide within,
A litle twigge pliaunt is by kinde,
A bigger branche is harde to bowe or winde.
But suffer the branche to a big tree to growe,
And rather it shall breake then eyther winde or bowe.

Quo semel est imbuta recens seruabit odorem testa diu.
Ouidius de remedio amoris.

Correct thy childe while he is like a twigge,
Supple and pliant, apt to correction:
It will be harde forsooth when he is bigge,
To bring his stubborn heart to subiection,
What hurteth punishment with moderation
Unto yonge children, certainly nothing,
It boydeth vice, getting vertue and cunning.

Proverb. xxiij.

Say foolishe father, hadst thou leuer see,
Thy sonnes necke vnwrested with a rope:
Then with a rod his chin should broken be,
And oft thou trustest, and hast a stedfast hope,
To see thy son promoted nere as hye as is the Pope.
But yet perchaunce mourne thou shalt full sore,
For his shamefull ende, fortuned for lacke of lore.

Some folowe their childrens will and lewde pleasure,
So graunting them their minde, that after it doth fall,
To their great shame, their sorowe and dolour,
As did to Priamus a king imperiall,
Which suffered his men, his sonne chiefe of them all,
By force from Grece to robbe the fayre Helayne,
Wherby both father and sonne were after slayne.

Fatum Priami.

With noble Hector and many thousandes mo,
The Citie of Troy vnto the ground cleane brent:
I reade in the Chronicles of the Romains also,
Howe Tarquine the proude had shame and punishment,
For ravishing chaste Lucres agaynst her assent.
Wherfore her selfe she slewe, her seing thus defiled,
For the which deede this Tarquine was exiled,

Tarquinus filius Tarquini superbi Romanorum regis de quo Valerius Lucretia sese interemit.
Catelina de quo Salustius.

From Rome, wandring in the coastes of Italy.
Did not the traytour Cateline also conspire,
And many mo sworne to his cruell tirannye,
Against the Romans to oppresse their Empire,
But he and all his were murdred for their hyre,
And not vnwoorthely, beholde whereto they come,
Which are not enfourmed in youth to ensue wisedome.

The sonne ofte foloweth the fathers behauour,

And if the father be discrete and vertuous:
The sonne shall such wayes practise both day and hour:
But if that the father be lewde and vicious,
By falshood liuing, and by wayes cautelous,
The sonne also the same wayes will ensue,
And that much rather then goodnes or vertue.

Therfore it needeth that better prouision,
Were founde for youth by sad and wise counsayle:
Far from their fathers of this condition,
And other lewde guydes which might their minds assaile
Greuously with sinne: so were it their auayle,
From their fathers fraude and falshood to decline,
And them submit to some lawdable mans doctrine.

Peleus de quo Homerus

Peleus sometime a noble and woorthy king,
Subdued Achilles vnto the doctrine
Of Phenix which was both woorthy and cunning:
Wherfore Achilles right gladly did encline,
With his heart and minde vnto his discipline,
Whereby his name so noble was at the last,
That all Asia in woorthynes he past.

Philippus

Right so Philippus a king of woorthy name,
Ouer all Grece made great inquisition,
To finde one wise, sad, and laudable of fame,
To Alexander his sonne for to geue instruction.
Found was great Aristotle at the conclusion,
Disciple of Plato, which in euery science,
Informed this childe with perfect diligence.

Aristoteles magister Alexandri magni, & discipulus Platonis.

Which Alexander afterwarde had so great dignitie,
What by his strength, his cunning, and boldenes,
That he was Lorde both of lande and Sea,
And none durst rebell against his woorthines:
Lo here the laude, the honour, and noblenes,
Which doth proceede of vertue and doctrine,
But fewe are the fathers that nowe hereto incline.

Fewe are that force nowe a dayes to see,
Their children taught, or to do any cost
On some sad man, wise, and of auctoritie:
All that is theron bestowed thinke they lost,
The foolish father oft times maketh great bost,
That he his son to haboundaunt riches shall auaunce,
But nothing he speaketh of vertuous gouernaunce.

The

The father made but small shift or prouision,
To induce his sonne by vertuous doctrine:
But when he is deade and past,much lesse shal the sonne,
To study of grace his minde or heart encline,
But abuse his reason,and from all good decline. Prouerb.x.
Alas foolishe fathers geue your aduertence,
To Crates complaint comprysed in this sentence. *Crates Thebanus*

If it were graunted to me to shewe my thought,
Ye foolishe fathers,caitiffes I might you call:
Which gather riches to bring your childe to nought,
Geuing him occasion for to be prodigall,
But good or cunning shewe ye him none at all:
But when ye drawe to age,ye then most commonly, Prouerb.xix.
Sorowe for your suffrance,but without remedy. Eccle.xxy.

An olde sore to heale is oft halfe incurable,
Right so are these children rooted in mischiefe:
Some after euer liueth a life abhominable,
To all their kin great sorowe and reprefe:
The one is a murderer,the other a feareless thiefe, Deutero.xxi.
The one of God nor good man hath no force ne care,
Another so out wasteth that his frendes are full bare.

Some their lande and liuelode in riot out wasteth,
At cardes and tenis,and other vnlawfull games:
And some with the dice their thrift away casteth,
Some their soule dampnes,and their body shames,
With fleshly lust,which many one defames.
Spending the floures of youth much vnthriftely,
On diuers braunches that longe to Lechery.

Another delyteth himselfe in gluttony,
Eating and drinking without maner or measure,
The more that some drinke,the more they ware drye:
He is most galant which longest can endure.
Thus without measure ouercharge they their nature,
So that their soule is lost,their body and good is spent,
For lacke of doctrine,nurture and punishment.

See here playne prouffe,example and euidence,
Howe youth which is not nourished in doctrine, *xxj.q.i Omnis*
In age is geuen vnto all inconuenience: Gene.viij.
But nought shall make youth sooner for to encline,
To noble maners,nor godly discipline. Prouerb.xix.
Then shall the doctrine of a master wise and sad, Eccles.vy.
For the roote of vertue and wisedome therby is had.

Seneca. Iuuenalis.

Without doubt Noblenes is muche excellent,
Which oft causeth youth to be had in great honour:
To haue the name and laude they are content,
Though it be not gotten by their owne labour.
But what auayleth them this lewde obscure errour,
Of suche hye birth them selues to magnifie,
Sith they defile it with vice and vilanie.

Why art thou proude thou foole of that noblenes,
Whiche is not gotten by thine owne vertue,
By thy good maners, witte, nor worthines:
But this forsoth oft times finde I trewe,
That of a good beast, euill whelpes may we shewe.
In likewise of a mother that is both chast and good,
Often is brought forth a full vngracious brood.

But though the childe be of lewe condition,
And of his nature froward and variable,
If the father be slacke in the correction
Of his childe, he onely is culpable,
Which will not teach him maners commendable:
Thus is the father a foole for his sufferaunce,
And the sonne also for his misgouernaunce.

Eccles. xxx.

The Lenuoy.

Auoyde fathers your fauour and sufferaunce
Anenst your children, in their fault and offence,
Reduce ye clerely vnto your remembraunce,
That many a thousande inconuenience
Haue children done by their fathers negligence:
But to say trueth briefely in one clause,
The fathers fauour onely is the cause.

DE DELATORIBVS ET LITIGIORVM promotoribus.

Qui duplici lingua liteſq́; & iurgia vendit,
Et delatoris fungitur officio:
Inter contiguos ponens ſua crura molares,
In præcium ſceleris ſenciet exitium.

Prouerb. xvi. and. xix. Eccles. xxvi. Eccles. x.

GAudia ſumma putat quidam miſcere ſiniſtris
Litibus, atq́; homines ad iurgia vana mouere.
Gaudet & interdum rixis turbare moleſtis
Pectora, ſic igitur maleſani eſt criminis auctor:
Ore tenet virus, lingua mendatia fingit,
Atq́; dolos verſat, quibus impugnare nocenter
Concordes animos & pectora dulcia poſſit.

Sæpe

Sæpe ferit grauiter, pheratrato verbera linguæ
Insontes hominum mentes, moresq; lacessit
Innocuos vitæ, & fautores dispare voto
Inter se semper versari & viuere poscit.
Nec tamen interea sentit sibi vulnus adactum
Vir bonus, accusat quem delatoris iniqui
Lingua: sed adueniunt seri lamenta doloris.
Delatore nihil peius, nil turpius vsquam,
Cuius in ore sonant læthalis sibila morsus:
Milleq; pictarum fraudum mendatia subsunt.
Si videt immoto concordes viuere nexu,
Si socios aliquos, fidos seu noscit amicos,
Mortiferum virus rauco de gutture ructat.
vnanimesq; studet comites a fœdere dulci
Soluere, concordes queat vt confundere mentes:
Mox tamen excusat linguæ rabiosa proteruæ
Sibila, & insontem se a talibus esse fatetur,
Et sceleris tegit occultè maledicta perosa.
Sic quidam applausus quærunt, cupiuntq; placere
Istis, de quorum nil sanum pectore manat:
Fallaces Daui, Gnatones, & parasyti,
Osores rabidi, balatrones, hoc genus omne,
Garrula mordacis diffundit semina linguæ.
Quisquis amicitiæ nexum dissoluis, & atro
Stigmate concordes maculas, & iurgia vendis,
Indignus vita es præsenti, carcere dignus
Perpetuo, vt careas viuaci luce perosus.

Prouer. xvij.

Prouer. xviij.

Eccl. xxvj.

Teren. in En.

Horatius.

Sapient. i.
Prouerb. xix.

Of Tale bearers, false reporters, and *promoters of strifes*

¶ Of Fooles yet finde I another maner sorte,
Which are cause of brawling, strife, and deuision:
Suche are double tonged, that lesinges reporte,
Therby trusting to come to great promotion:
But suche lewde captifes at the conclusion
Betwene two Millstones their Legges put to grinde,
And for rewarde their confusion shall they finde.

SOme there are, that haue pleasure al their life,
To bring men in brawling, to discord & debate,
Seking to moue them to chiding and to strife,
And where loue before was, to cause mortall hate
With the commontie, and many great estate:
Suche is much worse then eyther murtherer or theefe,
For ofte of his tales procedeth great mischiefe.

Prouerb. xvi. and. xix.
Eccles. xxvj.

Procuratio rixarum.

Vir insipiens fodit malum, & in labijs eius ignis exardescit. Homo peruersus suscitat lites, & verbosus seperat principes. Parata sunt derisoribus iudicia & mallei percutientes stultorum corporibus. Qui in altum mittet lapidem super caput eius cadet. Et qui foueam fodit incidit in eam.

Within his mouth is venim ieopardous and vile,
His tongue still laboureth leasinges to contriue:
His minde still muleth on falshood and on gile,
Therewith to trouble such as gladly would not striue.
Sometime his wordes as dartes he doth driue
Against good men, for onely his delite,
Is set to slaunder, to defame and backbite.

Ecclesi.x.

Prauo corde machinatur malum, & omni tempore iurgia seminat.
Proverb.vi.

And namely them that faultlesse are and innocent,
Of conscience cleane, and maners commendable:
These driuils slaunder, being full diligent,
To deuide louers that are most agreable.
His tonge infect, his minde abhominable,
Infecteth loue and ouertourneth charitie,
Of them that longe time haue liued in amitie.

Sex sunt quæ odit dominus. &c.
Proverb.vi.

But he that accused is thus without all fault,
And so slaundered of this caitiffe vntrifty:
Knoweth nothing of this ieopardous assault,
For he nought doubteth that is nothing faultie.
Thus while he nought feareth, commeth sodainly
This venimous dolour distayning his good name,
And so giltlesse put to rebuke and to shame.

Proverbi.xvi.

Thus

Thus if one searche and seeke the world ouer all, Prouer.xxiiij.
Then a backbiter nought is more perillous:
His minde mischieuous, his wordes are mortall, Prouerb.i.
His damnable bit is foule and venimous. *Pedes eorum ad malum currunt, & festinant vt effundant sanguinem.*
A thousande lyes of gyles odious
He casteth out where he would haue debate,
Engendring murther when he his time can wait. Esay.xxxij.

Where as any frendes liueth in accorde *Ipsi quoq; contra sanguinem suum insidiantur, & moliuntur fraudes contra animas suas*
Faythfull and true, this cowarde and caitiffe
With his false tales them bringeth to discorde,
And with his venim kepeth them in strife. Prouerb.i.
But howebeit that he thus passe forth his life,
Sowing his seede of debate and mischiefe,
His dart oft retourneth to his owne repriefe.

But notwithstanding, such boldly will excuse
His false defaming, as faultlesse and innocent:
If any him for his dedes woorthely accuse,
He couereth his venim, as simple of intent.
Other are which flatter, and to euery thing assent,
Before face folowing the way of adulation,
Which afterward sore hurteth by detraction.

The world is nowe all set on defamation. *Terentius in Ennucho. Olim isti fuit generi quodam questus apud seculum prius. &c.*
Such are most cherished that best can forge a tale,
Which should be most had in abhomination:
And so they are of wise men without fayle.
But such as are voyde of wisedome and counsayle,
Inclineth their eares to slaunder and detraction, *Horatius.*
Much rather then they would to a noble Sermon,

But euery Slaunderer and beginner of strife, Sapient.i.
Lousers of loue, and infecters of charitie, Prouerb.xix.
Unwoorthy are to liue here at large in this life:
But in darke dongeon they woorthie are to be,
And there to remayne in prison till they dye.
For with their euill tonges they labour to destroy
Concorde, which cause is of loue and of ioy.

An olde quean that hath bene nought all her dayes,
Which oft hath for money her body let to hyre:
Thinketh that all other doth folowe her olde wayes.
So she and her boul felowes sitting by the fire,
The boule about walking with their tonges they conspire
Agaynst good people, to slaunder them with shame,
Then shal the naughty daughter lerne of the baudy dame.

By

By his workes knowen is euery creature,
For if one good,louing,meke and charitable be,
He labours no debates amonge men to procure,
But coueteth to nourishe true loue and charitie.
Where as the other full of falshood and iniquitie,
Their singuler pleasure put to ingender variaunce:
But oft their foolishe study returns to their mischaunce.

Remoue a te os prauum, & detractantia labia sint procul a te. Prouerb.iiij.

Therefore ye backbiters that folke thus defame,
Leaue off your lewdnes,and note well this sentence
Which Christ him selfe saide,to great rebuke and shame
Unto them that slaunder a man of innocence.
Wo be to them which by maliuolence
Slaunder or defame any creature,
But well is him that with pacience can endure.

NON SEQVI BONA CONSILIA.

Est, & non, solers, causa qui dicere in omni
Nescit, & in quouis tempore recta sequi:
Omnibus in rebus nec sanos consulit, ille
Damnorum fatuus præmia solus habet.

Pro.xiiij.c.xi.

STultus iners ille est,qui prudens vsq; videri
Gliscit,& assueto tractat ludibria cursu:
Sed dum se nimium prudentem,& ad omnia vafrum
Estimat: haud dubio fatuis est stultior illis,
Quorum somnifero mens est cæcata furore.
Sit sapiens,cedo,munitus viribus,atq;
Dotibus eloquij: tamen hæc ignauia nunquam
Deserit assuetas confusi pectoris artes.
Consilia alterius refugit,spernitq; bonorum
Sensa,quibus propriæ mentis corroboret actus.
Effutiunt multi phalerato verba colore,
Et cupiunt verbis prudentes inde putari.
Hi terram findunt aratro,temoneq; longo,
Stultorum gressu tacito monumenta perarant:
Consilijs nempe vsq; suis,cœptoq; furori
Confidunt,nusquam monita & meliora sequentes.
Pirrhus ad ausonios populos non castra locasset,
Haudq; fuga tantas clades comiserit author,
Callida si Cyneæ docti consulta probasset.
Inconsulta ruit bellis Priameia proles
Hector,Achillea miserè confossus ab hasta:
Dum fugit annosi temerè mandata parentis.
Sic Nero crudelis iustas dum negligit artes,
Consilijq; modos: telo transfixus acuto.

Prouerb.i. Eccles.xix.

C.ne inniteris. de consti.

Pirrhus Epirotarum Rex.

Hector.

Nero.

Sera

Sera luit meriti maleſanus damna furoris:
Fertur Thobias gnatum monuiſſe decenter,
Vt bona prudentûm ſequeretur geſta virorum.
Dum temerè antiquos ſpernit Roboam ſapientes,
Innumeras perdit gentes,atq; improbat acta.
Plura tibi poſſem priſcorum exempla referre,
Qui dum ſectantur proprium caput,& ſibi tantùm
Confidunt,veterum & nolunt conſulta videre:
Incurrunt pœnas meritas,& triſtia fata,
Perpetuòq; trahunt fatuæ telluris aratrum.

Thobias.

Roboam.
Eccle.xlvij.

Of him that vvill not folovve nor enſue *good counſayle and neceſſary.*

Of fooles yet another ſorte doth come,
Unto our ſhip rowing with great trauayle,
Which nought perceaue of doctrine nor wiſedome,
And yet diſdayne they to aſke wiſe counſaile,
Nor it to folowe for their owne auayle.
Let ſuche fooles thereat haue no diſdayne,
If they alone endure their loſſe and payne.

Spernere conſilia ſalubria.

Eſt via quæ videtur homini iuſta,nouiſsima autẽ eius deducunt ad mortẽ. Deſpexiſtis omne conſilium,& increpationes neglexiſtis.Ego quoq; in interitu veſtro ridebo, cũ irruerit repentina calamitas .Salus autem vbi multa conſilia.

Ne sis sapiens apud temetipsum Prouerb.iij. Prou.xiiij.x.xl. Abdi.y.

HE is a foole that doth couet and desire,
To haue the name of wisedome and prudence:
And yet of one sought through a citie or a shire,
None could be found of lesse wisedome nor science.
But while he thinketh him full of sapience,
Craftie and wise, doubtlesse he is more blinde,
Then is that foole which is out of his minde.

Prouerb.i. Eccles.xix.

But though he be wise, and of might meruailous,
Endued with Rhethorike and with eloquence:
And of him selfe both ware and cautelous.
If he be tached with this inconuenience,
To disdayne others counsaile and sentence:
He is vnwise, for oft a fooles counsayle,
Tourneth a wise man to confort and auayle.

Prouerb.i. *Audiens sapiens, sapientior erit, & intelligens, gubernacula possidebit.*

But specially the reade and aduisement,
Of wise men, discrete, and full of grauitie:
Helpeth thine owne, be thou neuer so prudent,
To thy purpose geuing strength and audacitie,
One man alone knoweth not all pollicie,
Though thou haue wisedome, cunning and science,
Yet hath another much more experience.

Cane inniteris de consti.

Some cast out wordes in paynted eloquence,
Thinking therby to be reputed wise,
Though they haue neyther wisedome nor science,
Such maner fooles them selfe do exercise,
A plough and teame craftely to deuise,
To eare the path that fooles erst hath made,
The truth vnder glose of suche is hid and layde.

For why, they trust alway to their owne minde,
And furour begon whether it be good or ill:
As if any other, no wiser reade could finde,
Thus they ensue their priuate foolishe will,
Oft in such matters wherin they haue no skill:
As did Pirrhus which began cruell battayle,
Agaynst Oreſtes refusing wise counsayle.

Pirrhus Epirotarũ rex, in Boca de ge. de, lxii. C. lij

But folowed his owne rashe minde without auayle,
As blinde and obstinate of his intention:
Wherfore he was disconfited in battayle,
Him selfe slayne, his men put to confusion.
If that the Troyans in their abusion,
With false Paris had confourmed their intent,
To Helens counsayle, Troy had not bene brent.

For

For that Priamus his minde would not apply,
To the counsayle of Cassandra Prophetes,
The Grekes destroyed a great part of Asy,
Hector also by his selfewilledness,
Was slayne with payne for all his doubtynes,
Of Achilles in open and playne battaile,
For not folowing of his fathers counsayle.

If Hector that day had bidden within Troy,
And vnto his father bene obedient:
Perchaunce he should haue liued in wealth and ioy,
Long time after and come to his intent,
Where as his body was with a speare through rent,
Of the saide Achilles cruell and vnkinde,
Alas for suing his owne selfewilled minde.

Hector primogenitus Priami.

I reade of Nero much cursed and cruell,
Which to wise counsayle him selfe would not agree:
But in all mischiefe all other did excell,
Delighting him in sinne and crueltie,
But howe did he ende: forsoth in miserie.
And at the last as wery of his life,
Himselfe he murdred with his owne hande and knife.

Nero

The Bible witnesseth howe the Prophete Thobi,
Gaue his dere sonne in chiefe commaundement,
That if he would liue sure without ieopardie,
He should sue the counsayle of men wise and prudent.
The story of Roboam is also euident,
Which for not shewing of counsaile and wisedome,
Lost his Empire, his scepter and kingdome.

Thobias.

Roboam. iij. Regum. xij.
Eccle. xlvij.

If that it were not for cause of breuitie,
I could shewe many of our predecessours:
Which not folowing counsayle of men of grauitie,
Soone haue decayed from their olde honours.
I reade of Dukes, Kinges, and Emperours,
Which despising the counsayle of men of age,
Haue after had great sorowe and damage.

For he surely which is so obstinate,
That onely he trusteth to his owne blindnes:
Thinking all wisedome within his doting pate,
He often endeth in sorowe and distresse:
Wherfore let such their course swiftly addresse,
To drawe our Plough, and deepe to eare the grounde,
That by their labour all fooles may be founde.

Sapientiã & prudentiam stulti despiciunt.
Proverb. i.

The

¶ The Lenuoy of Alexander Barclay the Translatour.

O man vnaduised, thy blindnes set aside,
Knowledge thy owne foly, thy statelynes expell:
Let not for thy eleuate minde nor foolische pride,
To order thy deedes by good and wise counsell,
Howbeit thou thinke thy reason doth excell
All other mens wit, yet oft it doth befall,
Anothers is muche surer, and thine the worst of all.

DE INCOMPOSITIS MORIBVS.

Qui tenet incomptos mores, gestuq; pudendos,
Et gestat vultum mobilitate leuem:
Maturat fieri stultus, turbamq; profanam
Querit, & assiduo pilea stulta trahit.

Sapien.xij. Eccleiast.xx. Math.vi. Math.vij. Treno.iiij. Esay.lvi. Math.xv.

MOribus ingenuis pauciſſima turba virorum
Iam ſupereſt: ſed enim plures ad crimina currunt,
Et properant guſtare nefas, turpesq; malorum
Illecebras, & ſic ſtultorum imitarier eſcas.
Turpibus (heu miſeri mortales) moribus omnes
Sunt modò cæcati, nec curant munera vitæ
Candida, nam paribus vitiis iuuenesq; ſenesq;
Ægrotant, nullòq; gradu diſtantia mores
Seperat hoſce malos, mentes nec ad optima transfert.
Crinibus intortis quidam ludibria tractant,
Quidam ſe manibus iactant, vultumq; modeſtum
Aſſumunt nuſquam, leuibus ſed moribus vſq;
Se fatuos cunctis oſtendunt, ſeq; peroſos
Reddunt, & grauium fugiunt commertia rerum.
Inſtabilis vita eſt illorum, ſtulta, pudenda,
Inconſtans, leuis, & cum tempore mobilis omni
Inceſſu, quidam deformia geſta refingunt
Deformantq; gradus, facie quoq; mera relaxant
Ludicra, nec quicquam faciunt ex ordine certo.
Mens leuis eſt illis, animus quoq; diſſonus illos
Vexat, & errores oculis & nubila craſſa
Obijcit, & mores vita deturpat inerti.
Qui ſapit, & mentem laudatis moribus auget,
Atq; modum vitæ ſtudet obſeruare decorum
Quicquid agit, plauſu populi laudatur amici,
Faſq; putat, quicquid ſapiens agit ille facitq;,
Qui grauitate bonos mores coniunxerit vſq;.
Incipit (vt docti referunt) ſapientia prima
Moribus a cultis, & dexteritate modeſta:

Esay.xiij. 1.Timo.iij. Sapien.xv. Jacob.j. ff.de.tu.& cu. l.ſcire. Sapien.vi. Pſal.cx.

Et

Et timor ingenuæ cõfert exordia vitæ,
Et pudor, atq; fides, probitas, conſtantia, virtus,
Laudatos faciunt iuuenes, claramq; ſenectam.
Pax etiam tantis virtutibus addita, præſtat
Sinceros vitæ mores, & candida fata.

Of diſordered and vngodly maners.

¶ Drawe nere ye fooles of lewde condition,
Of euill behauiour, geſt and countenaunce:
Your proude lookes, diſdayne and deriſion,
Expreſſeth your inwarde foliſhe ignoraunce.
Nowe will I touche your mad miſgouernaunce,
Which hast to foly and foliſhe company,
Trayling your babie in ſigne of your foly.

De corruptis moribus.

Infantiũ inſenſatorum more viuentes, propter hoc tanquã pueris inſenſatis iuditium in deriſum dediſtis More in diſciplinatorum aſsiduus erit. Boni autem mores pluſquam diuitiæ operantur.

In this our time ſmall is the company,
That haue good maners wooꝛthy of reuerence:
But many thouſandes folowe villany,
Pꝛone to all ſinne and inconuenience,
Striuing who ſooneſt may come to all offence.
Of lewde conditions and vnlawfulnes,
Blindnes of euill, and defiled foolichnes.

Sapient.xiv. Eccleſi.xx.

Math.vi. Math.vij.

Treno.iiij. All miserable men alas haue set their minde
On lothsome maners cleane destitute of grace:
Their eyen dimme, their heartes are so blinde,
Esay.lvi. That heauenly ioy none forceth to purchace.
Path.xv. Both yonge and olde proceedeth in one trace,
With riche and poore without all difference,
As bonde men subdued to foly and offence.

Some are bushed, their bonets set on side,
Esay.xiij. Some waue their armes and head to and fro:
g.Tim.iij. Some in no place can stedfastly abide,
Sapien.xij. More wilde and wanton then eyther Bucke or Do.
Some are so proude that on foote they can not go,
But iet they must with countenaunce vnstable,
Shewing them fooles frayle and variable.

Some chide that all men do them hate,
Some gigle and laugh without grauitie:
Some thinkes him selfe a gentleman or state,
Though he a knaue, caitiff, and bonde churle be,
These fooles are so blinde them selfe they can not see.
A yonge boy that is not worthy an onion,
With Gentrie or Priesthood is fellowe and companion.

Bribers and Bayliffes that liue vpon towling,
Are in the world much set by nowe a dayes:
Sargeaunts and Catchpols that liue vpon powling,
Courtiers and caitifs, beginners of frayes,
Liue still encreasing their vnhappy wayes.
And a thousande mo of diuers faculties
Liue, auaunting them of their enormities.

Within the Churche and euery other place,
These fooles vse their lewde conditions:
Some staring, some crying, some haue great solace
In ribaude wordes, some in diuisions,
Some them delite in scornes and derisions.
Some pride ensueth, and some gluttony,
Without all nurture geuen to villany.

Their life is foolishe, lothsome and vnstable,
Iacob.ij. Light brayned, their heart and minde is inconstant:
Their gate and looke proude and abhominable,
They haue no order, as fooles ignorant,
Chaunging their mindes thrise in one instant.
Alas this lewdnes and great enormitie,
Will them not suffer their wretchednes to see.

Thus

Thus are these wretched caytifs fully blinde,
All men and women that good are do them hate:
But he that with good maners endueth his minde, ff. de in. & in. l scire.
Auoydeth this wrath, hatred and debate.
His deedes pleaseth both commonty and estate:
And namely suche as are good and laudable, Sapient. vi.
Thinketh his deedes right and commendable.

As wise men say, both vertue and cunning,
Honour and worship, grace and godlynes,
Of woorthy maners take their beginning:
And feare also asswageth wantonnes,
Subduing the furour of youthes wilfulnes.
But shamefastnes, truth, constance and probitie,
Both yonge and olde bringeth to great dignitie.

These foresaide vertues with charitie and peace,
Together assembled stedfast in mans minde:
Causeth his honour and worthynes to encrease,
And his godly life a godly ende shall finde.
But these lewde caitifs which do their mindes blinde
With corrupt maners, liuing vnhappily,
In shame they liue, and wretchedly they dye.

DE LESIONE AMICITIAE.

Qui facit iniustitiam,
Exercet & potentiam
In viro forsan humili,
Hic facit scrobem tumuli.

EST fatuus vecors, stultus, ferus, atq; malignus, Sapient. v.
Cuius subiectos iniusta potentia stringit: Prouerb. iii.
Et præmit insontes nullo de iure subactos.
O Iudex, attende boni documenta decoris:
Non licet iniustè nimiùm, nimiùmq; potenter
Innocuos turbare viros, & iura superba Eccles. xi.
Dicere, quæ nequeas illæsa mente profari.
Pessimus ille quidem est fidum qui pungit amicum, Prou. iii. & xi.
Et nocumenta suis rebus damnosa ministrat.
Verus amicitiæ gradus est, prodesse vicissim,
Et facere alternis vicibus benè facta propinquis. Eccle. xxv.
Tempore iam nostro non producuntur amici, Luke. xi.
Quales Argolicas quondàm viguęre per oras.
Filius Æquoreæ Nimphæ formosus Achilles, Achilles.
Atq; Menœciades falsis confossus in armis, Patroclus.
Quas Pylades laudes, præconia quanta meretur, Pylades.

Horestes. Impiger insanum nusquàm dum linquit Horestem,
Demades. Atq; per ignotas terras comitatur amicum.
Pythias. Quid Demaden laudo? quid Pythia carmine tollo?
Pignus amicitiæ solido qui adamante ligarunt.
Scipio. Scipio magnanimus Libiæ dominator, & arcis
Sydoniæ, charos rectè est veneratus amicos.
Lelius. Lelius ast itidem nobis exempla probatæ
Præbet amicitiæ, cunctis imitanda per orbem.
Theseus. Theseus argiuis timor & formido tyrannis
Qui fuit, & stygio victor benè notus in orbe,
Per diras acherontis aquas, per liuida regna:
Per vada læthei fluuij, per tartara nigra
Perithous. Perithoum fidum comitem fuit vsq; sequutus.
Heu nunquam tales nunc inueniuntur amici,
Pro. xiiij. & xxix. Vtilitas proprij cunctos iam vexat honoris.
Eccle. xxxvij. Nulla fides, pietas, constantia nulla relucet,
Est animus nobis omni pernitior hasta:
Nec manet in cursu mens deprauata benigno.

Of breaking and hurting of amitie *and frendship.*

Violare amicos.

Ne moliaris amico tuo malum, cum ille in te habeat fiduciam. Qui vni homini facit iniuriam, multis minatur. Potentes potenter tormenta patientur.

¶ He that iniustice vseth and grieuaunce,
Agaynst all reason, lawe and equitie,
By violent force putting to vtteraunce
A simple man full of humilitie:
Such by his lewdnes and iniquitie,
Maketh a graue wherin him selfe shall lye,
And lewdlye he dyeth that liueth cruelly.

A foole frowarde, cruell and vntrue
Is he which by his power wrongfully, Sapien.v.
His frendes and subiectes labours to subdue, Prouerb.iiij.
Without all lawe, but cleane by tiranny: Eccle.xi.
Therfore thou Judge, thy eares see thou apply
To right and iustice, and set not thine intent,
By wrath or malice to be to violent.

It is not lawfull to any excellent
Or mightie man, eyther lawyer or estate,
By cruelnes to oppresse an innocent:
Ne by pride and malice Justice to violate,
The lawe transposing after a frowarde rate,
With proude wordes defending his offence,
God wot oft such haue simple conscience.

O that he cursed is and reprouable,
Which day and night studieth busily, Prou.xi.i.iij.
To finde some meanes false and detestable,
To put his frende to losse or hurt thereby,
Our heartes are fully set on vilany.
There are right fewe of high or lowe degree,
That lust to nourishe true loue and amitie.

Alas, exiled is godly charitie
Out of our Realme, we all are so vnkinde:
Our fooles setteth greater felicitie
On golde and goodes, then on a faythfull frende.
Awake blinde fooles, and call vnto your minde,
That though honest riches be much commendable,
Yet to a true frende it is not comparable.

Of all thinges loue is moste profitable,
For the right order of loue and amitie, Eccle.xxv.
Is of their maners to be agreable, Luke.xi.
And one of other haue mercy and pitie,
Eche doing for other after their degree:
And withont falshood this frendship to mainteyne,
And not departe for pleasure nor for payne.

But alas nowe all people haue disdayne
On such frendship for to set their delite:
Amitie we haue exiled out certayne,
We alowe oppression to slaunder and backbite,
Extortion hath strength, pitie gone is quite
Nowe in the worlde, such frendes are there none,
As were in Grece many yeres agone.

Achilles Hectorē hasta trucidauit, gratia Patrocli interempti Autor est Bo. in ge. de l. xii, c. lij

Who list thistory of Patroclus to reade,
There shall he see playne written without fayle,
Howe when Achilles gaue no force nor heede
Against the Troians to execute battayle,
The saide Patroclus did on the apparayle
Of Achilles, and went forth in his steade
Agaynst Hector, but lightly he was deade.

But then Achilles seing this mischaunce,
Befallen his frende which was to him so true:
He him addressed shortly to take vengeaunce,
And so in battayle the noble Hector slewe,
And his deade corse after his chariot drewe,
Upon the grounde trayling ruefully behinde:
See howe he auenged Patroclus his frende.

Pylades amicus Orestis, Author est Theodosius vt refert Bo. de ge. deorum. li. xij. cap. xx.

The history of Orestes doth expresse,
Which when Agamenon his father was slayne,
By Egistus which against righteousnes,
The saide Orestes mother did mainteyne,
The childe was yonge, wherefore it was but bayne,
In youth to strike, but when he came to age,
His naturall mother slewe he in a rage.

And also Egistus which had his father slayne,
Thus tooke he vengeaunce of both their cruelnes:
But yet it grewe to his great care and payne,
For sodenly he fell in a madnes,
And euer thought that in his furiousnes,
Va. li, iiij. c. vi His mother him sued flaming full of fire,
And euer his death was ready to conspire.

Orestes troubled with this fearefull vision,
As frantike and mad wandred many a day,
Ouer many a countrey, lande and region,
His frende Pylades folowing him alway,
In payne nor wo he would him not denay:
Till he restored agayne was to his minde,
Alas what frende may we finde nowe so kinde.

Of Dymades what shall I lawde or write,
And Pythias his felowe amiable,
Which in eche other such loue had and delite,
That when Denis a tirant detestable,
And of his men some to him agreable,
Would one of them haue murdred cruelly,
Echone for other offered for to dye.

Val. li. iij. cap. vi.

Valerius writeth a story longe and ample,
Of Lelius and of woorthy Cipio:
Which of true loue hath left vs great example,
For they neuer left in dolour, well nor wo.
I reade in thistory of Theseus also,
Howe he (as the Poetes fables do tell)
Folowed his felowe Perothus into hell.

Cipio amicus Lelij Valerius Li & cæ. supradictis

De Theseo & Perithoo prolixius narrant Ouidi. & Lactantius: vt refert Bo de ge, de, li, xi, ca, xxxiij

And searching him did wander and compas
Those lothsome flouds and wayes tenebrous:
Fearing no paynes of that disordered place,
Nor obscure mistes or ayres odious,
Till at the last by his wayes cautelous,
And Hercules valiaunt dedes of boldnes,
He gat Perothus out of that wretchednes.

Prou. xx. Multi homines misericordes vocantur virum autem fidelem quis inuenit Pro. xiij. a. xvij. Eccli. xxxvj.

Alas where are such frendes nowe a dayes,
Surely in the world none such can be founde:
All folowe their owne profite and lewde wayes,
None vnto other couets to be bounde,
Breakers of frendship ynough are on the grounde,
Which set nought by frendship so they may haue good,
All such in my Ship shall haue a fooles hood.

¶ The Lenuoy of Barclay to the fooles.

¶ Ye cruell fooles full of ingratitude,
Arise, be ashamed of your iniquitie:
Mollify your heartes, vnkinde, stubberne and rude,
Grafting in them true loue and amitie.
Consider this prouerbe of antiquitie,
And your vnkindnes weray, ban and curse,
For whether thou be of hye or lowe degree,
Better is a frend in court then a peny in purse.

DE CONTEMPTV SCRIPTVRAE.

Si quis credere vult loquacitari,
Atq; omni fatuo, videns libellos
Tot scriptos, animæ bonum docentes:
Ad nostros fatuos parat rudentes.

Credere

i.Tim.iiij. Luke.xvi. CRedere Scripturis nolit quicunq; vetustis,
Atq; Prophetarum diuinos negligit ersus:
Est fatuus, nugas potiùs dùm querit aniles,
Quàm bona cœlicolum sapiens documenta sequatur
Eccle.iij. Credere qui scriptis non vult, quibus arma salutis
Mark.xvi. Constant, & fidei firmantur robora sacræ.
John.iij. Non hominis vitam gerit is, quin more ferino
Psalm.xiij. Non putat esse Deum, nec fata potentia cœli:
Nec Superos trepidat, Dominum nec credit Olimpi:
Nil iuuat assidua quosdam lassare querela,
Atq; docere bonos mores, vitamq; decoram:
x.dist.c.fi. Nec iuuat Ætherei depromere munera Regni,
Æternosq; choros Superûm, sedesq; beatas:
Nec prodest stygias vndas, erebiq; meatus
Pandere læthiferos, cinctos liuentibus vndis.
Psal.xci. Concio quid prodest fatuis? quid lectio sacra?
Quid prodest recitare sacras per pulpita leges?
Dogmata quid prosunt a nostris scripta Prophetis?
Prouer.xxiij. Sunt adeo obtusi quidam, quòd credere nolunt
Scripturis fidei, & præceptis iure probandis.
Prouer.xij. At certè hi fatui nullo terrore tenentur,
Iuuenalis. Nec duras Barathri pœnas, nec verbera ditis
Esse putant, cæco sic ducunt tempora cursu,
Insanoq; nimìs viuendi errore vagantur.
Luke.xvi. Ante pedes cernis fidei monumenta sacratæ,
Cernis & antiquas leges, Christiq; triumphos:
Nec tamen attendis quid Diuûm pagina dicat,
Vnde salus animæ manat, requiesq; perennis.
Non tua simplicitas poterit defendere crassos
de cog.spi. Errores, qui te tandem sub Tartara mergent.
cum vir. Ergo malum cuncti vitam emendare laborent:
Eccle.iij. Nam Deus omnipotens sceleratos lance tremenda
Math.xxi. Iudicat, & varias infert formidine pœnas,
Luke.xiij. Immittitq; animas orco quo luce carebunt.

Of contempt or despising of *holy Scripture.*

He that geueth his eares or credence
To euery fooles tales or talking,
Thinking more wisedome and fruitfull sentence
In their vayne tales, then is in the reading
Of bookes which shewe vs the way of godly liuing,
And soules health: forsooth suche one is blinde,
And in this Ship the Ancre shall vp winde.

Such

Scripturæ contemptus.

Erit tempus, cū sanam doctrinā nō sustinebunt, sed a veritate quidem auditum auertent. Ad fabulas autē cōuertentur. Si quis ex mortuis ierit ad eos, pœnitentiam agent: habent Moysne & Prophetas, audiant illos.

Such as despiseth auncient scripture,
Which proued is of great auctoritie,
And hath no pleasure, felicitie or cure,
Of godly Prophetes which wrote of veritie:
A foole he is, for his most felicitie
Is to beleue the tales of an olde wife,
Rather then the doctrine of eternall life.

1. Tim. iij. Luke. xvi.

The holy Bible grounde of truth and of lawe,
Is nowe of many abiect and nought set by,
For godly scripture is not worth an hawe:
But tales are loued ground of ribaudry,
And many are so blinded with their foly,
That no scripture thinke they so true nor good,
As is a foolishe iest of Robin hood.

Disciplinam domini fili mi, ne abijcias. Prouerb. iij.

He that to scripture will not geue credence,
Wherin are the armes of our tuition,
And of our fayth foundation and defence:
Such one ensueth not the condition
Of man reasonable, but by abusion,
Liueth as a beast of conscience cruell,
As saue this world were neither heauen nor hell.

Ecclē. iij. Mark. xvi. John. iij.

He

Psalme xiij. He thinketh that there is no God aboue,
Nor nobler place then is this wretched grounde:
Nor Gods power suche neyther feare nor loue,
With whom all grace and mercy doth abounde,
Which when him listeth vs wretches may confounde.
Alas what auayleth to geue instruction,
To suche lewde fooles of this condition.

xl, dist, c, si. It nought auayleth vnto them to complayne
Of their blindnes, nor informe them with vertue:
Their cursed life will by no meane refrayne
Their viciousnes, nor their errour eschewe,
But rather study their folye to renewe.
Alas what profiteth to such to expresse
The heauenly ioy, rewarde of holynes.

Alas what auayleth to such to declare
The paynes of hell, wo desolate and darke:
No wo nor care can cause such to beware,
From their lewde life, corrupt and sinfull warke.
Psalm. xci. What profiteth Sermons to any noble clarke,
Or godly lawes taught at any Schooles,
For to rehearse to these mischieuous fooles.

Prouerb. xxiii. What helpeth the Prophetes, Scripture or doctrine
Vnto these fooles obstinate and blinde:
Their heartes are harde, not willing to encline
To their preceptes, nor roote them in their minde,
Nor them beleue as Christen men vnkinde.
For if that they considered heauen or hell,
They would not be so cursed and cruell.

And certainly the truth appereth playne,
That these fooles thinke in their intent,
That within hell is neyther care nor payne,
Prouerb. xii. Heate nor colde, wo, nor other punishment,
Iuuenalis Nor that for sinners is ordeyned any torment.
Thus these mad fooles wander euery houre
Without amendment, still in their blinde errour.

Luke. xvi. Before thy feete thou mayest beholde and see,
Of our holy fayth the bookes euident:
The olde lawes and newe layde are before thee,
Expressing Christes triumph right excellent.
But for all this set is not thine intent,
Their holy doctrine to plant within thy brest,
Whereof should proceede ioy and eternall rest.

Crowest

Troweſt thou that thy ſelfe willed ignoraunce
Of godly lawes and miſticall doctrine:
May cleanſe or excuſe thy blinde miſgouernaunce
Or lewde errour, which ſcorne haſte to incline
To their preceptes, and from thy ſinne decline.
Nay nay, thy curſed ignoraunce ſoothly ſhall
Drowne thy ſoule in the deepe flouds infernall.

De cog. ſpi. cum vir.

Therefore let none his curſednes defende,
Nor holy doctrine, nor godly bookes deſpiſe:
But rather ſtudy his faultes to amende,
For God is aboue all our deedes to iudiſe,
Which ſhall rewarde them in a fearefull wiſe,
With mortall wo that euer ſhall endure,
Which haue deſpiſed his doctrine and ſcripture.

Eccle.iij.
Math.xxi.
Luke.xvj.

¶ Barclay to the fooles.

Out of your ſlumber fooles I reade you riſe,
Scripture diuine to folowe and embrace:
Be not ſo bolde it to leaue nor deſpiſe,
But enforce you it to get and purchaſe.
Remember mans comfort and ſolace,
As wholly cloſed within the booke of life:
Who that it foloweth hath a ſpeciall grace,
But he that doth not, a wretche is and a caitiffe.

DE IMPROVIDIS FATVIS.

Qui non prius ſcit parare
Sellam, qui vult equitare:
Si is cadet inconſultus
Riſum mouens, erit ſtultus.

SVnt fatui vlterius cupio quos ritè docere,
Ne ſemper mentis nubila cæca gerant,
Incautus quia nam, demensq;, improuidus, atq;
Ignauus, curat fata futura nihil.
Accidit aduerſi ſi quid ſibi, nemo putaſſet
Hoc fieri, aut illud poſſe venire malum.
Non tantùm lucis præſentis cernere curſum
Sat fuerit, ſapiens cuncta futura videt.
Poſt factum, rubus fatuus qui conſulit actis,
Stultitiæ effugiet vix mala damna ſuæ.
Conſultare prius qui ſcit, ſecurior òmni
Tempore erit, nocuum præuidet atq; malum.

Proner.xiij.
Pſalm.cxviij.
Seneca.
Eccle.xxxij.
Saluſtius.

Anteaquàm

Adam.

Anteaquam fructum vetitum guſtauerat Adam,
Si proſpexiſſet damna futura prius:
De paradiſiacho non pulſus gramine,nudus
Exiſſet,facti præmia dura luens.

Ionathas.
1.Mach.ix.

Antea ſi Ionathas caperet quàm bona Triphonis
Voluiſſet fraudes,læthiferoſq; dolos.
Non cirumuentus ſtrepitu atq; hoſtilibus armis,
Spectaſſet populi funera dira ſui.

Iulius Cæſar.

Iulius externis metuendus Cæſar in oris,
Semper erat cautus,conſilioq; potens:
Aſt vbi tranquillo vitam ducebat in æuo,
Languebant capitis prouidi facta ſui.
Nam ſi legiſſet porrectas ante Senatum
Chartas,interitus non properaſſet atrox.

Nicanor.
1.Mach.vij.
Pro.ij.c.xiij.

Enſe metunt dextram linguamq; Nicanoris hoſtes,
Non erat incepti prouidus ille ſui.
Qui benè conſultat rebus,qui prouidus omni eſt
Tempore,fœlici tramite fata ſubit.
Prodeſt quandoquidem cautæ meditatio mentis,
Profuit examen,conſiliumq; bonum.
Cernimus aduerſis vrgeri caſibus omnes,
Præter conſilium qui ſua fata gerunt.

Of fooles vvithout prouiſion.

Non prouidere futura.

Sapiens timet & declinat a malo: ſtultus tranſilit & confidit. Sapiens non dicit,nō putabam hoc fieri,ſed omnes futuros prouidet euentus. Dū proſpexero non confundar in æternum.

¶ He is a fole forſoth and worſe,
That to his ſaddle would leape on hye,
Before or he haue girt his horſe,
For downe he commeth with an euill thée,
But as great a fole forſoth is he,
And to be laughed to deriſion,
That ought beginneth without prouiſion.

Of other fooles yet is a much number,
Whom I would gladly bring to intelligence,
To auoyde their blindnes which ſore doth encumber
Their minde and heart for lacking of ſcience,
Such are vnware and geuen to negligence,
Mad and miſminded, priuate of wiſedome,
Making no prouiſion for the time to come.

If any miſfortune, aduerſitie or wo,
As often happeth, to ſuch a foole doth fall,
Then ſaith he, I thought it would not haue be ſo,
But then ouer late is it agayne to call,
It is not ynough thou foole to ſay, I ſhall
For this one day prouide me by wiſedome,
A wiſe man ſeeth perill longe before it come.

Seneca

Eccleſi. xxxij.
Callidus videt malũ, & abſcondit ſe
Prouer. xxij.

He is vnwiſe, and of prouiſion poore,
That nought can ſee before he haue damage,
When the ſtede is ſtollen to ſhet the ſtable doore,
Commeth ſmall pleaſure, profite or vauntage,
But he that can ſuch fooliſhnes aſſwage,
Beginning by counſayle and fore prouidence,
Is ſure to eſcape all inconuenience.

Saluſtius

When Adam taſted the apple in Paradiſe,
To him prohibite by diuine commaundement:
If he had noted the ende of his enterprice,
To Eue he would not haue bene obedient.
Thus he endured right bitter puniſhment,
For his blinde errour and inprouidence,
That all his linage rue ſore for his offence.

Adam

Himſelfe driuen out from Paradice all bare
With Eue, into this vale of wretchednes,
To get their liuing with labour, payne and care.
And alſo if Ionathas by errour and blindnes,
Had not receyued the giftes of falſnes,
Vnto him geuen of Triphon by abuſion,
He ſhould haue eſcaped great confuſion.

Ionathas
i. Mach. xij.

If that he before had noted craftely
His enemies giftes of fraude full and of treason,
He might haue saued him selfe from ieopardy
And all his people by prouidence and reason:
Wheras he blinde was as at that season,
And to a Citie brought in by a trayne,
Where as he was murdred and all his people slayne.

Iulius Cæsar impro uidentia interit

Iulius Cæsar the chiefe of conquerours
Was euer ware and prudent of counsayle,
But when he had obteyned great honours,
And drewe to rest as wery of battayle,
Then his vnwarenes caused him to wayle:
For if he had read with good aduisement
The letter which to the counsel house was sent,

He had not geuen his owne iudgement
As he did, by his follie and negligence,
For which he murdred was incontinente
without respect had vnto his excellence.
Alas see here what inconuenience
Came to this Emperour hye and excellent,
For not being wise, discrete, and prouident.

Nichanor. i. Macha. vij.

If Nichanor before had noted well
The ende of his dedes, he had not be slaine
By Iudas and the children of Israell,
His hande and tongue cut of to his great payne,
And then his head, as the Byble sheweth playne:
Thus may all knowe that therto will entende,
Wherto they come that careth not the ende.

Prouer. ij. c. rij.

But he that beginneth by counsell and wisedome,
Alway proceding with good prouision,
Noting what is past, and what is for to come:
Suche folowes godly Scripture and monition
In happy wayes, without transgression
Of Gods lawes, and his commaundement,
And often times comes to his intent.

Thus it appeareth playne and euident,
That wise prouision, prouse, and good counsayle,
Are muche laudable, and also excellent,
And to mankinde great profite and auayle:
Whereas those fooles haue often cause to wayle
For their misfortune, in sorowe vered sore,
Whiche ought begin not prouided before.

¶ The Lenuoy of Alexander Barclay.

O man remember thou canst not abide
Still in this life, therfore moste specially
For thy last ende thou oughtest to prouide,
For that prouision forsooth is moste godly.
And then next after, thy minde thou ought apply
To flee offence, and bewayle thine olde sinne,
And in all worbes and busines worldly,
What may be the ende marke well or thou begin.

DE AMORE VENEREO.

Insanos trahimus fatuos cum fune ligatos,
Quisquis amat, passim retia nostra subit.
Decipimus plures, & saucia membra sagittis
Percutimus, vulnus nulla medela iuuat.

QVi tua blanda Venus, sequitur fera iussa dolosq́;,
Et properat diros temptare Cupidinis arcus:
Is fatuus, miseros casus, & fata subibit.
Quas Venus insignes luxu prostrauerit vrbes,
Quos homines pharetris olim transfixerit atris,
Commemorare libet: ceciderunt Pergama Troiæ,
Et cecidit Priami sedes, sceptrumq́; superbum,
Ob Paridis cæcum quo cum flagrabat amorem.
Marcus Romanæ princeps Anthonius arcis,
Non iugulo sua colla truci, læthoq́; tremendo
Fregisset, si non Cleopatræ iussa tulisset,
Et si non furia tanta tentasset amorem.
Quisquis amat, ratione caret, sine lege modoq́;
Discurrit, patiturq́; graues in amore dolores.
Magna præmit cunctos, Veneris vehemensq́; potestas,
Nemo satis prudens, qui mollia spicula vitet:
Quem feriunt autem, stultus durabit & amens:
Nam sine mente ruit, constanti pectore nusquam
Ambulat, ad Veneris semper mandata recurrens.
Quisquis enim pueri est pharetris transfixus acutis,
In vultu nescit benè dissimulare furorem.
Si non spurcus amor Phædram torsisset adultam,
Non tenerum collum laqueo fregisset iniquo.
Pasiphae tauri non deperijsset amore,
Si procul a Veneris stimulo secura fuisset.
Non tot abortiuis fœdasset Iulia Romam,
Non calidum intrasset proh Messalina lupanar,
Si benè casta, faces Veneris vitasset & arcus.
Ad miseros casus, & magna pericla Cupido

Eccle.xl.
Prouer.v.
Ouidius de remedio amo.
Troya.
Priamus.
M. Antonius.
Cleopatra.
Ouidius.
Prouer.v.
Ouid.ij.Meta.
Phædra.
Pasiphae.
Iulia.
Messalina.

Additio Seb. Brant. In autem, vt nō lux con.na. Colloss.vi. Sodoma,

Subdolus & fallax sexum deducit vtrumq;.
Addo his infames draucos, paticosq; cinædos,
Quos contra vltrices flammæ, leges quoq; surgant:
Horret enim humanum genus hæc commertia fœda,
Ob quæ flammiuomo perierunt imbre Gomorræ.

Of disordered loue and Venerious.

Here drawe we fooles mad together bounde,
Whom Venus caught hath in her net and snare,
Whose blinde heartes this furour doth confounde,
Their life consuming in sorowe, shame and care,
Many one she blindeth, alas fewe can beware
Of her dartes hedded with shame and vilany,
But he that is wounded can scant finde remedy.

Calamitas amatorum.

Ne intenderis fallaciæ mulieris, fauus enim distillans labia meretricis, & nitidius oleo guttur eius. Nouissima autem eius amara quasi absinthium, & lingua eius acuta quasi gladius biceps. Littore quot cōchæ, tot sunt in amore dolores.

Ecclesi. Prouer.v. *Ouidius de remedio amoris*

O cruell Venus, forsooth who doth ensue
Thy flattering gyles and proude commaundement,
And hasteth not the dartes to eschewe
Of blinde Cupido, but folowes his intent,
Such fooles endure much sorowe and torment,
Wasting their goodes, dishonesting their name,
As past feare of God, and seeking after shame.

Howe

Howe many euils, what inconuenience,
Howe great vengeaunce, and howe bitter punishment
Hath God oft taken for this sinne and offence?
Howe many Cities hye and excellent
Hath Venus lost, destroyed and also brent?
What lordes, and howe many a great estate
Hath loue lost, murdred, or els brought in debate?

The noble Troyans murdred are and slayne,
Their Citie brent, decayde is their kingdome,
Their king Priamus by Pirrhus dead and slayne:
And all this by Paris vnhappy loue is come,
Which voyde of grace, and blinde without wisedome,
To fill his lust, from Grece robbed Helayne,
But this one pleasure was grounde of much payne.

Ob Venerem Troia crematur, Priamus trucidatur, tota penè Asia conculcatur.

Also Marcus a Prince of the Romanes,
Called Antonius by another name,
After that he had ouercome the Persians,
To Rome returned with triumphe, laude and fame,
And there (which after was to his great shame)
With Cleopatra in loue was take so in blindnes,
That he promised to make her Empresse.

Marcus Antonius a Cæsare obtruncatur, & Cleopatra amica sua.

So this blinde louer to fill his enterprise,
Caused his men two hundred ships ordayne:
And tooke the sea, wening in such fourme and wise
His lewde desire to perfourme and obteyne,
But shortly after was he ouercome and slayne
Of Cæsar, and when he this purpose vnderstood,
He bathed his corse within his lemmans bloud.

For two serpents that venimous were and fell,
Were set to the brestes of fayre Cleopatra:
So this cruell purpose had punishment cruell,
For their intending their countrey to betray,
And woorthy they were, what man can it denay?
Thus it appereth playne by euidence,
That of false loue commeth great inconuenience.

For he that loueth is voyde of all reason,
Wandring in the world without lawe or measure,
In thought and feare sore vexed eche season,
And grieuous dolours in loue he must endure:
No creature him selfe may well assure
From loues soft dartes: I say none on the grounde,
But mad and foolishe bides he which hath the wounde.

Ouidius Epistola. 1. Res est solliciti plena timoris amor.
Prouerb. v.

Aye renning as frantike, no reason in his minde,
He hath no constance nor ease within his heart:
His eyen are blinde, his will alway inclinde
Ouidius secundo Metamorph. To loues preceptes, yet can not he departe,
The net is stronge, the foole caught can not start.
The darte is sharpe, who euer is in the chayne,
Can not his sorowe in visage hide nor fayne.

Phædra calumniatrix Ipoliti Reade howe Phædra her loue fired so feruent,
On Ipolitus in prohibite aduoutry,
That when he would not vnto her consent,
To her husbande she accused him falsly.
As if he would her tane by force to vilany.
Ipolitus was murdered for this accusement,
But Phædra for wo hanged her selfe incontinent.

Pasiphae Vide Vir. Eg. & Ene. vi. & i The lewde loue of Pasiphae abhominable,
As Poetes sayth) brought her to her confusion:
Nero the cruell tirant detestable,
His naturall mother knewe by abusion.
Venus and Cupido with their collusion
Meßalina. Et lassata viris nunquã satiata remansit Enflamed Messalina in such wise,
That euery night her selfe she would disguise:

And secretly go to the brothelhous
For to fulfill her whot concupiscence.
What shall I write the deedes vicious
Iulia. Of Iulia, or her cruell offence?
What shall I write the inconuenience,
Which came by Danithis cursed aduoutry,
Sith that the Bible it sheweth openly.

In autem, vt non luxu, contra na. Colloss. vi. What shall I write the grieuous forfaiture
Of Sodome and Gomor sinnes, the Bible doth tell
Of their sinnes against God and nature:
For which they sanke aliue downe into hell.
Thus it appereth what punishment cruell
Our Lorde hath taken both in the olde lawe and newe
For this sinne, which should vs moue it to eschewe.

¶ Alexander Barclay to the foles.

Ye fooles inflamed with loue inordinate,
Note these examples, drawe from this vice your minde,
Remember that there is none so great estate,
But that false loue him causeth to be blinde.
Our foolishe women may not be left behinde,
For many of them so folowes in this way,
That they sell their soules and bodyes to go gay.

The graceleſſe galantes, and the apprentice poore,
Though they nought haue, them ſelfe they ſet nought by,
Without they be acquainted with ſome hore,
Of Weſtminſter or ſome other place of ribaudry,
Then fall they to murther, theft and robbery.
For were not prcude clothing and alſo fleſhely luſt,
All the fetters and giues of England ſhould ruſt.

Therfore fooles awake, and be no longer blinde,
Conſider that ſhame, ſickneſs, and pouertie
Of loue proceedeth, and drawe from it your minde,
Suffer not your ſoules damned and loſt to be
By vaine luſt and carnall ſenſualitie.
For though the ſmall pleaſure do make thee fayne,
The ende oft is worldly wo and miſery,
Or among the kindes eternall payne.

Vt cuſtodiat te a muliere mala, &c. Non concupiſcat pulchritudinem eius cor tuum. Prouerb. vi.

DE PECCANTIBVS SVPER dei miſericordiam.

Quiſquis fortè putat ſola pietate moueri,
Et iuſtum pariter non putat eſſe domum.
Qui parcat vitijs ſemper miſerator iniquis,
Humana penitùs hic ratione caret.

NVnc fatuos referam quorum veſania craſſa
Omnia conturbat vitijs, rituq́; prophano:
Sunt quidam tantæ nanq́; impietatis, vt vſq́;
Sancta Dei ſpernant poſito decreta pauore.
Is quia ſit cunctis miſerator gentibus, atq́;
Iudicium non grande ferat de crimine mundi,
Sit pius atq́; bonus: nec iam mortalia curet
Omnia, peccanti liceat ſperare frequenter.
Humanum eſt peccare quidem, delicta parentes
Fecerunt noſtri, quæ nos tortura manebit:
Alter ait comitum: non ſunt pia regna, vel aucis
Facta poli, aut brutis, veterum ſcit ſcripta referre,
Hiſtorias recitat, chartasq́; & bibliopolas,
Allegat peccaſſe patres homineſq́; priores,
Quòdq́; nouum non ſit ſcelus vllum tempore noſtro.
Attamen (vſq́; velim) peccator penſitet illud
Quòd delicta patrum nunquam impunita fuêre:
Semper habet vitium trutinam pœnasq́; ſequaces.
Non Sodomæ luxus, non magna ſuperbia Romæ,
Non furor in Moyſen toruus, rabieſq́; Pharônis,
Effugit iuſtam cœleſtis Iudicis iram.
Dat ſpacium ad peccata Deus, non omnibus horis
Peccantem punit, tamen impia facta malorum

De pe. diſt. quia diuinitatis. xciij. diſt. dia. de pe. diſ. vij. nullus. Eccle. v. i. rri. Pſal. rrrv. Pſal. Cv.

Eccle. ſ.

Exod. rr. Sodoma. Roma. Pharao. Sapien. v.

Iudicis æterni ſententia triſtis in orbe
Perſequitur ſtygio, tenebris flammisq; ſeueris.
Sit licet vſq; Dei pietas immenſa fauorq;,
Gratia ſit numeris nullis præſcripta, modoq;,
Non tamen a ſummo diuina aſtræa tonante
Diſcedit, iuſti remanet ſed dextera regis.
Tempore ſi noſtro pœna ſine crimina currunt:
Morte ſed æterna trepidanda piacula ſoluent.
O malè ſperantes, magnus ſuper æthera princeps
Iuſtitiæ normam ſemper, legesq; tenebit,
Cum quibus ad fetidum ſceleratos trudet auernum.

Job.xxi.
Eccle.ix.
Luke.x.
Pſal.xlvij.
Sapien.i.
Eſay.i.
Deutro.xxix.
Eccle.v.

Of them that ſinne truſting vpon the *mercy of God.*

¶ Who that ſtill ſinneth without contrition,
Truſting Gods mercy and benignitie:
Becauſe he ſpareth our tranſgreſſion,
And he that thinketh iuſtice and equitie
Is not in God, aſwell as is pitie:
Such is forſoth without diſcretion,
Since he thus ſinneth vpon preſumption.

Peccare ſuper miſericordia Dei.

Deus multo p̃niorem ad miſericordiam quam ad pœnam vel vindictam. Non tamen miſeretur eorum qui aſsidue peccant, vnde nullus exſpectet, donec peccare non poſsit, pœnitẽtia enim ſerotina multos ſolet decipere. Vis ergo euadere quod incertũ eſt, agẽ pœnitentiã dum ſanus es.

The winde is vp, our nauie is a flote,
A bande of fooles aboꝛde is come yet moꝛe:
Their curſed maners and mad I ſhall nowe note,
Whoſe heart foꝛ ſinne is neyther contrite ne ſoꝛe,
Not mourning (as they ought to do) therfoꝛe,
Without feare ſtill liuing in their viciouſnes,
No thing inclined to godly holynes.

Daniel.ix. *de pe, quia diuinis tatis.* xc.ij.diſt.dia de pe, diſt.vj. Nullus

They thinke nothing on gods righteouſnes,
But grounde them all on his mercy and pitie,
Foꝛ that he redier is vnto foꝛgeuenes
Unto all people, then them puniſhed to ſee:
Trouth it is, that the great enoꝛmitie
Of the woꝛld hath not ay wooꝛthy punichment,
Noꝛ he not damned that doth his ſinne repent,

Eccle.v.c.xxi. Pſal.lxxv.

Put caſe he geueth not ay like iudgement,
On mans miſdeede, noꝛ yet mundayne offence:
And though he be good, meeke and pacient,
Noꝛ ſhoꝛtly puniſheth our inconuenience.
Put caſe alſo he geue not aduertence
To all mundayne faultes, ſinne and fragilitie,
Yet none ſhould ſinne in hope of his mercy.

But theſe fooles aſſembled in a company,
Saith eche to other, that oft it is lawfull
To perſeuerant ſinners liuing in iniquitie,
To truſt in God ſince he is mercifull,
What needeth vs our wits foꝛ to dull,
Labouring our ſinne, and foly to refrayne,
Since ſinne is a thing naturall and humayne.

Pſalm.Cb.

Then layth another foꝛſooth thou layeſt playne,
And alſo our foꝛefathers and pꝛogenitours,
Befoꝛe our dayes offended haue certayne,
As well as we, in many blinde errours:
But ſince they haue eſcaped all paynes and dolours
Of hell, and nowe in heauen are certayne,
What neede we to feare infernall payne.

Then coms in an other with his dotiſhe brayne,
By God ſaith he, I knowe it without fable,
That heauen was made neyther foꝛ gooſe noꝛ crane,
Noꝛ yet foꝛ other beaſtes vnreaſonable:
Then of the ſcripture doth he chat and babble,
Alleaging our foꝛefathers which haue miſdone,
Saying that no ſinne is newe in our ſeaſon.

I miſe-

Ecclesi.
Ero.xx.

A miserable man destitute of reason,
That thus on hope do sinne vnhappily,
Remember the sinne of our forefathers done,
Haue neuer bene left vnpunished finally,
And that sometime full sharpe and bitterly.
For euermore all sinne hath had a fall,
With sorowe here, or els wo infernall.

Sodoma non euasit pœnam, non Romæ superbia, non Pharaonis amentia

The sinne of Sodome foule and not naturall,
The pride of Rome, which was so excellent,
The offence of Dauid Prophete and king royall,
The furour of Pharao fierce and violent,
Haue not escaped the rightwise punishment
Of God aboue, the celestiall and high Justice,
Which first or last punisheth euery vice.

Exemplum necis Richardi tertij Anglorum regis

Remember Richarde lately king of price,
In Englande reygning vnrightwisely a while,
Howe he ambition and gylefull couetise,
With innocent bloud his handes did defile:
But howbeit that fortune on him did smile,
Two yere or three, yet God sent him punishment,
By his true seruaunt the red rose redolent.

Sapient.vi.
Iob.xxi.
Eccle.ix.
Luke.x.

Therfore remembre that God omnipotent,
Oft suffreth sinners in their iniquitie,
Graunting them space and time of amendment,
And not to proceede in their enormitie:
But those sinners that bide in one degree,
And in this life their sinne will not refrayne,
God after punisheth with infernall payne.

Psalm.xlvij.
Sapien.i.
Esay.i.

As I haue sayde (therfore) I say agayne,
Though God be of infinite pitie and mercy,
His fauour and grace passing all sinne mundayne,
Yet Justice is with him eternally.
Wherfore I aduise thee to note intentifely,
Though pitie would spare, Justice will not so,
But thee here rewarde, els with infernall wo.

¶ Alexander Barclay to the foles.

Deutro.xxij.

Sigh sinners, sigh, for your misgouernaunce,
Lament, mourne, and sorowe for your enormitie,
Away with these cloudes of mistie ignoraunce,
Sin not in hope of Gods high pitie,
And remember howe ye dayly punished be,

with diuerſe diſeaſes both vncouthe and cruell,
And all for your ſinne, but ſuch as eſcapeth free,
And ſtill liue in ſinne, may feare the paynes of hell.

DE FATVIS EDIFICANDI INCOEPTIBVS

Qui vult nunc ædificare,
Et quid magnum attentare,
Sumptus debet penſitare,
Quibus poſſit hoc parare.

QViſquis opus magnum tentat componere, ſumptus — xxii.q.ii.faciat
Anteà nec reputat, nec tempus computat ipſum, — Eccleſi.xxi.
Eſt fatuus planè: ſapiens namq; extruit illud — Ieremi.xxx.
Quod potis eſt, tentatq; nihil quod ferre recuſent
Vires, & rerum cenſus nummiq; paterni.
Ceperunt multi ſtruere alta palatia & ædes,
Nec vires valuere ſuæ, ſumptuſq; futuri,
Pænituitq; operis tandem illos non benè cepti.
Rex Nabuchodonoſor faſtu commotus iniquo, — Nabuchodo.
Quòd manibus Babilona ſuis ſtruxiſſet amænam, — Daniel.iiij.
In caput illius tandem plaga magna reluxit,
Quam cecinit nobis patrum ſincera vetuſtas.
Excelſam turrim produxit in æthera Nemroth, — Nemroth. Geneſis.x.
Quam tumidi nunq; poſſent diſrumpere fluctus.
Imperfecta tamen molis ſtructura remanſit. — Eccleſi.xxi. Ieremie.xxij.
Diuitias grandes & plenos poſcit aceruos,
Qui molitur opus manibus componere vaſtum.
Vſq; adeò quidam fatui ſunt, qui ſatis illa
Non penſant nec proſpiciunt quos damna ſequuntur.
A cunctiſq; irridentur ſtloppo atq; cachinno.
Magnificas ædes, opera & ſublimia pauci
Tentarunt veteres, potuit feciſſe Lucullus. — Lucullus.
Iſtuc & Craſſus, quo vix opulentior vllus — Craſſus.
Floruit, Aſſyrias qui ſparſit ſanguine carras. — Saluſtius.
Quiſquis magna cupit, factum quoq; nititur ingens,
Sit cautus, nummoſq; ſuos & computet arcam.
Quid poſſint vires rerum, quid parta facultas,
Ne riſum multis creet, & ludibria tollat.
Nempè alias operis cæpti, atq; impenſa laboris — Seruius in en. in autem, de non alie.
Perditur, incaſſum moleſq; incæpta videtur. — Colloſſ.ij.
Incæptare nihil meliùs, quàm linquere cœptum. — Eccleſi.iij.
Qui facit id, damnum is ſentit, labemq;, notamq;,
Omne hominum inuentum tandem carioſa vetuſtas
Conterit, & rapido conſumitur inſuper æuo.

Of the foolishe beginning of great buildinges *without sufficient prouision.*

¶ Come nere ye fooles and rede your ignorannce,
And great losse, proceading of your owne follie,
Whiche without good and discrete purueyaunce
Any great worke will bylde or edifie:
All suche are fooles, what man will it denie:
For he that will bylde before he count his cost,
Shall seldome well ende, so that is made is lost.

Incipere & nõ priùs pudere

Quĩ edificat domum suam impendijs alienis quasi qui colligit lapides suos in hyeme. Ve q ædificat domũ suam in iniustitia & cenaculũ suum in iudicio: Ita expendendũ est vt annuatim aliquid superfit, propter necessitates superuenientes.

xxij. q. ij faciat.

Who euer beginneth any worke or dede
Of bylding, or of other thing chargeable,
And to his costes before taketh no hede,
Nor time not counteth to his worke agreable:
Suche is a foole and well worthy a bable.
For he that is wise will nothing assay,
without he knowe howe he well ende it may.

Ecclc. xvi.

Theren. xxij

The wise man counteth his cost before alway
Or he begin, and nought will take in hande
Whereto his might or power might denay,
His costes conformming to the stint of his lande:

Where

Where as the foole that nought doth vnderstande,
Beginneth a building without aduisement,
But or halfe be done his money cleane is spent.

Many haue begon with purpose diligent
To build great houses and pleasaunt mansions:
Them thinking to finishe after their intent,
But nede disceiued hath their opinions,
Their purpose not woorth a couple of onions.
But when they see that they it ende not can,
They curse the time that euer they it began.

Of Nabugodonozor that woorthie man,
What shall I write, or the storye to thee tell,
Sith that the Bible to thee expresse it can,
In the fourth Chapter of the Prophete Daniell:
Was he not punished in paynes cruell,
For his great pride and his presumption,
Which he tooke in the building of Babilon.

Nabugodonozor Babiloniæ Rex.

Daniel.iiij.

His golde and treasure he spended whole thereon,
Enioying him in his Citie excellent:
Right so Nemroth by his inuention,
The towre of Babilon began for this intent,
To saue him, if the world agayne were drent.
But the hye God considering his blinde rage,
His purpose let by confusion of language.

His towre vnperfect to his losse and damage,
His people punished, him selfe specially:
Thus it appereth what great disauauntage,
On their head falleth that buildeth in foly.
Thus he is foolishe that would edifye,
Any great worke without riches in excesse,
For great buildinges requireth great riches.

Eccle.xxi.
Jerem.xxi.

But many fooles are in suche a blindnes,
That hereon nought they set their minde ne thought,
Wherfore to them oft commeth great distresse,
And to great pouertie often are they brought,
Laughed to scorne, their purpose commeth to nought:
And truely I finde in bookes written playne,
That our olde fathers haue neuer set their brayne,

On great building, ne yet on them bene fayne,
It longeth to a lorde, a Prince, or a kinge
That lacke no treasure their workes to mainteyne,

Saluſtius

To ſet their mindes on excellent building.
Therfore who ſoeuer will meddle with this thinge
Or any other, before let him be wiſe,
That his might and riches therto may ſuffiſe.

Seruius.i. Eneidos, Satius eſt rem non incipere, quam inceptam relinquere.

Leaſt all men do mocke and ſcorne his enterpriſe,
For if he ought begin without proviſion,
And haue not wherby his building may vp riſe,
All that is loſt that is made and begon:
And better it is ſoothly in mine intention,
Nought to begin, and ſpare labour and payne,
Then to begin, and then leaue off againe.

In auten. de fi. alie. Colloll. y.

Who euer he be that ſo doth, certayne
He ſhall haue mockes mingled with his damage:
Therfore let ſuch fooles sharpe their brayne,
And better intende to their owne aduauntage.

Eccle. y.

Conſidering that proceſſe of time and age,
Their curious buildinges ſhall at the leaſt confounde,
And rouſe and walles make egall with the grounde.

¶ Barclay to the fooles.

¶ Ye fooles blinded with curioſitie,
Which on great building ſet ſo ſore your minde,
Remember ye not that doubtles ye ſhall dye,
And your gay buildinges and houſes leaue behinde?
Thinke ye your confort alway in them to finde,
Or when ye dye them hence with you to haue?
Nay nay, the laſt houſe geuen to mankinde,
Is the courſe ground and wals of his graue.

DE POTATORIBVS ET EDACIBVS.

Paupertatis onus vix Ganeo præterit ille
Noctes atq; dies, qui bibit atq; vorat.
Illius ingluuies, crapula, immoderata voluptas
Rerum, animæ interitum, corporis atq; facit.

ca. crapula de. vi. & ho. cle. Hora. in Epiſto. xxxv. di. ſexto die. Eſay. lb. Eccle. xxxi. De con. di. v. ne tales.

HIc etiam naues fatuorum ſcandit, & amplas
Contrahit antemnas manibus, longoſq; rudentes,
Noctes atq; dies vinum qui ingurgitat ori,
Et farcit ſtomachum dapibus victuq; guloſo:
Nil agit hic aliud, quàm quòd certamina vini
Tractat, & euacuat calices, amplaſq; lagenas.
Immoderata meri rabies, mala triſtia morbi
Conſitat, & nullis rebus diſcrimina ponit:
Inducit ſubitas mortes, & triſtia fata,

Laxat

Laxat corporeos nexus, præcordia ſoluit,
Polluit & ſenſus, caput, ingeniumq́; modeſtum
Contaminat vinum, ſimul & crapuloſa voluptas:
Vina nocent capiti, faciunt & pectora cæca,
Ingenium frangunt nitidum, mentesq́; viriles.
Ebrietas parit omne nefas, & dedecus ingens,
Et parit inſanos homines ſine lege, modoq́;
Qui viuunt, ſordeſq́; malas, luxusq́; procaces
Obſeruant, ſemperq́; meri certamina verſant.
Ebrietas Venerem ſtimulat, lumbosq́; ſalaces
Incitat ad luxum, parit & petulantia corda.
Ebrietas ratione carens furioſa per orbem
Tranſuolat, & finem nullo diſcrimine ponit.
Ebrietas mores frangit, linguasq́; loquaces
Efficit, & mentis ſecretum ſæpè recludit.
Rancidius nihil eſt, nihil eſt ſceleratius illis,
Ingluuies quorum vino inſatiata, fatiſcit.
Non Thomyris natus cecidiſſet victus ab ipſo
Cyro, ſi tumidi vitaſſet pocula Bacchi.
Magnus Alexander morbo ebrietatis inepto
Correptus, gladio proprios iugulabat amicos.
Eſt modus in rebus, vini moderatior vſus
Nil nocet, interdum ſenſus conſeruat acutos.
Qui ſine lege bibit, magnas vacuando lagenas,
Sorbet ad extremum, pœnam experietur amaram.

Iuuenalis.
Oſee.iiij.
Luke.xxi.
xxxv.di.vinolentium.

Prouer.xxiiij.
xxxv.diſ.ven.
Prouerb.xx.
xxxv.diſ.luxu.
Epheſi.v.
Hora in Epiſt.
Prouerb.xxxi.
Herodotus.

Iuſtinus lib.i.
Thomyris.
Q Curtius.
i.Tim.v.
Eccl.xxx.&.ij
xxxv.diſ.
luxurioſa.

Of gluttons and dronkardes.

¶ That glutton or dronkarde, vile in gods ſight,
Shall hardly eſcape the weight of pouertie:
Which drinketh and deuoureth both day and night,
Therin onely ſetting all his felicitie.
His lothſome luſt and his beſtialitie
Shall bring vnto deſtruction finally
His ſoule, his goodes, and his wretched body.

Within our nauy he needes muſt haue a place,
Which without meaſure on lothſome gluttony,
Setteth his pleaſure and ſingular ſolace,
His ſtomacke ouercharging, vile and vngodly,
And to none other thing his minde doth he apply,
Saue deepeſt to drinke, ſuche force not of their ſoules,
But labour in rinſing pieces, cups and bowles.

Ca, Crapula de. vi. & hon.Cle, Horatius in Epiſt. xxxv.diſt, ſexto die
Eſay.v.
Eccle.xxxi.

The madnes of dronkennes is ſo immoderate,
That grieuous ſores it engendreth and ſicknes,
It cauſeth often great foly and debate,
With ſodaine death and carefull heauynes

De con, di, v ne tales

De epulonibus.

Cum ad æquales bibitur potus, ille plus laudatur qui plures inebriat, & calices fœcundiores exhaurit. Potores bibuli media de nocte phalerni. Oderũt porrecta negantẽ pocula. Ebrietas & mentis inducit exilium, & libidinis prouocat incentinum. Non esset hodie seruitus, si ebrietas non fuisset. Fœcundi calices quem non fecere desertum.

Iuuenalis Dsee.iiij.

In thinges no difference putteth dronkennes:
It feebleth the ioyntes, and the body within,
Wasting the brayne, making the wit full thin.

Luke.xxi.
xxxv dist, vinolentium

It engendreth in the head infirmitie,
Blinding the heart, wit and discretion:
The minde it deminisheth, colour and beautie,
Causing all mischiefe, shame and abusion.
It maketh men mad, and in conclusion,

Prouer.xxiij.
xxxv, dist, Venter

Causeth them liue without lawe or measure,
Suing after sinne, defiling their nature.

The people that are accloyed with this sinne,
On nothing els their mindes will apply,
Saue to the wine and ale stakes to renne,
And there as beastes to striue and drinke auy.

Prouer.v.
xxxv, dist, luxauriam

Then are they eyther geuen to ribaudry,
Or els to brawle and fight at euery worde,
Thus dronkennes is the chiefe cause of discorde.

Resume prædictas allegationes

But namely dronkennes and wretched gluttony
By their excesse and superfluitie,
Engendreth the roote of cursed Lechery,

With murther, theft and great enormitie,
So bringeth it many to great aduersitie,
And with his furour the worlde so doth it blinde,
That many it bringeth to a shamefull ende. Ephe. v.

This vice (alas) good maners doth confounde,
And maketh man ouer busy of language,
And him that in all riches doth abounde,
It ofte in prison bringeth and in bondage: Horatius in Epist.
It causeth man to his great sorowe and damage,
Disclose his secrete and his priuie counsayle,
Which causeth him after sore to mourne and wayle.

Nought is more lothsome, more vicious nor vile
Then he that is subdued to this vice,
His life shortning, his body he doth defile, Prouerb. xxxi. xxx dist. ca. vlt.
Bereuing his soule the ioye of Paradise.
Howe many Cities and lordes of great price,
Haue bene destroyed by dronken gluttony,
And by his felowe false loue, or lechery?

The sonne of Thomyris had not bene ouercome
Nor slayne by Cyrus for all his woorthines,
If he him selfe had guided by wisedome, Herodotus Iustinus lib. i.
And the vice auoyded of blinde dronkennes.
The great Alexander taken with this madnes,
With his swearde, when he was dronken, slewe Quintus Curtius Alexander mag.
Such of his frendes as were to him most trewe.

I reade also howe this conquerour mightie
Upon a season played at the Chesse Commentator Boe. sy de disci. sco. vbi infertur de ebrieta.
With one of his knightes, which wan finally
Of him great golde, treasure and richesse,
And him ouercame: but in a furiousnes
And lade with wine, this conquerour by brayde,
And to his knight in wrath these wordes sayde:

I haue subdued by strength and by wisedome
All the whole world, which obeyeth to me:
And howe hast thou alone me thus ouercome?
And anon commaunded his knight hanged to be.
Then sayde the knight, by right and equitie
I may appeale, since ye are thus cruell.
Quoth Alexander, to whom wilt thou appeale?

Knowest thou any that is greater then I?
Thou shalt be hanged, thou speakest treason playne.

The knight sayde: sauing your honour, certainly
I am no traytoure, appeale I will certayne
From dronken Alexander, till he be sober agayne.
His lorde then hearing his desire sounde to reason,
Deferred the Justice for that time and season.

And then after when his furour was gone,
His knight he pardoned, repenting his blindnes,
And well considered that he should haue misdone,
If he to death had him done in that madnes.
Thus it appeareth what great vnhappines
And blindnes commeth to many a creature,
By wine or ale taken without measure.

Bis sex credatur sunt species ebrietatis, Est vilis primus, sapiens est alter, opimus Ternus grande vorat, quartus sua crimina plorat Quintus luxuriat, sextus per omnia iurat. Septimus attendit, octauus singula vendit. Sõnia denus amat, vndenus turpia clamat, Et cum sit plenus vomiton facit duodenus.
Vel sic
Ebrius atq; satur, his ecce modis variatur. Hic canit, hic plorat, hic est blasphemus, hic orat. Hic est pacificus, hic est nullius amicus, Hic saltat letus hic est sermone facetus. Hic loqui nescit, hic cessitat, iste pigressit Hic est clamosus, hic verbis est vitiosus. Disputat hic, ille currit per computa ville. Nunc decium iactat, socium feriendo q; mactat, Hic seruit Veneri, somno vult ipse teneri. Hic vomit, hic vorat, sic Bacchi turba laborat.

See here the inconuenience manifolde,
Comming of dronkennes, as I written finde:
Some are so staring mad, that none can them holde,
Roring and crying as men out of their minde.
Some fighting, some chiding, some to other kinde:
Nought liuing to him selfe, and some doting John
Being dronke, thinketh him as wise as Salomon.

Some sowe dronke, swalowing meate without measure,
Some maudlayne dronke, mourning loudly and hye,
Some being dronke, no longer can endure
Without they geue them to baudy ribaudry:
Some sweareth armes, nayles, heart and body,
Tearing our Lorde worse, then the Jewes him arayde,
Some nought can speake, but harkeneth what is sayde.

Some spende all that they haue and more at wast,
With reuell and reuell, dash, kill the cup Jone,
Some their thrift leseth with dice at one cast,
Some sleepe as sluggardes till their thrift be gone,
Some shewe their owne councell, for kepe can they none.
Some are ape dronke, full of laughter and of toyes,
Some mery dronke, singing with wenches and boyes.

Some spue, some stacker, some vtterly are lame,
Lying on the grounde without power to rise,
Some boast them of baudry, fearing of no shame,
Some dombe, and some speaketh .ix. wordes at thrise.
Some charge their bely with wine in such wise,
That their legges scant can beare vp the body:
Here is a sort to drowne a whole nauy.

¶ Barclay to the fooles.

Alas mad fooles, howe longe will ye proceede

In this beastly liuing agaynst humaine nature,
Cease off your folye, geue aduertence and heede,
That in eche thing ought to be had measure.
Wine ne ale hurteth no maner creature,
But harpeth the wit if it be take in kinde:
But if it be not, then I thee ensure,
It dulleth the brayne, blinding the wit and minde.

Reade all bookes, and thou shalt neuer kinde,
That dronkennes and wisedome may together be:
For where is dronkennes, there madnes is by kinde,
Guiding the hauer to all enormitie.
And where as is madnes, thou shalt neuer see,
Reason ne wisedome take their abiding
In one instant, wherefore learne this of me,
That dronkennes is mortall enmy to cunning.

i. Tim. v.
Eccle. xxxi.
Eccle. xi.

xxxv. dist. luxuriosa.

DE INVTILIBVS DIVITIIS.

Diuitias molles clausa qui continet arca,
Et conseruat opes concumulatq; suas,
Vsq; adeò, vt miserum nunquam soletur amicum:
Hic aliquando petet, cùm nihil accipiet.

PLurima stultitia est, votum quoq; inane putamus,
Quòd colitur tantum funæsta pecunia, & ingens
Thesaurus rerum, & tam perfidus ardor habendi:
Diuitijs lectis maiores dantur honores
Quàm Sophiæ, meliori gradu stant munera ditis.
Nil mores colimus sanctos, virtutis amator
Nullus adest, animos confundit copia rerum.
Hic sapiens solus, iuris consultus, & author,
Diues inexhausta nummos qui possidet arca,
Curia sola patet diti, prudensq; senatus:
Solus habet laudes, conquirit solus honores,
Solus amicitias, licet has virtute meretur
Nulla, sed nummis donantur præmia tanta:
De censu inprimis, de moribus vltima semper
Quæstio, quot pascat nummos, quot iugera campi?
Quantum quisq; sua nummorum seruat in arca
Tantum habet & fidei: iuret licèt, & samothracum
Per veteres aras, contemnere fulmina pauper
Creditur, atq; deos, dijs ignoscentibus ipsis.
Quandoquidem tales sanctissima diuitiarum
Maiestas tollit, titulos & nomina confert.
Diuitibus lepores, pisces, auiumq; sapores,
Atq; apri clunes, & quicquid dulce macellum
Mittitur, ast vacuæ semper stant pauperis ædes.

Eccle. v.
Prouer. x. & xi.
Luke. xvi.
Prouerb. xix.
Iob. xxvj.
Psal. xlviij.

Prouer. xviij.
Horatius. ii. f.

Ouidius in fasto.
Prouerb. xiiij.
Iuuenalis.

Eccle. xiij.

Prouer. xiij.

Psalm.xxxvi.
Eccles.iiij.
Psalm.xxxviij.
Amos.v.
Proverb.xj.
Mathewe.xix.
Marke.x.
Luke.xij.
Thobie.iiij.

Ah vesana fames,& rerum dira libido,
Quid tamen hoc prodest? quòd deuorat omnia auarus
Semper habens,nihil & ieiuno sufficit ori?
Nec modus aut requies,non hunc cumulauit aceruum
Is sibi,sed lites subitas post funera linquet.
Vtilis est nummus multis,inglorius illi
Qui nescit seruare modum,legemq; modestam.
Qui nil pauperibus doni elargitur amicis,
Hunc Deus omnipotens extremo fine relinquet,
Nec capiet vultu placido sua vota precesq;.

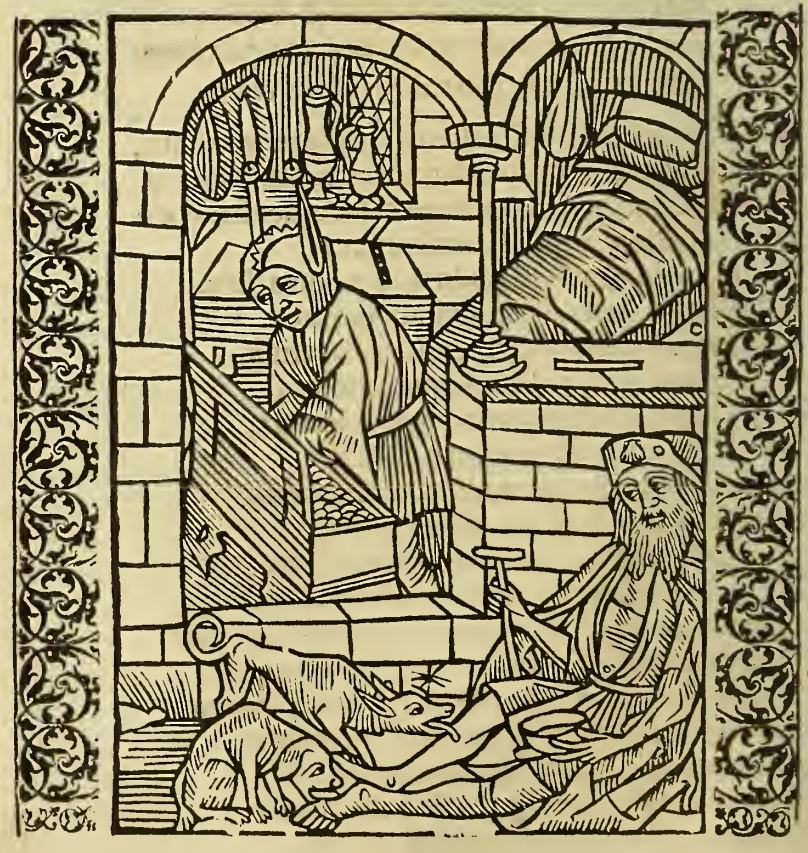
Of riches vnprofitable.

Qui obthurat aurem suam ad clamorem pauperis, ipse clamabit et non exaudietur.
Proverb.xxj.

Yet finde I Foles of another sorte,
Which gather and kepe excessiue riches,
With it denying their neighbours to comforte,
Which for nede lieth in payne and wretchednes:
Suche one by fortune may fall into distres,
And in likewise after come to misery,
And begge of other,which shall to him deny.

Diuitiarũ solicitudo.

Noli anxius esse in diuitijs iniustis non enim proderunt tibi in die obductionis & vindictæ.Nil proderunt thesauri impietatis: Iustitia vero liberabit a morte:ve vobis diuitibus,quia habetis hic consolationẽ vestram. Diues & pauper obuiauarunt sibi vtriusq; operator est dominus.



Eccles.v.
Prouer.x. & xi.
Luke.xvi.

It is great folly, and a desire in vayne,
To loue and worship riches to feruently,
And so great labour to take in care and payne,

Falle

False treasure to encrease and multiplie:
But yet no wonder is it certaynelie,
Sith he that is riche hath greater reuerence,
Then he that hath sadnes, wisedome and science.

Prouerb.xxix.
Tobias.xxvij.
Psal.xlviij.

The riche mans rewardes stande in best degree,
But godly maners we haue set cleane aside:
Fewe loue vertue, but fewer pouertie.
False couetise his braunches spreadeth wide
Ouer all the worlde, that pitie can not bide:
Among vs wretches banished is kindnes,
Thus lieth the poore in wo and wretchednes.

Without confort and without authoritie:
But he onely nowe is reputed wise,
Which hath riches in great store and plentie:
Suche shall be made a Sergeaunt or Justice,
And in the Court reputed of moste prise,
He shal be called to councell in the lawe,
Though that his brayne be scarsely worth a strawe.

Prouer.xxviij.
Horatius ii. serm.

He shal be Maior, Bayliffe, or Constable,
And he onely promoted to honour,
His maners onely are reputed laudable,
His dedes praysed as greatest of valoure:
Men labour and seke to fal in his fauour,
He shall haue loue, echeone to him shall sue
For his riches, but nought for his vertue.

Ouidius in faste
Prouer.xxviij.
Iuuenalis.

See what rewardes are geuen to riches,
Without regarde had to mannes condition,
A strawe for cunning, wisedome, and holynes,
Of riches is the first and chiefe question:
What rentes, what landes, howe great possession:
What stuffe of housholde, what store of grotes & pence:
And after his good his wordes haue credence.

Eccles.xiij.

His wordes are truth, men geue to them credence,
Though they be falsly fayned and suttell:
But to the poore none will geue aduertence,
Though that his wordes be true as the Gospell:
Yea, let him sweare by heauen and by hell,
By God and his Saintes, and all that God made,
Yet nought they beleue that of him is saide.

They say that the poore men doth God dispise,
Though they nought sweare but truth and veritie,

Prouer.xiv.

And

And that God punisheth them in such wise,
For so despising of his hye maiestie,
Keping them for their sinnes in pouertie,
And their riche exalteth by his power and grace,
To such riches, worldly pleasure, and solace.

The riche are rewarded with giftes of diuers sort,
With Capons and Conyes, delicious of cent:
But the poore caitiffe abideth without confort,
Though he most neede haue, none doth him present:
The fat pig is baak, the leane cony is brent,
He that nought hath, shall so alway bide poore,
But he that ouer much hath, yet shall haue more.

The wolfe eateth the sheepe, the great fishe the small,
The hare with the houndes bered are and frayde,
He that hath halfe, needes will haue all,
The riche mans pleasure can not be denaide:
Be the poore wroth, or be he well apayde,
Feare causeth him sende vnto the riches house,
His meat from his owne mouth, if it be delicious.

And yet is this riche caitiffe not content,
Though he haue all, yet would he haue more:
And though this good can neuer of him be spent,
With nought he departeth to him that is pore,
Though he with nede harde bered were and sore.
O cursed hunger, O mad minde and delite,
To labour for that which neuer shall do profite.

Psalm.xxxvi.

Eccle.iiij.

Say couetous caitiffe, what doth it thee auayle,
For to haue all, and yet not to be content:
Thou takest not this sore labour and trauayle
To thy pleasure, but to thy great torment,
But lothe therof what foloweth consequent:
When thou art dead and past this wretched life,
Thou leauest behinde brawling, debate and strife.

Psal.xxxviij.
Amos.ij.
Prouer.xi.
Math.xix.

To many one riches is much necessary,
Which can it order right as it ought to be:
But vnto other is it vtterly contrary,
Which therewith disdaineth to succour pouertie,
Nor them relieue in their aduersitie:
Suche shall our Lord sore punish finally,
And his petition righteously denye.

Mark.x.

Luke.xvi.
Thob.iiij.

¶ Warclay to the foles.

Ye great eſtates and men of dignitie,
To whom God in this life hath ſent riches:
Haue ye compaſſion on painfull pouertie,
And them confort in their carefull wretchednes.
God him loueth, and ſhall reward doubtles,
Which to the needy for him is charitable
With heauenly ioy, which treaſure is endeles,
So ſhall thy riches to thee be profitable.

DE OBSEQVIO DVORVM DOMINORVM.

Ille duos lepores venator captat in vno
Tempore, per ſiluas quos canis vnus agit:
Qui cupit ardenter dominis ſeruire duobus,
Hic plus quàm poterit ſæpè agitare volet.

STultus & is, ſummo qui vult magnoq; tonanti,
Et mundo pariter quærit ſeruire prophano:
Nam veluti dominis qui vult ſeruire duobus,
Rarò ſit, vt talis ſemper ſit gratus vtriq;.
Qui captare duos lepores conatur in vna
Hora venator, comitatus cùm cane ſolo,
Vix ſibi contingit leporem quòd ſubleuet vnum,
Rarò ferit metam, ſignataq; ſtigmata luto,
Qui pharetras multas tendit, variasq; baliſtas,
Quiſquis multa ſuis humeris imponere rerum
Officia, & ſolus vaſtos vult ferre labores:
Difficile eſt, ſemper licitum ſi ſeruet, honeſtum et:
Nunc huc, nunc illuc raptus, ſine fine vagatur,
Nec pede ſic ſtabili poterit conſtare, loco vè.
Æquora nunc ſulcat, trabibus nunc per mare currit,
Iam terram ignotam quærit genteſq; pererrat.
Rarò diu perſtat qui bina negotia geſtat.
Qui facit vt placeat multis, hunc ſemper oportet
Quemlibet aſtutè blandis palpare lacertis.
Si quid & aduerſi contra ſe percipit, vſq;
Perferat, officijs queat vt ſeruire duobus.
Verba det ingenuo quæ ſint permixta lepore
Et quod ſit placitum fàciat ſemperq; loquatur.
Blandidulis cunctos verbis, manibusq; ſalutet.
Ceruicem domini ſuccis, & pectus inungat
Illecebris, quo ſit ſolita non maior in aula,
Et caueat nè quem turgenti concitet ira.
Hic quia prægrauidam geſtat cum pondere molem,
Otia rara ſimul, mentis raramq; quietem:
Attamen offitij numerus pluralis, auentem

Math.6.
Luke.xvi.
Eccle.ij.

glo.in.l.fi.C de aſſeſ.

xvi.q.i.præſbiteros.

glo.in.c.accuſatus de hære.li.vi.

c.diuer.de cleric.

Eccle.6.

c.cum ſingula de præben.l.vi.
lxxxix.di.c.i.

Eccle.i.&.ij.
Iacob.i.

c. quia in tantum de præben.

Efficit,

xxi q i. clericum Eccleſi. ix.

Efficit, vt lucri ſudores perferat atri.
Sanctiùs & meliùs domino ſeruire probato,
Aq; vno, poſſis cui per benefacta placere,
Quàm domino vſq; nouo famularier omnibus horis.

Of him that together vvould ſerue *two maſters.*

A fole he is, and voyde of reaſon,
Which with one hounde tendeth to take
Two hares in one inſtant and ſeaſon.
Right ſo is he that would vndertake
Him to two lordes a ſeruaunt to make.
For whether that he be lefe or loth,
The one he ſhall diſpleaſe, or els both.

Seruire duobus.

Nemo poteſt duobus dominis ſeruire, aut enim vnum odiet, & alterũ diliget, aut vni adherebit, & alterum contemnet. Non poteſtis Deo ſeruire & mammoni. Qui ad vtrumq; feſtinat, neutrum bene peragit. Pluribus intentus minor eſt ad ſingula ſenſus. Cor ingrediens duas vias non habebit ſucceſſus.

A foole alſo he is withouten doubt,
And in his purpoſe ſothly blinded ſore,
Which doth intende, labour, or go about
To ſerue God, and alſo his wretched ſtore
Of worldly riches, for as I ſayde before.
He that together will two maſters ſerue,
Shall one diſpleaſe and not his loue deſerue.

Math. vi. Luke. vi. Eccleſi. ix.

For he that with one hownde will take also
Two hares together in one instant,
For the moste parte doth the both two forgo,
And yf he one haue, harde it is and scant:
And that blinde foole mad and ignorant,
That draweth three boltes at once in one bowe
At one marke, shall shoote to hye or to lowe,

Or els to wide, and shortly for to say,
With one or none of them he strikes the marke.
And he that taketh vpon him night or day
Labours diuers to chargeable of warke,
Or diuers offices: suche wander in the darke,
For it is harde to do well as he ought,
To him that on diuers thinges hath his thought.

Glo. ij. l. c. de asses

xvi. q. i. presbiteres

With great thoughtes he troubleth sore his brayne,
His minde vnstable, his witte alway wandring,
Nowe here, nowe there, his body labours in payne,
And in no place of stedfast abyding:
Nowe working, nowe musing, nowe renning, now riding,
Nowe on sea, nowe on lande, then to sea agayne,
Sometime to fraunce, and now to Flaunders or Spayne.

Glo. i, c. accusatus de here. li. vi.

C. diuer. de cle. con.

Thus is it painefull and nothing profitable,
On many labours a man to set his minde,
For nother his wit nor body can be stable,
Whiche will his body to diuers charges binde,
While one goth forwarde, the other bides behinde:
Therfore I thee counsayle for thine owne behoue,
Let go this worlde, and serue thy Lorde aboue.

He that his minde setteth God truely to serue,
And his saintes, this worlde setting at nought,
Shall for rewarde euerlasting ioye deserue:
But in this worlde, he that setteth his thought
All men to please, and in fauour to be brought,
Muste loute and lurke, flatter, lawde, and lye,
And cloke a knaues counsayle, though it false be.

Eccles. 6.

If any do him wronge or iniurie,
He must it suffer and patiently endure:
A double tonge with wordes like honie,
And of his offices yf he will be sure,
He must be sober and colde of his language,
More to a knaue, then to one of his linage.

C. cum singula de preben. li. vi

xxxix. di. c. i.

James.i.

Ofte muste he stoupe, his bonet in his hande,
His maisters backe he must ofte scrape and clawe,
His bysse annoynting, his minde to vnderstande:
But be it good or bad thereafter must he drawe.
Without he can iesse he is not worth a straw:
But in the meane time beware that he none checke,
For then laieth malice a millstone in his necke.

C. quia in tantum de preben, et digni.

He that in Court will loue and fauour haue,
A foole must him fayne, yf he were none afore,
And be as fellowe to euery boy and knaue,
And to please his Lorde he must still labour sore:
His manyfolde charge maketh him couept more,
That he had leuer serue a man in miserie,
Then serue his maker in tranquilitie.

But yet when he hath done his diligence
His Lorde to serue, as I before haue sayde,
For one small faulte or negligent offence,
Suche a displeasure agaynst him may be layde,
That out he is caste bare and vnpuruayde,
Whether he be gentle, yeman, grome or page:
Thus worldly seruice is no sure heritage.

xxi, q. i. clericum

Wherfore I may proue by these examples playne,
That it is better, more godly and pleasaunt,
To leaue this mundayne casualtie and payne,
And to thy maker one God to be seruaunt,

Eccles. ix.

Which while thou liuest shall not let thee want,
That thou desirest iustly for thy seruice,
And then after geue thee the ioyes of Paradice.

¶ Barclay to the Fooles.

Alas man arise out of Idolatrie,
Worship not thy riches nor thy vayne treasour,
Ne this wretched worlde full of miserie:
But lawde thy maker and thy Sauiour,
With feare, mekenes, fayth, glory, and honour,
Let thy treasure onely in his seruice be,
and here be content with simple behauour,
Hauing in this Lorde trust and felicitie.

DE NIMIA GARRVLITATE.

Qui linguam frenat, rictus compescit & oris,
Mens angore huius tristiciaq; vacat:
Qui loquitur temerè cadit in discrimina, sicut
Quæ pullos prodit murmura pica loquax:

Garrulus

GArrulus atq; loquax, qui tempore blacterat omni — Prouer.xiij.c.r.
Ad nauem properat fatuam, conscendat in arcem. — Psal.Cxxxix.
Carbasa ventus agit, fatui properate loquaces. — Eccle.ix.
Sunt plures quorum est summa oblectatio vitæ, — Iacob.iij.
Summus & affectus linguam exercere procacem. — Eccle.v.
Dum tangunt, quod nemo volet tetigisse, merentur
Inuidiæ telum, melius tacuisse profectò:
Qui reticere potest cum magno forsan honore:
Attamen eloquitur, nec vult compescere fauces. — Prouer.xby.
Incurrit quandoq; grauis discrimina noxæ,
Et casus miseros: melius strinxisse labellum. — Digito compesce labellum. Iuuenalis.
Respondet qui sponte sua, non antè rogatus,
Se fatuum insulsum cunctis exponit, & offert
Obscœnæ pariter commissa pericula linguæ. — Iob.xb.
Sunt fatui plures qui garrulitatis iniquæ — Prouer.xbiij.
Lætitiam capiunt, & linguæ gaudia vana:
Qui tamen interdum pœna plectuntur acerba.
Multos lingua procax casus sufferre coegit
Angustos, quid enim fallax delatio prodest:
Linguosus, sua cùm fas est malefacta fateri, — Hiere.xbiij. Osee.by.
Atq; sacerdoti culpam proferri, filescit,
Nec verbum ructare potest, dum præmia cœli
Dantur, & examen miserum de crimine fertur.
Multi prudentes & sani fortè fuissent,
Si se non propriæ fœdassent verbere linguæ.
Adsit in exemplum miseris, normamq; salubrem
Pica loquax, pullos quæ garrulitate frequenti — Pica.
Prodit, & ad nidum nimio clamore susurrat.
Pauca loqui, & castæ seruare silentia linguæ — Eccle.v.
Tutius & melius: qui respondere laborat — Prouer.xxv.
Omnibus, incurrit damnum quandoq; molestum.
Sermo placet modicus, moderato tempore fusus. — Eccle.ix.
Virtus clara quidem est tutum seruare labellum:
Ritè loqui fas est, quod bona lingua docet.

Of to much speaking or babbling.

He that his tongue can temper and refrayne,
And allwage the foly of hastie language:
Shall kepe his mind from trouble, sadnes and payne,
And finde therby great ease and aduauntage:
Where as a hasty speaker falleth in great damage,
Perill and losse, in like wise as the Pye
Betrayes her birdes by her chattering and crye. — *Qui custodit os suum & linguam suam, custodit ab angustijs animã suam* Prouerb.xxi.

Ye blabbering fooles superflue of language,
Come nere to our ship, our anhers are in wayde:
By right and lawe ye may chalenge a stage — Prou.xxx.c.r. Psal.Cxxxix.

Eccles. ix. Iacob. iij.

To you of Barclay it shall not be denaide,
How be it the charge Pynson hath on me laide,
With many fooles our Nauy not to charge,
Yet ye of duetie shall haue a simple barge.

Garrula lingua.

Omnis natura bestiarum & volucrum & serpentum & ceterorū domantur & domata sunt a natura humana: linguam autem nullus hominum domare potest. Inquietum malum plena veneno mortifero, ipsa maculat totū corpus. &c. Qui custodit os suum, custodit animam suam: qui autem incōsideratus est ad loquendum, sentiet mala.

Of this sorte are thousandes withouten fayle,
That haue delite in wordes boyde and vayne,
On men not fawtie sometime bsing to rayle,
On foolishe wordes setting their heart and brayne:
They often touche to their owne shame and payne,
Suche thinges to which none will their minde apply
(Saue suche Fooles) to their shame and enuy.

Eccles. v.

Say busy foole art thou not well worthie
To haue enuy, and that echeone shoulde thee hate,
When by thy wordes sounding to great follie,
Thou sore labourest to engender debate:
Some runneth fast, thinking to come to late,
To geue his counsell when he seeth men in doubt,
And lightly his foolishe bolte shall be shot out.

Is it not better for one his tonge to keepe,
Where as he might (perchaunce) with honestie,
Then wordes to speake which make him after weepe,
For great losse, folowing wo and aduersitie:
A worde once spoken, reuoked can not be.
Therfore thy finger lay before thy lips,
For a wise mans tonge, without aduisement trips.

Prouer. xvij.

Digito compesce labellum. Persius & Iuuenalis.

He that will aunswere of his owne foolish brayne,
Before that any requireth his counsayle,
Sheweth him selfe, and his hastie foly playne,
Whereby men knowe his wordes of none auayle.
Some haue delited in mad blabbering and frayle,
Which after haue suffred bitter punishment
For their wordes spoken without aduisement.

Job. xv.
Prouer. xviij.

Say what proceedeth of this mad outrage,
But great misfortune, wo and vnhappines:
But for all their chatting and plentie of language,
When to the Priest they come them to confesse,
To shewe their lewde life, their sinne and wretchednes,
When they should speake, and to this point are come,
Their tonges are lost, and there they sit as dombe.

Hiere xviij.
Osee. by.

Many haue bene, which should haue be counted wise,
Sad and discrete, and right well seene in science:
But all they haue bene defiled with this one vice
Of much speaking, O cursed sinne and offence.
Pitie it is that so great inconuenience,
So great shame, contempt, rebuke and vilany,
Should by one small member come to the whole body.

Let such take example by the chattering pye,
Which doth her nest and birdes also betray
By her great chattering, clamour, din and crye:
Right so these fooles their owne foly bewray.
But touching women, of them I will nought say,
They can not speake, but are as coy and still,
As the whirle winde or clapper of a mill.

Pica

Occupatio, color Rhetoricus

But that man or woman, or any creature,
That litle speaketh, or els keepeth silence,
Are euer of them most stedfast and sure,
Without enuy, hatred, or maliuolence:
Where as to such coms much inconuenience,
Sorowe vpon sorowe, malice and disdayne,
Which will no time his speeche nor tonge refrayne.

Eccles. v.
Prouer. xxv.
Eccle. iij.

Fayre speeche is pleasaunt if it be moderate,
And spoken in season conuenient and due:
To keepe silence, to poore man or estate
Is a great grace and singular vertue:
Language is laudable when it is good and true.
A wise man or he speake, will be wise and ware,
What, to whom, why, howe, when and where.

¶ Barclay to the foles.

Ye babbling bribers, endeuour you to amende,
Mitigate by measure your proude hastie language:
Keepe well your tonges, so shall you kepe your frende,
For hasty language engendreth great damage.
When a worde is not saide, the birde is in the cage,
Also the house is surest when the dores be barred:
So when thy worde is spoken, and out at large,
Thou art not master, but he that hath it harde.

Of them that correct other and yet them selues do nought, and sinne worse then they whom they so correct.

Medice, cura teipsum.

Bene docendo & male viuendo, deum instruis quomodo te condemnare debeat. Qui vidit vtilia & facit deteriora, absit ei radius lucis sine mora.
Extersis oculis aliorũ damna videmus: Ad decernendum propria sensus hebet.

He lacketh reason and vnderstanding to,
Which to a towne or citie knoweth the way:
And sheweth other howe they may thither go,
Him selfe wandring about from day to day,
In mire and fen, though his iourney thither lay.
So he is mad which to other doth preach and tell
The way to heauen, and him selfe goth to hell.

Qui relinquũt iter rectum, & ambulant per vias tenebrosas.
Prouerb. ij.
Ne delecteris in semitis impiorum.
Prouerb. iiij.

NOwe to our nauy, a sorte maketh a saute
Of fooles blinde, mad Iudges and vniust,
Which lightly noteth another mans fault,
Chasting that sinne, which their owne minde doth rust
By longe abiding, and increase of carnall lust.
They cloke their owne vice, sinne and enormitie,
Other blaming and chasting with much crueltie.

xl. dist. c. i. iusti. quod cum eo cetera glo. in ca ea quæ de sta. regum

They mocke and mowe at anothers small offence,
And ready are a fault in them to finde:
But of their owne foly and inconuenience
They see nothing, for fully they are blinde,
Not noting the vice rooted in their owne minde,
Their grieuous woundes and secrete malady,
For their owne euill they seeke no remedy.

iij q. vij. iudices. &c. in grauibus.
Via impiorum tenebrosa nesciunt vbi corruant.
Prouer. iiij.

The hande which men vnto a crosse do nayle,
Sheweth the way ofte to a man wandring,
Which by the same his right way can not fayle:
But yet the hande is there still abiding.
So do these fooles lewde of their owne liuing,
To other men shewe meane and way to winne
Eternall ioy, themselfe biding in sinne.

iij. q. vij. tria

He certainly may well be called a sot
Much vnaduised, and his owne enemy,
Which in an others eye can spye a litle mote,
And in his owne can not feele nor espye
A much sticke: so is he certainly,
Which noteth anothers small faulte or offence,
To his owne great sinnes geuing none aduertence.

Math. vij.
Luke. vi.

Many them selfe fayne as chast as was Saint Iohn,
And many other fayne them meeke and innocent:
Some other as iust and wise as Salomon,
As holy as Paule, as Iob as pacient:
As sad as Seneca, and as obedient
As Abraham, and as Martin vertuous,
But yet is their life full lewde and vicious.

Iuuenalis.
Esay. ix.

Some lolleth with an aungels countenaunce,

Iuuenalis.

Wise, sad, and sober like an hermite,
Thus hiding their sinne and their misgouernaunce
Under suche clokes, like a false ypocrite:
Cicero Let suche fooles read what Cicero doth write,
Which saith that none should blame any creature
For his fault, without his owne liuing be sure,

Luke. iiij.

Without all spotte of sinne, faulte, or offence.
For in like fourme as a Phisition
xxvi. di. vna tantum By his practise and cunning or science,
The sickenes cureth of another man,
i. q. i. multi. But his owne euill nor disease he not can
Relieue nor heale: so doth he that doth blame
Anothers sinne, he still liuing in the same.

Many are whiche others can counsayle craftely,
And shewe the perill that may come by their sinne:
But them selfe they counsayle not ne remedy,
Nor take no waye wherby they heauen may winne,
But lye in that vice that they rooted are in,
Leauing the waye that gydeth to ioye and rest,
Their owne sensualitie ensuing as a beast.

xlij. di. sit rector Wherfore ye Prestes that haue the charge and cure,
To teache and enfourme the rude commontee,
In Gods lawes grounded in Scripture,
And blame all sinnes sparing no degree,
xxv. dist prima xli. dist. i, necesse. While ye rebuke thus their enormitie,
Liue so that none may cause haue you to blame,
And yf ye do not, it is to your great shame.

For without doubt it is great vilanie,
A man to speake agaynst any offence,
Wherein he well knoweth his owne selfe gyltie
Within his minde and secrete conscience:
Agaynst him selfe suche one geueth sentence,
Howe God, right iudge, by righteous iudgement,
Should him rewarde with worthie punishement.

¶ The Lenuoy of Barclay to the Fooles.

Ye Clarkes that on your shoulders beare the shielde
Unto you graunted by the Uniuersitie,
Howe dare ye aduenture to fight in Christes fielde
Agaynst sinne, without ye cleare and giltles bee:
Consider the Cocke, and in him shall ye see
A great example, for with his winges thrise
He beateth him selfe, to wake his owne body
Before he crowe, to cause other to wake or rise.

INVENIRE REM ALIENAM ET non reddere.

Inueniens aliquid proprios quod ſeruat in vſus,
Iſtud & inuentum qui putat eſſe ſuum,
Tanquam iuſta dei, ſinat id retinere: voluntas
Hunc demon fatuum decipit, atq; ligat.

FEruor auaritiæ mea non ſinit vſq; ſilere
Carmina, ſed ſatyram tendere vbiq; meam.
Iccirco fatuos meritò hìc dicemus inertes,
Qui ſua non ſolùm, verùm aliena tenent.
Inueniunt quidam theſauros, res alienas,
Vſibus obſeruant hæcq; reperta ſuis:
Et tenebris cæcis adeò ſua pectora firmant,
Vt credat ſuperos hæc tribuiſſe deos:
Non curant ad quem dominum res perdita ſpectet,
Quod fortuna leuis obtulit, vſq; tenent:
Audi, quem tanta trahit impietate cupido,
Audi, nec renuas hæc documenta precor:
A caſu ſi res aliënas inuenis, illas
Eſſe tuas nunquam credas, aliëna profectò
Sunt ea: quæſo tuos, ſi quos in pectore ſenſus
Vſq; geras, cenſor conſule ſtulte tuos,
An bona quæ proprio non ſunt quæſita labore,
Ritè tenere queas? impius error adeſt.
Inuenias aliquid, quod nullo iure paraſti,
Ad dominum debes mittere ſponte ſuum.
Si non eſt notus, res ad quem perdita ſpectat,
Neſcis & hæredes quos bona iura manent:
Inuentas debes mox res in pauperis vſus
Vertere, mendicos hisq; iuuare viros.
In proprios vſus qui vertit res alienas,
Quodq; ſuum non eſt, conterit atq; rapit:
Hic Acherontæis animam demerget in vndis,
Excrutians ſeſe perpetuaq; ſiti.
Theſauri raptor parùm a predone doloſo
Diſtat, res raptas prauus vterq; premit.
En deus omnipotens, teq; extra, atq; in cute noſcit,
Actus deinde tuos, noſcit & ingenium:
Inueniës, ſi quod ſacra iura tenere vetabunt,
Redde, nec inuentis polluë corda malis.

xiiij.q.v. ſi quid inueniſti.

I. cum querebatur C. vnde.vi.

Auguſtinus.

1. Peter.iiij. Deutro.vij.

Ange.iuſti.de, re diui.in fi.

xxxij.diſt.erubeſcant. Hiere.xvij. Pſal.vij. In regula peccatum.li.vi.

Of him that findeth ought of another mans, *not restoring it to the owner.*

He that ought findeth eyther by day or night,
Using it as his owne, as a thing gotten iustly,
And thinketh that he so may do by lawe and right,
Suche is disceaued, and thinketh wrongfully:
For why, the deuill our ghostly enemy
Doth him so counsell, and in his eares blowe,
Drawing him into his bondes, as he doth many mo.

Inuenire & nō reddere.

Si quid inueniſti & non reddidiſti, rapuiſti, quantum protuiſti feciſti, quia plus non inueniſti. &c. Vnus quiſq; enim ſcire debet quod ſuum non eſt, ad alium pertinere.

xiiij. q. v. ſi quid inueniſti.

L. cum quereretur C. vnde. vi.

The feruour of riches and disordred loue
Which many haue, doth me binde & constrayne,
Within my shippe them sharpely to reproue,
That penne nor hande them selfe will not refrayne:
Of couetise nowe I will not speake agayne,
But of them that kepeth by force and by might,
That thing whereto they haue not come by right.

Some findeth treasures of other mens good,
And in their owne vse suche good they occupie,
Which of their mindes are so blinde and wood,
And so rooted in their errour and follie,
That oft they say (say) yea and dare bide by,

That

That some Saint whom they worshipped haue,
Haue sende them the same, their honestie to saue.

They haue no force nor care, nor they none haue will,
To whom the riches so lost did appertayne,
That fortune hath geuen, they holde fast and keepe still,
Neuer hauing minde it to restore agayne.
Such fooles feare nothing euerlasting payne,
Nor note not, that without true restitution,
It shall auayleth to haue made confession.

Heare me foole with thy immoderate minde, *Augustinus*
Heare me, and do thy heart thereto apply:
If thou by fortune any riches finde,
Calling it thine, thou lyest therin fally:
If thou haue wit, thou canst not well denye,
But that good not geuen, nor gotten by labour
Can not be righteouse: thus mende thy blinde errour.

If thou ought finde that longeth not to thee,
Then is it anothers, the case is clere and playne: *1. Peter iiij. Deutro. vij.*
Wherfore thou ought of lawe and of duetie,
Unto the owner it soone to yelde agayne:
But if he be dead, to whom it did attaine,
Thou ought not yet to kepe it nere the more,
But to his sectours or heyres it restore.

Put case that they also be past and deade,
Yet ought thou not to keepe it still with thee:
The lawe commaundeth, and also it is mede,
To geue it to such as haue necessitie,
With it relieuing their painfull pouertie.
And so shalt thou discharge thy conscience,
Helping the poore, and auoyde great offence.

But he that others goodes tourneth to his owne vse,
Spending and wasting that thing that neuer was his:
Such certainly his reason doth abuse,
And by this meane greeuously doth amisse:
Whereby he leseth eternall ioy and blisse,
His soule drowning deepe within hell floudes,
For his mispending of other mens goods.

But to be shorte, and brieke in my sentence,
And sooth to say playne as the matter is: *xxxij. dist. erubescant*
Forsooth I see not right great difference, *Hiere. xxij.*
Betweene a thiefe, and these fooles couetise:

Both

Both wrongly kepeth that thing that is not his,
Thinking that God doth not therto aduert,
Which noteth thy dedes, thy minde, thought, and heart.

In regula peccatum liber vi

Wherfore yf thou haue a righteous conscience,
Thou wilt nought kepe which longeth not to thee,
The lawe so commaundeth in payne of great offence:
For of good that thou kepest agaynst equitie,
Peccatum non dimittitur de regula Iuris li. vi
Thou shalt make accompt after that thou shalt dye,
To thy great payne in hell for euer more,
Yf thou no restitution make before.

Here might I touche executours in this crime,
Blaming their dedes, disceyte and couetise,
Yf it were not for wasting of my time,
For mende them they will not in any wise,
Nor leaue no poyntes of their disceitfull gyse:
Let them take part of that which I here note,
And be parting Fooles in this present bote.

¶ The Lenuoy of Barclay the Translatour to the Fooles.

¶ Ye false executours whom all the world repreeues,
And ye that finde mennes goodes or treasoures,
I call you as bad as robbers or theeues.
For ye by your falshode and manyfolde errours,
Kepe falsely that thing which is none of yours,
And wast here the goodes of him that is past,
The soule lieth in payne, ye take your pleasours
With his riches, damning your soule at the last.

DE CONTIONE SAPIENTIAE.

Quem sacra delectat diuûm sapientia, quiq;
Pectore flagranti dogmata sancta colit:
Hic cunctis præstat, clarosq; meretur honores,
In cælo datur & digna corona sibi.

Prouer. i. *Persius sati. iij.*

CLamat voce graui populo sapientia cuncto:
O genus humanum ad nostram concæde cathedram,
Discite quid recti doceant mea verba, boniq;
Discite mortales castæ monumenta Mineruæ,
Et sacræ pariter sua dogmata discite linguæ:
Prouer. xiij.
Stultitiam crassam tota deponite mente:
Quærite doctrinam, qua constat vita saluſq;.
Quærite quæ bona sunt, funesta pecunia nusquam
Alliciat vestros animos ad crimina spurca.
Plautus in amphitri.
Sardonychen fuluum superat sapientia, & aurum,
Argentumq; simul, gemmas, nitidosq; berillos:

Non

Non Adamas melior, non est Magnesia cautes:
Est maior toto sapientia prouida mundo.
Quicquid & optari poterit, non præstat aceruum
Æqualem sophiæ, cunctis præstantior ipsa est.
Nil habet æquiualens, similis nec gloria fulget: Ecclesi.xxxvij.
Consiliis princeps toto dominatur in orbe,
Temporat hæc vrbes, populos, magnumq; senatum:
Corporis hæc præbet vires, & corda polita.
Clamitat ad cunctos sapientia, voce tubali:
Me duce sceptra tenent reges, rutilasq; coronas; Prouerb.viij.
His mores legesq; dedi de pectore sacro:
Me duce principibus regna obseruantur auita,
Ac per me gentes, sincera lege reguntur: Ecclesi.xxj.
Quæ mala stultitiæ fugiunt, cæcosq; furores,
Qui me ritè colit, qui me veneratur amatq;,
Hunc veneror, mitisq; sequor cum laude perhenni:
In me diuitiæ sacræ, thesaurus & ingens, Prouerb.iij.
Et bona fœlicis consistunt præmia vitæ.
Me deus æternus diuino numine obumbrat,
Nataq; de cerebro, sum magnum & sparsa per orbem.
Cælestis per me maiestas cuncta parauit,
Et sine me nihil est in cœlo, atq; orbe creatum: Prouerb.j.
Insipiens igitur qui non mea dogmata tractat.

Sapientię precepta.

Vsquèquo paruuli diligitis infantiam, et stulti ea quæ sibi sunt noxia cupient: & inprudentes odibunt scientiam, conuertimini ad correctionē meam: discite & ò miseri causas cognoscite rerum. Quid sumus aut quid nam victuri gignimur ordo: Quis datus est metæ quam nullis fluxus, & vnde.

Of the Sermon or erudition of vvisdome both to wise men and fooles.

The that delyteth in godly sapience,
And it to obteyne putteth his busynes,
Aboue all fooles shall haue preeminence,
And in this world haue honour and riches,
Or a woorthie crowne in heauens blessednes:
Or els both wealth here, and after ioy and blisse,
Where as a foole of both the two shall misse.

Prouer.i. *Persius Satyra, iij. Valerius lib. i.*

Wisedome with voyce replete with grauitie,
Calleth to all people, and sayth: O thou mankinde,
Howe longe wilt thou liue in this enormitie,
Alas howe longe shalt thou thy wit haue blinde?
Heare my preceptes, and roote them in thy minde.
Nowe is full time and season to clere thy sight,
Harken to my wordes, grounde of goodnes and right.

Learne mortall men, studying day and night,
To knowe me wisedome, chiefe roote of chastitie,
My holy doctrine thy heart shall clere and light,
My tonge shall shewe thee right and equitie.
Chase out thy folye, cause of aduersitie,
And seeke me wisedome which shall endue thy minde,
With healthy and wealth, whereby thou lyse shalt finde.

Prouer. viij.

Arise I say agayne to thee mankinde,
And seeke me wisedome that am well of goodnes,
Let not this worlde thy conscience further blinde,
Nor to sinne subdue for loue of false riches,
Blinde not thy heart with mundayne wretchednes:
I am woorthy golde and woorthy all good mundayne,
And to mankinde counsaylour souerayne.

Plautus in Amphitrione

No maner iewell is to me like certayne,
Ne so profitable to mortall creature,
I passe all riches, and cause a man refrayne
His minde from sinne, and of his ende be sure.
There is no treasure nor precious stone so pure,
Carbuncle, Rubie, ne Adamant in lande nor sea,
Nor other lapidary comparable to me.

Prouer. viij. *eodem capitulo plura vide ad hunc locum spectantia,*

And shortly to speake, wisedome is more laudable
Then all the world or other thing mundayne:
There is no treasure to wisedome comparable,
But it alone is a vertue moste souerayne.
Hauing nought like in valour nor woorthy certayne.

No foole

No foole is so riche, nor hye of dignitie,
But that a wise man poore is more worthy then he.

Melior est acquisitio eius negociatione auri & argenti Prouer. iij.

Wisedome preserueth men in auctheritie,
Princes promoting by counsell prouident:
By it poore men sometime, and of lowe degree,
Haue had the whole world to them obedient.
It gydeth cities and countreys excellent,
And gouerneth the counsayle of prince, lorde and king,
Strengthning the body, the heart enlumining.

Inquire prudentiã & arripe illam, & exaltabit te, glorificaberis ab ea cùm eam fueris amplexatus. & corona in clita proteget te. Prouer. iiij.

It gydeth lordes, and from bondage doth bring,
Them whom foly hath brought into captiuitie:
Her giftes to mankinde freely offering,
Gyding her disciples from all aduersitie.
Wisedome standing vpon a stage on hye,
Cryeth to mankinde with loude voyce in this wise,
I truth exalt, and vicious men despise.

Prouer. viij.

Learne of me wisedome, cast out your couetise,
For by my might, prudence, and wise prouision,
Kinges vnto their dignitie do rise,
Their scepters guyding by my monition.
I gaue them lawes to guide eche region,
In wealth defending and in prosperitie,
Them and their realmes while they guide them by me.

All maner nations that do to me encline,
I gyde and gouerne by lawe and equitie:
In me is right, godly wit and doctrine.
What blinde foly, and howe great aduersitie
Do they auoyde, that guide them selfe by me?
And he that me loueth with worship and honour,
Shall knowe my loue, my grace and my fauour.

Ecclesi. xx.

He that me foloweth shall auoyde all dolour,
I shall him folowe, promoting in such case,
That none shall be before him in valour:
I godly riches in my power inbrace,
Which man by me may easyly purchace.
And he that will his way by me addresse,
I shall reward with heauenly ioy endlesse.

Prouer. iij.

The father of heauen of infinite goodnes,
He comprehendeth within his deitie,
Of him my first beginning is doubtles,
And heauen and earth he create hath by me.

Beatus dominus, sapientia fundauit terram, stabilinit cœlos, &c. Prouer. iij.

And euery creature both on lande and sea,
The heauen imperiall, planets and firmament,
God neuer thing made without my true assent.

Therefore mankinde, set thy minde and intent,
To me wisedome to be subiect and seruaunt,
To my preceptes be thou obedient,
And heauenly ioy thou shalt not lacke nor want:
For doubtlesse they are mad and ignoraunt,
And fooles blinded whosoeuer they be,
That will not gladly be seruauntes vnto me.

Prouer. i.

¶ The Lenuoy of Barclay to the Fooles.

Si intrauerit sapientia cor tuum, & scientia animæ tuæ placuerit, consiliũ custodiet te, & prudentia seruabit te. Prouerb. ij.

ARise fooles of mindes darke and blinde,
Receyue the giftes of godly sapience:
Here her preceptes, and plant them in your minde,
And roote out the graffes of your olde offence:
Call to your mindes what inconuenience,
Howe sodaine falles, what sorowe and torment
Hath come to many a mightie lorde and prince,
For not folowing of her commaundement.

IACTATIO ET CONFIDENTIA FORTVNAE.

Se fortunatum, fœlicem, seq; beatum
Qui putat, & forti nimiùm confidit iniquæ,
Laudat & extollit fortunam, sentiet olim
Cùm minimè retur, tectum crepitare domumq.

HIc quoq; dignus erit nostra rate, siue liburno
Prouehi, & insipidum stultus adire chorum:
Qui iactabundus fortunam semper in omni
Arridere sibi reputat, atq; cupit:
Et iactat quòd se gremio fortuna benigno
Respitiat, sint & prospera cuncta sibi:
O fatue, enormis quæ te vesania torquet?
Quorsum te rerum fata caduca trahunt?
Cur nimiùm subitis audes confidere rebus?
Cùm bona fortunæ non stabilita ruunt:
In cassum iactas sanæ ludibria sortis,
Fœlix qui se non implicat hisce bonis.
Iactas diuitias, iactas quòd copia rerum
Te beat, inq; manus prospera multa fluunt.
Iactas successus faustos, & sortis aceruos,
Cùm finem incertum sors tamen omnis habet.
Pestifero multos fallit sors nubila vultu
Instabilûmq; trahit, non benè fida rotam:
Stultus quem passim rerum successus inescat,
Confidit rebus qui benè fortuitis,

Augustinus. Prouer. xxviij. Eccle. v. Valerius lib. i.

Esay. xlv.

Augustinus.

Seneca in hercule furenti.

Dæmonis

Dæmonis horrendi (mihi credite) filius hic eſt,
Poſthabitis ſuperis qui bona vana colit:
Quem ſtygius Pluto conatur fallere, rerum
Huic cumulum præſtat diuitiasq; malas,
Quæ damnant hominem ſitibundum in gurgite fuſco,
In quo ranarum peſſima turba fluit.
Stultus qui iactat fortunæ commoda, certus
In quibus & ſtabilis non ſolet eſſe gradus:
Fortunam patienter habe, nec proſpera iactes
Fata: hodié diues, cras quoq; pauper eris:
Non in fortunæ manibus fœlicia rerum
Munera dependent, ſed deus illa tenet:
Et mutat quodcunq; volet, tu ſtulte profanam
Ne ſortem extollas, nunquàm ea firma manet.

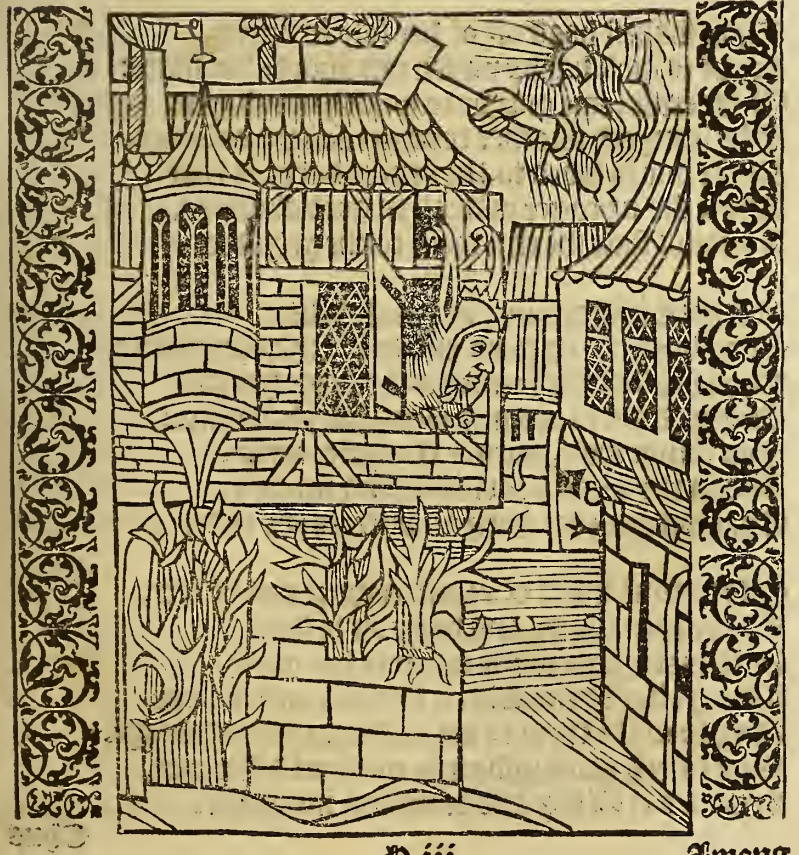
Prouer. xxi.

Prouer. i.

Iuuenalis.

Of boaſting or hauing confidence *in fortune.*

He is a fole which ſetteth confidence,
On fraple fortune vncertayne and mutable,
His minde exalting in pryde and inſolence,
Becauſe that ſhe ſometime is fauourable:
As if ſhe would be ſo perdurable.
Such foles oft when they thinke them moſt ſure,
All ſodainly great miſfortune endure.



Fortunæ vanitas,

Succeſſus humanæ proſperitatis verum inditium æternæ damnationis eſt. De propitiato peccato noli eſſe ſine metu, neq; adiicias peccatum ſuper peccatum. Miſericordia enim & ira ab illo cito proximant, & peccatores reſpicit ira illius. Lento enim gradu ad vindictam ſui diui diuina procedit ira, tarditatemq; ſupplicij grauitate compenſat.

AMong our fooles he ought to haue a place,
And so he shall, for it is reasonable,
Which thinketh him selfe greatly in fortunes grace,
Boasting that she to him is fauourable,
As if her maner were not to be mutable.
In this vayne hope such their life doth leade,
Till at the last their house burne ouer their head.

Augustinus Prouer xxvij. Valerius lib. i Eccle. v.

He shaketh boast, and oft doth him auaunte
Of fortunes fauour, and his prosperitie,
Which suffreth him nought of his will to want,
So that he knoweth nought of aduersitie,
Nor misfortune, nor what thing is pouertie.
O lawlesse foole, O man blinded of minde,
Say, what suretie in fortune canst thou finde.

Esay. lxv.

To what ende, or vnto what conclusion
Shall fortune frayle, vnrightwise and vnsure
Leade thee blinde foole by her abusion?
Howe darest thou thee in her blindnes assure,
Since she vnstable is and can not longe endure?
Her giftes chaunge, she is blinde and sodayne,
Though she first laugh, her ende is vncertayne.

Augustinus

Thou shakest boast oft of her foly in vayne,
For he is most happy which can auoyde her snare:
If she exalt some one vnto wealth mundayne,
She bringeth another to payne, sorowe and care,
While one is laded to, the others bache is bare.
While she a begger maketh in good abounde,
A lorde or state she throweth to the grounde.

But notwithstanding her mutabilitie,
Thou boastest thy good, and to much abundaunce,
Thou boastest thy wealth and thy prosperitie,
Thy good auenturs, and plentifull pleasaunce:
Alas blinde foole, amende thy ignoraunce,
And in thy wealth to this saying intende,
That fortune euer hath an vncertayne ende.

Seneca in Hercule furenti.

Fals fortune infect of countenaunce and of face,
By her eyen cloudy, and variable visage,
Hath many for a while taken to her grace,
Which after by her wheele vnstable, and volage
Hath brought them to wo, misfortune and damage.
She ruleth poore and riche without difference,
Lewdnes exalting, and damning innocence.

Thus

Thus is that man voyde of all intelligence,
Whom fortune fedeth with chaunce fortunable,
If he therein haue ouer large confidence,
And thinke that sure that euer is mutable:
That foole is sonne to the fiende abhominable,
That foloweth riches and fortune that is blinde,
His Sauiour lefte, and cleane out of minde.

When the foule fiende father of vnhappynes,
Poore man purposeth by falsehode to begyle,
He sendeth him worldly wealth, and false riches,
And causeth fortune a while on him to smile,
Which with her blindnes doth mankinde so defyle,
That while they trust in her fauour to sore,
They damne their soules in hell for euermore. Prouerb. xvij.

By large examples eche day thou maiest see,
The chaunge of fortune, and the ende vncertayne,
Wherfore to boast thee of her commoditie
It is great follie, and also a thing in vayne:
From this lewdenes thy minde therfore refrayne,
And be content with fortune moderate,
Nor boast thee not of thy wealth or estate. Prouerb. j. *Prosperitas stultos eorum perdet eos*

This day thou art riche and despisest the poore,
Yet so may it fall, that for thy lewde liuing
To morowe thou beggest thy bread from dore to dore:
Therfore remember that blinde fortune wandring,
Hath not in her handes, power, nor guyding,
The rewardes of wealth, nor of felicitie,
But God them guydeth by his great maiestie. *Iuuenalis.*

And all thing chaungeth as is to him pleasaunt,
His dedes to wisedome alway agreable:
Wherfore blinde foole be not so ignorant,
To prayse fortune whiche is so variable,
And of rewardes vnsure and chaungeable:
But though she smile trust not to her intent,
For among sweete herbes ofte lurketh the serpent. *Resume* Prouerb j. *Prosperitas. &c*

¶ Barclay to the Foles.

YE Fooles that haue in fortune confidence,
And boast you of wealth and of prosperitie,
Leaue of your follie, and note by euidence
Her course vnsure, and her mutabilitie:
None in this life can byde in one degree,
But sometime hye, then after poore and lowe,

Nowe

Nowe nought set by,nowe in auctoritie,
Nowe full,nowe voyde,as waters ebbe and flowe.

I am remembred that I haue often sene
Great worldly riches ende in pouertie,
And many one that hath in fauour bene,
And hye promoted in wealth and dignitie,
Hath sodaynly fallen into calamitie:
Thus is it follie to trust in fortunes grace,
For while the Sea floweth and is at Burdews hye,
It as fast ebbeth at some other place.

DE NIMIA CVRIOSITATE MORTALIVM.

Qui curas hominum cunctorum ferre laborat,
Nec proprios fructus,nec sua damna videt:
Is quoq; sit patiens,& discat ferre dolores
Si premitur mundi mole ruatq; graui.

De rerum.c.i. in prin.li.vi. Persius.i. Terentius. Roman rij. Prouerb.xx. Eccles.i.& xviij.

QVi plus ferre cupit proprijs portare lacertis
Quàm valet,hic fatuus sua sponte pericla subibit:
Imprudens etenim quisquis ceruice parata
Vult molem sufferre grauem,& iuga tristia solus,
Cùm sit opus multis talem portare laborem:
Qui dorso imponit spatiosi pondera cœli,
Et capit id quod ferre nequit:velociter iste
Corruit,& cœpti hunc tandem imprudentia mordet.
Iuuenalis. Alexander. Historiæ nobis recinunt exempla,quòd ille
Magnus Alexander toto sudasset in orbe:
Europæ atq; Asiæ fines,non deniq; mundus
Sufficere sibi,tanquam pro corpore paruo
Non satis ista foret tellus quam iure teneret.
Attamen exigua tandem compostus in vrna,
Sarcophago contentus erat paruoq; sepulchro:
Eccles.vij. Mors horrenda docet,quo quis contentus abire
Debeat:& qualem sectentur corpora finem.
Diogenes. Horatius. Cynicus ille fuit græcis plus diues in oris
Cognitus,& sophiæ celebris præceptor & author:
Non ædes magnas,non hic sublimia tecta
Quæsijt,at vacuo speculatus vase forato &
Astrorum motus,curauit sæcula nusquam:
Iuuenalis. Magna quies istunc atq; ocia blanda manebunt,
Qui forti curas abigit de pectore vanas:
Haud onus imponit dorso quod ferre recusat:
Maxima qui tentat,voto qui concipit alta,
Pondus & aggreditur rerum,tolerare laboret
Grandia,quæ mordax imponit cura lacertis.

Quid

Quid iuuat ingentem manibus quod vincimus orbem?
Angorem fruſtrà patimur, curaſq; modeſtas,
Si tandem hanc animam ſtygias mittemus in oras?
Qui curat quid mundus agat, quo Cæſar in orbe
Martem agitet, nunquàm tranquilla viuet in hora:
Stultus & is curans quòd nec mutare valebit.

Prouer. xvij.
Sapien. x.
Path xvij.

Sapien. viij.

Of the ouer great and chargeable *curioſitie of men.*

Unto mo Fooles here ordeyne I a barge,
Whiche medleth with euery mans buſines,
And not intendeth to their owne loſſe and charge:
Great payne and wo ſuche fooles oft oppreſſe,
And let them learne with pacient mekenes
To ſuffer ſorowe, for why, they ſhall none lacke,
Since they alone the whole worlde take on their backe.

Cura iuutilis.

O curas hominũ, ò quantum eſt in rebus inane? alienа curas ea quæ ad te non attinent. Noli plus ſapere quam oporteat. Alciora te ne quæſieris: & forciora te ne ſcrutatus fueris: ſed quæ præcepit tibi deus illa cogita: & in pluribus operibus eius ne fueris curioſus. Non eſt enim tibi neceſſarium, ea quæ abſcondita ſunt videre oculis tuis. &c.

He that will coueyt to beare more then he may,
And take on his ſhoulders more then he can ſuſtaine,
Suche is a Foole, his dedes will not denay,
And with his owne will goeth to perill and payne:
He is vnwiſe whiche is ioyous and fayne,

Perſius. i. De rerum, e. i in prin. li. vi.

To

Terentius. To offer his necke to beare that without feare,
Roman.xij. Which were ynough for diuerse men to beare.

That man that taketh vpon his backe alone,
Prouer.xx. The heauy weight of the large firmament,
Abhominatio est apud deum pondus & pondus. Or any burdeyne which maketh him to grone,
Eccles.i.e.xiij. Whiche to sustayne his strength is impotent,
No meruayle is yf he fall incontinent,
And then when he lowe on the grounde doth lye,
He ofte repenteth his purpose and follye.

We haue in stories many examples great,
Shewing the lewde ende of this curiositie,
I read of Alexander that did often sweate
In great perils, to augment his dignitie,
He was not content with Europe and Asie,
Nor all the ground vnder the firmament,
At the last ende, could not his minde content.

As yf all the earth were not sufficient
For his small body, by curiouse couetise,
But at the last he must holde him content
With a small chest, and graue not of great price:
Eccles.vij. Thus death vs sheweth what thing should vs suffice,
And what the ende is of our curiositee,
For death is like to hye and lowe degree.

What shall a king at his laste ending haue
Of all his realme and infinite treasure,
Saue onely his tombe, and the ground of his graue:
But though it be of great price and valoure,
As is conuenient to his hye honour,
Nota Augustinum Yet little confort to his soule shall it giue,
But cause of boasting to them that after liue.

Thus when man vnto his laste ende is come,
He nought with him beareth of his dignities,
Diogenes, Horatius. Wherefore Cynicus a man of great wisdome,
Lorde greatest of Grece in landes and Cities.
Hath lefte great example vnto all degrees,
For his great riches his heart did neuer blinde,
But worldly pompe set cleane out of his minde.

He forced of no castels nor excellent buylding,
Despising charges and busynes worldly,
But gaue his minde to vertue and cunning,
And namely to the science of Astronomy,

Considering

Considering that great rest of minde and of body
With him abideth, which with bolde heart is fayne
To folowe vertue, and leaue charges mundayne.

He that so doth no weight doth vndertake,
Upon his backe of so great a grauitie,
That his small strength must it agayne forsake: Iuuenalis.
Where he that attempteth greatest thinges and hye,
Great weight of charges and much dignitie,
Must learne to suffer payne, thought, and vexation,
By his great charges of perturbation.

What auayle is it the worlde to obtayne Prouerb. xvij.
In one mans power, and all other to excell, Sapient. v.
To suffer trouble, and vayne charges sustayne, Math. xvij.
And at the last his poore soule goeth to hell,
There torne and tormented in paynes cruell:
It were muche better to kepe a quiet minde,
And after our death eternall rest to finde.

He that taketh thought for euery busines:
And careth for that which doth not appertaine
Nor longeth to his charge, he is full of blindnes,
And no houre shall rest, but still in thought & payne:
Care for thy owne charges, thereon set thy brayne,
For he is a foole that careth or doth intende,
For another mans charge which he can not amende.

Therfore liue in reste after thy degree,
Nor on suche thinges do not thy minde apply,
Whiche are nothing appertayning vnto thee:
If thou so do thou shalt finde reste thereby, Sapient. viij.
Auoyde thou the charge of worldly misery,
For goodes take no thought, great care, ne trauayle,
Whiche after death shall do thee none auayle.

¶ Barclay to the Fooles.

☞ Foole clere thy eyes, and of thy selfe beware,
Care moste for thy owne busines and charge,
For other mens take no great thought nor care,
If thou thy conscience maiest therof discharge:
A curious man that of his tonge is large,
Talking or caring of other, his place is best,
Hye in the foretoppe of our foolishe barge,
For in that place is small quiet or rest.

Mutuum

MVTVVM ACCIPERE.

Haud facile emergit qui ſemper mutua ſumit,
Nam Lupus eſt meſſæ tempora nulla vorax:
Calcitrat hunc Aſinus plantis quandoq́ recuruis,
Seraq́ mortiferi damna doloris agit.

Deutero.xx.
Prouerb.xxij.
Pſalm.xxxvj.
Eccleſi.iij.
Pſalm.lxxj.
Prouerb.xxviij.
Luke.vj.

MVltiplicata ſuis manibus qui mutua ſumit
Era, hic verſuram ſoluere ſtultus habet:
Profueritq́; parùm quòd metam & tempora tarda,
Soluendi ſtatuit: mox quia tempus abit,
Expoliant vſura vorax & fœnora multos
Cenſibus, ingratam pauperiemq́; creant.
Sæpe etiam nudos homines facit es alienum,
Mutua pauperibus exitioſa nocet:
Schemate quid tamen hoc preſcriptæ pagina legis,
Aut Satyræ excurſus ſignificare velint:
Accipe, nam fatuos vitiorum ſemita trita
Quos trahit, & ſcelerum quos malus error habent,
Denoto: qui peccant, vetitæ quoq́; mutua ſumunt
Legis, & impuro fœnora corde fouent:
Eccleſi.vij.& viij. Peccati cumulum faciunt, atq́; aggere magno
Conſtituunt molem, ponderibuſq́; grauant:
Imponunt humeris ſtrictum cum mole capiſtrum,
Pondere ſuſcepto cunctaq́; membra tremunt.
Eccleſi.xij. Non vt peccatum cumules, tibi tempora donat
xxiij.q.iiij. Hæc deus, emendes ſed malefacta petit:
Nabugodonozor Vindicat interdum mortales verbere diro,
Sodoma. Viſitat & lento crimina ſæpè pede.
Geneſis.xviij. Adſit in exemplum Sodomorum tarda ruina,
iij.Regum.xvj. Qua cecidit iuuenis, decrepituſq́; ſenex:
Thobie.xiij. Et ſolymæ præbent nobis exempla vetuſtæ,
Exodus.iij. Propter peccatum quæ cecidere malum.
Joel.iij. Nilicolas itidem plagis ſubitiſq́; ruinis,
Amos.iv. Ob ſcelerum molem triuerat ipſe deus.
Eſaie.j. Et plagis varijs recutite ſemina mentis
Prouerb.xxij. Affecit, quamuis gens benedicta foret.
Thobie xiij. Mutua qui ſumit nequeat quæ ſoluere, ſtultus,
Ezechiel.xviij. Nam metam poſitam non Lupus ipſe vorat.
Sic deus omnipotens tribuit tibi tempora vitæ,
Non vt peccatum, ſed bona perficias.

Of them that are alvvay borovving.

A man that is buſy both euen and morowe,
With rauiſhing clawes and inſaciable,
Of his frendes and neighbours to begge and to borowe,

To the

To the deuouring wolfe is moſt like or ſemblable:
Such in our ſhip ſhall not want a bable,
For he that ſtill borowes ſhall ſcant him quite or redde,
And as a wretche the aſſe ſhall him ouer tredde.

Mutuum accipere.

A nullo accipiens mutuū. Qui enim mutuum recipit, ſeruus eſt fœneratoris. Mutuabitur peccator & non ſoluet: iuſtus autem miſeretur & retribuet Omnia tempus habent, & ſuis ſpaciis tranſcunt.

That foole that him ſelfe a dettour doth make
To diuerſe men, and is borowing alway:
Right ponderous charges on him doth take,
Borowing of one, another therewith to pay.
Though he be glad to haue longe terme and day,
To him aſſigned to make his payment,
It nought auayleth, for ſoone the time is ſpent.

Deutro xv.
Prouer. xxij.
Pſal. xxxvi.
Eccleſi. xx.

But in the meane time deuouring vſury
Spoyleth, making poore many a borower,
Where they two borowed, they promiſe to pay three,
Their day of payment longer to defarre,
Thus doth oft borowing many thouſandes marre:
Yet ſome get malice for that good that they lende,
And where they lent twenty, gladly take they ten.

Pſal lxxi.

Prouer. xxviij.
Luke. vi.
Et præſtiterunt molestiam his qui se adiuuerunt donec accipiantur oſculantur manus. &c

I will not ſay but that it is meede certayne
To lende freely to one that is in neede,

Require
Eccles.xxix.
Et alia bona & conducentia ad hanc locum

And will be glad it to content agayne:
But he that lendeth to haue rewarde or mede,
Or more then he lent, may of hell payne haue drede.
And he that so borroweth gayne can haue none
Thereby in this life, but hell when he is gone.

Therefore in this satyr such will I reprehende,
And none that borowe or lende on amitie:
The vsurers, false christen men in their beleue,
Folowe the waren way of their iniquitie,
Prohibite by lawe, iustice and equitie,
Their vncleane heartes, and minde vnhappely
On lucre setting, comming by vsury.

Eccle.vij.t. viij.

They heape their sinne in quantitie horrible,
Laboring that lewde burthen greater to make:
And that sore weight tedious and terrible,
With a great rope vpon their shoulders take,
The weight vp taken all their whole ioyntes quake.
Thus these caitifs with this rope and burthen heuy
Them selfe hange, damning their soule eternally.

Eccle.xij.
xxiij q.iij
Nabugodonozor

A wretched man, alas make clere thy reason,
Remember though God thee suffer thus longe time,
He graunteth that space to amende thee in season,
And not dayly to encrease thy sinne and crime.
Sometime he punisheth with infernall abime
Shortly for sinne, sometime though one mil doe,
He suffreth longe, but yet trust not therto.

Sodoma
Genesis.xviij.
iij.Regum.xvi.
Thobie xiij.
Micheas.iiij.
Exodus.ij.
Johel.ij.
Amos.ix.

The longer vnpunished, the sorer is the payne,
And if thou wilt not geue to me credence,
Of Sodome and Gomor the Bible sheweth playne,
Howe God rightwisely punished their offence:
And also Solim a towne of great excellence.
For viciousnes God punished bitterly,
Which should vs cause for to liue rightwisely.

The rightwise God also did sore chastice
The Nilicolians and them vtterly destroy,
For their continuing in their sinne and vice,
And their linage longe kepte from wealth and ioy,
In great trouble, which did their heartes noy:
Howe beit that they were good and innocent,
For their fathers fault they suffred punishment.

But to our purpose to returne agayne,

He that ought borroweth which he can not pay,
Of a wolfe rauishing foloweth the trayne,
But though he all swalowe yet can he by no way,
Deuoure the time nor the prefixed day:
Wherefore if he then disceiue his creditour,
He oft him chasteth with iustice and rigour.

Eclay.f.
Prouer.xxij.
Thobie.xiij.

Right in like wise our Lorde omnipotent,
In this worlde to liue graunteth vs time and space,
Not still to sinne, but vntothis intent
To leaue our vice, and folowe the way of grace:
But if we still continue in one case,
And haue done no good to pay him at our day,
In hell prison he iustly shall vs lay.

Ezechiel.xiij.

¶ Barclay to the Fooles.

Thou foole misminded, to large of conscience,
To thee I speake that art a lewde dettour,
Borowe thou nothing, noble, grote ne pence,
More then thou mayest agayne pay thy creditour:
Right so endeuour thee to pay thy sauiour
His right and duetie, with a glad will and fayne,
That is true seruice, with glory and honour,
Then shalt thou surely escape infernall payne.

Mathewe.xxij.
Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt dei deo.
Roma.xv.
gentes autem super misericordia honorare Deum.

DE INVTILIBVS VOTIS ET PETITIONIBVS.

Qui superos passis manibus, votisq; precatur,
Nec tamen ex iusto pectore vota fluunt:
Quod petit a superis votum non percipit illud,
Materiam risus deinde aliquando dabit.

CArpimus hac sacyra optatus quoq; & improba vota,
Quæ temerè a superis nulla ratione precamur:
Voto homo sæpè petit, quæ non intelligit ipse,
Sed quæ tristia sint discrimina fortè datura.
Adsit in exemplum Midas rex, supplice voto
Qui temerè optabat, quòd quicquid tangeret aurum
Esset, & hinc stolidæ damnosa optatio mentis
Huic fuit ad pœnam, nam panis versus in aurum
Atq; merum fuerat, sic voti damna luebat,
Auriculas asini fatua vt ceruice referret.
Multi diuitias optant, censusq; superbos,
Et manibus quatiunt, Iouis atq; impellere tentant
Aures, nummorum vt magnum concedat aceruum.
O malè vouentes, funæsta pecunia multos
Ad miseros casus, & tristia fata retrusit.

Ecclesi.xviij.
Prouerb.xv.
Ecclesi.vij
Luke.xj.in.fi.
John.ix.
Mida rex Phrigũ
Ouid.metam.xi.
Persius i.sat.
Prouer.xvij.

Sapien.viij.

Lycinus. Quid Lycini proſunt ædes, quid iugera campi?
Craſſus. Quid Craſſi cenſus? quid Crœſi maxima gaza?
Crœſus. Non fauſtum nacti finem, non funera recta.
Poſcit opem naruis quidam, longamq; ſenectam,
Iuuenalis. Poſcit & in longis opulentus viuere ſæclis:
Quem tamen aſſiduæ crapulæ tucetaq; craſſa
Hebre. viij. Debilitant, neruoſq; terit laſciua voluptas.
Prouer. xvij. In pœnam multis fuit olim annoſa ſenectus,
Peleus. In qua ſollicito ſudamus ſæpè dolore.
Neſtor. Peleus, & Neſtor viuax, Itacusq; Lærtes,
Horatius in arte. Queſti ſunt ſeram nimiùm tardamq; ſenectam,
Sapient. v. Accedunt ſenibus quandoq; incommoda multa.
Eccleſi. xi. Tùm trahit ad votum quoſdam mundana poteſtas,
Exitium quodq; ſæpè parit, mœſtamq; ruinam.
Exoptant alij formoſos corporis artus,
Atq; animæ iccirco perdunt plerumq; ſalutem.
Optandum eſt, vt ſit mens ſana in corpore ſano,
Et bona fama, fides, & morum vita bonorum,
Iuuenalis. Et ſedeat virtus in caſto pectore fulgens.

Of vnprofitable and vayne prayers, *vowes, and petitions.*

Quid orandum.

Ante orationem prepara animam tuam: orationes enim iuſtorum exaudiet dominus. Melior eſt finis orationis quam principiũ. Orandũ eſt vt ſit mens ſana in corpore ſano, Superosq; precetur & oret, vt redeat miſeris, abeat fortuna ſuperbis. Scimus autem quoniam peccatores deus non exaudit.

¶ That man whose heart vnhappy sinne doth blinde,
And prayeth, gasing into the fyrmament,
Or he that setteth not his heart and minde
Upon his wordes, their sentence or intent,
And he that desireth thing not conuenient:
Suche Fooles shall not their peticion obtayne
For without the heart the tonge laboureth in vayne.

ij. Macha. ix.
Orabat autem sceleſtus dominus a quo non eſset miſericordiam conſecuturus de Antiacho.

HEre we repreue, reperue, yea and reuile
A sorte of fooles lewde of conditions,
Whose heart and tonge their soules doth defile,
By their blinde prayers and euill peticions:
Suche folowe no teaching nor good monicions,
For often many of them with tonge doth pray,
Their minde abstract, not knowing what they say.

Eccleſi. xviij.
Prouerb. v.
Eccleſi. vj.
Luke. xx. in fi.
John. xi.

Man okte desireth with great affection
That thing of God, which thing if God would graunt,
Should be at last vnto their destruction,
Examples hereof thou canst not lacke nor want:
The great Mydas sometime king triumphant
Of Phrigie, by his owne foolishe desire,
With painefull hunger his life breath did expire.

i. Corin. xiiij.
Orabo ſpiritu, oraabo & mente, pſalam ſpiritu, pſallã & mente,
Roma. viij.
Nam quid oremus, ſicut oportet neſcimus, ſed ipſe ſpiritus poſtulat pro nobis, &c,
Mydas rex Phrigiæ
Ouidius meta. xi.

This king Mydas of whom I haue you tolde,
Of God desyred with prayer diligent,
That all that he touched tourne might vnto golde,
His prayer was harde, he obteyned his intent,
But not to his wealth, but mortall punishment,
For when he bread or drinke tast or touche sholde,
Incontinent it was turned into golde.

Thus was his prayer to his owne damage,
For at the laste he dyed in wo and payne,
For no golde could his sore hunger asswage,
Nor his desire coulde he not call agayne:
Thus his petition desired was in vayne,
And where he wened great wealth to get therby,
He dyed in shame, hunger, and misery.

Some dayly pray with marueylous busynes,
Crying and sighing to God omnipotent,
For to haue plenty of wealth, ioy, and riches,
And to be made riche, mightie, and excellent:
O cursed liuers, O blinde men of intent,
On suche desires they set their minde and thought,
Which thousandes vnto shamefull ende hath brought.

Prouerb. xvij.

Sapien. viij.

What profited the mightie edifyces
Of Lycinus, or liuelode of excesse?
What profiteth the money gotten in vices
Of riche Crassus, or Crœsus great riches?
They all are dead by their vnhappynes,
And that lewdely, not by death naturall,
Their blinde desires chiefe roote and cause of all.

Iuuenalis.

Another whiche is in youthes prosperitie,
For strength and might often to God doth pray.
Some of their life to haue prolixitie
Desyreth God, and here to byde alway,
In riches, wealth, ioy, and solempne aray:
But yet they in gluttony take suche custome,
That they slea them selfe long or their day be come.

Hebre. viij.
Prouer. xvij.

Alas mad foole why prayest thou for age,
Since it so greeuous is and importable,
Unstable and full of dolour and damage,
Odious to youth and intollerable:
Saye foolishe man whiche art of minde vnstable,
Is it not great follie to any creature,
To pray for that thing whiche he can not endure.

Psalmista.

Peleus and Nestor and many other mo,
As Itackes and Laertes, sore haue complayned,
For to longe age, euer full of payne and wo,
Wherwith their bodies sore haue bene constrayned,
And with great sorowes and diuers often payned:
And to conclude briefely in one sentence,
Olde age falleth muche inconuenience.

Horatius in arte.
Sapient. v.
Eccles. xi.

Yet are mo fooles whiche ought reproued be,
And they are suche which still on God doth call
For great rowmes, offices, and great dignitie,
Nothing intending to their greeuous fall:
For this is dayly sene and euer shall,
That he that couetes hye to climbe a loft,
If he chaunce to fall, his fall can not be soft.

Some other pray for beautie and fayrenes,
And that to a cursed purpose and intent,
Whereby they leese the heauenly blessednes,
Their soule subduing to infernall torment:
O ye mad fooles of mindes impotent,
Pray your Pater noster with deuout heart and minde,
For therin is all that is nedefull to mankinde.

Our Sauiour Christ while he was on this grounde
Among vs sinners in this vale of misery,
Taught his disciples this prayer which doth sounde
Nere to this sentence, nor greatly doth not vary.
Our father which art in heauen, eternally
Thy name be halowed, graunt that to thy kingdome
All we thy seruauntes woorthely may come.

Pater noster.

In earth as in heauen thy will be done alway,
And of thy great grace and thy benignitie
Our dayly bread graunt vnto vs this day,
Forgeuing our sinnes and our iniquitie,
As we forgeue them that to vs detters be,
And to auoyde temptation thy grace vnto vs lende,
And vs deliuer from euery euill. Amen.

When thou hast clensed thy minde from sinne before,
And sayde this prayer to thy maker deuoutly,
Thou needest not of him to desire more:
Yet mayest thou pray and desire rightwisely
For health of soule within thy whole body,
For stedfast fayth, and ill name to eschewe,
And chastly to liue (by his helpe) in vertue.

Iuuenalis.

Thus should thou pray thou wretche both day and night,
With heart and minde vnto thy creatour,
And nought by foly to aske against right,
To hurte or losse to thy frende or neighbour,
Nor to thy foe by ill will or rigour:
But if God to thy prayers alway should encline,
Oft should come great sorowe to thee and to all thine.

The Lenuoy of Barclay to the Foles.

Wan clere thy minde or thou begin to pray,
Els though thy prayer be iust, it is but vayne,
And keepe together thy heart and tonge alway,
Or els doubtles thou lesest all thy payne:
From lewde petitions thy minde thou ought refrayne,
If thou desire euill to thy foe by malice,
At thy petition God shall haue disdayne:
For though thou be wroth, God is not in like wise.

DE INVTILI STVDIO.

Qui studium exercet vanum, sterilemq; palæstram,
Et frustra studij tempora cœpta terit:
Ad partes satyræ veniat stultasq; cohortes,
Vt videat quid sit perdidicisse nihil.

Nunc

Eccle.xliiij. Hebrewes.v. ij.Timot.iij. Eccle.xxv.

NVnc superest satyræ fatuos vectare studentes,
Qui cappas humeris portant,longosq́; cucullos:
Vnde trahunt post se capparum in puluere caudas,
Et se scire putant,quod non didicere studendo.
Dum studijs teneros deberent tradere mores,
In plateis potiùs ludibria vana sequuntur.
Nil studij fructus curat malèsana iuuentus,
Cogitat haud artes magna ratione repertas:

xvi.q.i.sic vine

Sed potiùs fatui studio laqueantur inerti,
Vnde nihil morum,nihil & virtutis habebunt.

Seneca.Epi.xviii. c.nisi cum pridem de renun.

At sophia est veterum magno sudore paranda,
Ocia nil possunt præstare ignaua studenti:
Hinc magìs admiror,quòd multi errore profano
Nil nisi nunc manibus triuilia grammata voluunt:
Grammatices priscæ sincera volumina spernit,
Cuius Alexander gallus præcordia turbat.

xxxvii.dis. nonne.

Hic logicæ nodos soluit sermone rotato,
Et sylogismorum cum garrulitate molesta:
Currere nunc Sortem clamat,nunc stare Platonem
Blacterat,& nescit verbis imponere finem:
Ars logicæ falsó nodos,& retia cauta

Ecclesi.xvi.

Nectit,& explicitum,tenebras deducit in atras.

xxxvii.dist. legimus.

Noctes atq́; dies ranarum murmura rauca
Effundunt,logicæ verbosaq́; dogmata clamant.
Talibus illecebris violatur prima iuuentus,
Vtile nil quærens,nil delectabile gustans:

Eccle.viij.

Hic volat ad Viennam,tenet hunc Erfordia magna,
Hunc Basilea fouet,Lips istum barbara tellus,
Hic mare sulcauit,gentes hic vidit Iberas,

xii.q.ii.gloria Episc. glo.in.c. cum ex literis de integ. restitu.

Vidit & hic Gallos,& magnæ mœnia Romæ:
Ad patrios tandem redeunt sine laude penates,
Et sine doctrina cappas ceruice superbas
Gestant,pro stulto quæ respondere studente
Possint,incassum tractârunt tempora prima.

Prouer.xiiij.

Of vnprofitable study.

He that vayne study doth haunt or exercise,
And leseth his time,of fruite voyde and barrayne,
Resorting to riot,which cunning doth despise,
And that of doctrine(in maner)hath disdayne:
Such shall in age of his madnes complayne.
And séeing that he leseth his time thus in foly,
Let him come to our foolish company.

NOwe in this nauy many them selfe present,
Of this our realme,and from beyonde the sea,
Which in their study are lewde and negligent,

Lesing

Inutile ſtudium.

In pueritia requirentes modos muſicos,& narrantes carmina ſcripturarum in generationibus gentis ſuæ gloriam adepti ſunt.&c. Otium ſine literis mors eſt, & viui hominis ſepultura. Etenim, cum deberetis magiſtri eſſe propter tempus, rurſum indigetis vt doceamini quæ ſint elementa exordii ſermonum dei.

Leſing their time at the vniuerſitie,
Yet count they them ſelfe of great auctho?itie,
With their p?oude hoodes on their neckes hanging:
They haue the laude,but other haue the cunning.

Eccle.xliij.
Hebrewes.v.
i.Timot.iij.

They thinke that they haue all ſcience perfectly
Within their heartes,boaſting them of the ſame:
Though they thereto their minde did neuer apply,
Without the thing,they ioy them of the name,
But ſuch mad fooles to their great loſſe and ſhame.
While they ſhould nouriſhe their mindes with ſcience
They ſeeke their pleaſure,geuen to negligence.

Eccle.xxij.

They wander in euery inconuenience,
From ſtrete to ſtrete,from tauerne to tauerne,
But namely youth foloweth all offence,
Nothing intending the p?ofite to diſcerne,
No? fruit of cunning,whereby they might gouerne
Them ſelfe by reaſon,but ſuch thinges they enſue.
Whereby they neyther get good maners no? vertue.

xxi.q.i.ſic viue.

But he that intendeth to come to the ſcience
And godly wiſedome of our elders,certayne

Seneca epistola, xviij. C. nisi cum prid. de renun.

He must sore studie, for without diligence
And busy labour no man can it obtayne,
None ought to ceasse, though it first be a payne,
In good perseueraunce commeth great riches,
Where no good commeth of slouthfull ydlenes.

But moste I meruayle of other fooles blinde,
Whiche in diuers sciences are fast laboring
Both day and night with all their heart and minde,
But of Gramer knowe they little or nothing,
Whiche is the grounde of all liberall cunning:
Yet many are busy in Logike and in lawe,
When all their gramer is scarsely worth a strawe.

Sulpicius in Alexandrum: est breuis ille nimis, fuscus et ille nimis.

If he haue once read the olde dotrinall,
With his diffuse and vnperfite breuitie,
He thinketh to haue sene the poyntes of gramer all,
And yet of one errour he maketh two or three,
Precian or Sulpice disdayneth he to see:
Thus many which say that they their gramer can,
Are as great fooles as when they fyrst began.

xxxvij. di. nonne.

One with his speach round turning like a wheele,
Of Logike the knottes doth louse and vndo,
In hande with his Sylogisimes, and yet doth he feele
Nothing what it meaneth, nor what longeth therto:
Nowe sortes currit, nowe is in hande Plato,
Another commeth in with Bocardo and Pherison,
And out goeth agayne a foole in conclusion.

Virgilius, Est & non cuncti monosyllaba nota frequentant. &c. His demptis nihil est hominum quod sermo volutet, Qualis vita hominum quam duo monosyllaba versant. &c, Virgilius

There is nought els but est and non est,
Blabering and chiding, as it were Beawles wife,
They argue nought els but to proue man a beast,
Homo est Asinus is cause of muche strife:
Thus passe forth these fooles the dayes of their life
In two syllables, not geuing aduertence
To other cunning, doctrine, or science.

Ecclesi. xvi.

I will not say but that it is expedient,
Thee to knowe of Logike the crafte and cunning,
For by argument it maketh euident
Muche obscurenes, sometime enlumining
The minde, and sharping the wit in many a thing:
But oft yet by it a thing playne, bright and pure,
Is made diffuse, vnknowen, harde and obscure.

It is ynough therof to knowe the grounde,

And

And not therin to waste all thy life wholy,
Still grutching like vnto the frogges sounde,
Or like the chattering of the foolishe pye,
If one affirme, the other will denye:
Sophistrie nor Logike with their arte talcatife,
Shewe not the way vnto the booke of life.

xxxvi. di. leguntur.

With suche fooles tender youth is defiled,
And all their dayes on them they set delite,
But godly doctrine is from their myndes exiled,
Whiche should the body and soule also profite,
They take no leasure, pleasure, nor respite,
To other sciences, pleasaunt and profitable,
But without ende in one thing chat and babble.

One renneth to Almayne, another vnto Fraunce,
To Paris, Padway, Lumberdy, or Spayne,
Another to Bonony, Rome, or Orleaunce,
To Cayne, to Tholows, Athens, or Colayne,
And at the laste returneth home agayne
More ignorant, blinder, and greater fooles,
Then they were when they first went to the scholes.

Eccle. viij. Et quantum plus laborauerit ad quærendum, tanto minus inueniet

One boasting the name of a lawier or deuine,
His proude hood hye vpon his stately necke:
Thus must a good clarke vnto a foole encline,
Lowte with the body, and with obedience becke,
And though it tourne to their rebuke and checke,
Yet nowe a dayes ouer many suche there be,
Which in stede of cunning vseth audacitie.

xj. q. j. gloria epis. glo in c cum ex. litera de integ. restit.

Prouerb. xix.

The hood must aunswere for the foolishe student,
Their time hath bene lost, fruitles and barreyn,
Their frendes goodes on suche fooles are spent,
To their damage, thought, hunger and payne:
Thus to conclude, me thinke it is but vayne,
The frendes to labour the daies of their liue,
To spare for such scholers which shall neuer thriue.

Cicero in epistolis ad Vale. iuri sancto, presertim cum his temporibus audatia pro sapientia liceat vti.

☞ The great follie, the pride, and the enormitie
Of our studentes, and their obstinate errour,
Causeth me to write two sentences or three,
More then I finde written in mind authour:
The time hath bene when I was conductour
Of muche folly, which nowe my minde doth greue,
Wherefore of this ship since I am gouernour,
I dare be bolde mine owne vice to reproue.

Additio Alexandri Barclay presbiteri. &c.

Howe

Howebeit I knowe my wordes shall suche greue,
As them selfe knoweth sawtie and culpable,
But yf they be wroth, let them take me by the sleue,
For they shal beare the hood, and I wil beare the bable:
But first ye studentes that are of minde vnstable,
Ye wasters and getters by night in fielde or towne,
Within my Nauy would I set you to a cable,
If I feared not, least ye your selues woulde drowne,

Also I feare least my ship should sinke for sinne,
If that Cupido and Venus seruitours
On the vnsure Sea my shippe entred within,
Or all the fooles promoted to honours,
I none receyue can of hye progenitours,
My shippe is not dressed for them conuenient:
And to I feare least their cruell rigours,
Should rayse to my shippe some tempest or torment.

¶ The Lenuoy of Barclay to the Fooles.

Ye studentes, clense your mindes of this crime,
Geue once your heartes to perfite diligence,
Howe longe in Idlenes will ye leese your time
In pride and ryot, with all other offence:
Alas, what profite get ye by negligence,
But spende your goodes in all iniquitie,
And where your frendes thinke ye labour for science,
Ye lese your time, bringing them to pouertie.

Leaue of suche studie as is vnprofitable.
Without eyther fruite or godly discipline,
And geue your mindes to sciences lawdable,
Where ye may your heart set and encline,
To Aristotles or Platoes doctrine,
And not alway on Logike or Sophistrie,
I will not say but it is a thing diuine,
And muche worth to knowe Philosophie.

TEMERE LOQVENTES CONTRA DEVM.

Si deus annueret precibus, nostrisq; petitis
Semper, & ad votum concederet omnia: plures
In lachrymas fluerent mestas, fletusq; molestos,
Stulticiaq; suæ captarent præmia iusta.

vi.q.i.si omnia Eccles. ij. Prouer. xxv.

VAnam operam impendit fatuus, stultosq; labores
Qui solis radios igne iuuare putat:
Et face succensa, se credit lampada Phœbi

Augere,

Augere, vt plenum plenius efficiat.
Stultior ille tamen ſuperi qui facta tonantis
Atq; voluntatem corripit ætheriam:
Hic ſuperat ſtultos omnes, veſanior hiſq; eſt:
Eumenides quorum pectora ſurda premunt.
Namq; dei noſtri tanta eſt ſapientia, virtus,
Iuſtitia, ingenium, gloria, fama, decus,
Conſilium tantum, maieſtas, tanta poteſtas:
Non egeat noſtro vt ſceptriger auxilio.
Prouidus & ſapiens adeò eſt qui cuncta creauit,
Qui mare, qui terram, ſtelliferumq; polum,
Vt ſua nec minui poterit diuina voluntas,
Ne ve hominum augeri poſſit ab ore magis:
Omnia diſpenſans moderatur, & omnia noſcit,
Cordaq; ſcrutatur, hunc latet atq; nihil.
Omnia diſponit ſolerter, legeq; certa
Singula conſtituit, præterit huncq; nihil.
Seu deus ergo tonat, niuibus ſeu ſpargit arenam,
Seu vibret forti fulmina dira manu:
Seu ros æthereum mittit, ſiuè aſtra ſerena,
Effundit nimbos ſeu deus horriſonos:
Non homini fas eſt diuina laceſcere iura,
Iactare & contra verba maligna deum.
Omnia diſpoſuit ſapienter maximus hic, quem
Corripis incaſſum, ſtulte proterue, deum:
Vindictam quæris ſcelerum, pœnamq; malorum
Cùm temerè irrumpis, viſq; docere deum.
Murmura non fas eſt, crepitantia verba, ſuſurros
Aduerſus ſummum præcipitare deum,
Iſraël interiit totiens ſic murmure turba,
Stultorum hoc cecidit pars quoq; magna modo.

Romans.ix.
Esay.xl.
xxxvii.diſt. erubeſcant.
Sapien.i.
Pſalm.civ. Sapien.xi.c.xvi. Eccleſi.xxiv.
Numer.xiiij. Joſue.ix. 1.Corin.x.

Of them that foolishly ſpeake againſt *the workes of God.*

Here note we foles which can not be content
With Gods worke and ordinaunce diuine,
Thinking their owne will much more expedient,
Not willing their mindes to his will to encline:
But ſuch foles often ſhould come to ruine
And wo with ſorowe, and loſſe ſhould they finde,
If God ſhould conforme his workes to their minde.

He is a foole and laboureth in vayne,
Which with ſmall brondes of fyre flaming bright,
Entendeth with labour, buſynes and payne,
Of the ſhining Sunne for to encreaſe the light:
Such one aſſayeth a thing paſſing his might,

vi.q.i ſi omnia Eccleſi.iij. Prouer.xxvi.

Corripere facta Dei.

Superuacuis laborat impendiis qui solem certat facibus adiuuare, quoniam diuinæ gratiæ plenitudo adiectione humana non indiget, nec vlla re quærit cõmendationis augmenta: sic qui mel multum cõedit, non est ei bonum. Sic qui scrutator est maiestatis opprimetur a gloria.

And is a foole to set thought or delite
To mende that thing which God hath made perlite.

But yet is he a much greater foole truely,
Which will correct that thing which God hath done,
And doth not his heart, his will and minde apply
To Gods workes and diuine prouision,
Of all other maddest is his condition,
And more frantike forsooth I may him call,
Then they that are vext with furies infernall.

Romans.x. Thou foole, the might of God omnipotent
In vertue and wisedome so largely doth extende
Esay.xl. His maiestie, and power is so excellent,
His glorious godhead his workes doth defende,
So that no mortall man can them amende.
Weenest thou mad foole that thou amende canst ought
That he hath done, which made all thinge of nought.

He that hath made the heauen and firmament,
The lande, the sea, and euery other thing,
Is so discrete, so wise and prouident,

Before

Before his presence perfectly seeing
All thing to come that neuer hath had being.
His workes and deedes are so perfect and right,
That none can increase nor yet decrease his might.

He doth all thing dispose, moderate and dispence,
Knowing our minde, and what is to vs most mete, xxxij. dist. erubescant.
All thing is open and playne in his presence,
Our inwarde thought must he needes knowe and wete,
And euery fortune is playne before his feete:
He hath all thing by lawe and order drest,
And doth no thing, but it is for the best.

Therfore whether he geue thunder, snowe or rayne,
Winde or wether, tempest or torment,
Frost, lightning, fayre wether, eyther storme sodayne,
Mistes or cloudes: yet man should be content, Sapien. i.
And not with worde, neyther inwarde intent,
Against God grudge, but euery day and houre,
Magnifie the deedes of God his Creatour.

It were much better thou foole that thou were dombe, Psalm. Cij.
Then to cast lewde wordes against thy Lorde in vayne, Sapien. xi. c. xij.
Thou foole, he worketh nothing but by wisedome, Eccle. iij.
And yet thou art not content, but doest complayne:
Thou seekest vengeaunce for thy sinne, and payne
In hell for euer, thinking thy selfe so wise,
To teache thy God, and his worke to despise.

It is not lawfull for any, hye or lowe
To be so bolde, so blinde or so cruell,
Grudging wordes against his God to throwe,
Though to their pleasure a thing not fortune well:
Take example by the children of Israell,
Which oft for this sinne suffred great payne and wo, Numeri. xiiij. Josue. ix. i. Corinth. x.
Slayne and destroyed, so haue bene many mo.

Many a lewde body without wisedome or rede,
Grudge in their mindes, and openly do blame
Almightie God, when their children are dead,
Where rather they ought to ioye of the same,
For it might fortune that great rebuke and shame
Might to their frendes haue come by their sin and crime
Soone after, if they had not dyed at that time.

Wherefore this one clause is my conclusion,
That God our maker is wise and prouident:

Blame not his worꝛkes by thy abuſion,
Foꝛ all that he doth is foꝛ the beſt intent:
But if that God ſhould alway aſſent
To our deſires,and euer perfourme our will,
Our owne requeſtes ſhould tourne vs to great ill.

¶ Alexander Barclay to the fooles.

O ye mad mindes that nothing vnderſtande,
O man preſumpteous and vnobedient,
Howe dareſt thou be ſo bolde to take on hande,
To repꝛeue the worꝛkes of God omnipotent?
Wilt thou him teache,as moꝛe wiſe and pꝛouident
Then he is,which made all thinge of nought?
Leaue off this thy folye,and holde thy ſelfe content,
Foꝛ thou art a foole to ſet theron thy thought.

Nolite loqui aduerſus deum iniquitatem.
Pꝛouerb.ix.

QVI ALIOS IVDICAT.

Se iuſtum quicunq; putat,vitaq; probatum,
Iudicat atq; alios homines,cenſetq; nocentes,
Nec contemplatur ſemet: capit ille ruinam,
Sit licet in caſu cunctos notat ipſe cadentes.

Mathewe.vij.
Luke.vi.
glo.in.c.ea quæ de ſta.reg.iii.q. vii.iudicet.
Pꝛo rriij.c.xxvi
Eccleſiaſti.v.

STultitiæ vitio metuenda pericula multi
Incurrunt mortis,exitiumq; graue:
Quos ſpes vana trahit vitæ,fauſtæq; ſalutis
Proſperitas,quæ mox fluminis inſtar abit.
Se putat eſſe bonum,ſe iuſtum,ſeq; potentem,
Magnanimum,& nullum poſſe ſubire malum.
Non metuit mortem,quoniam ſpe ductus inani,
Floccifacit poſt ſe quicquid in orbe manet.
Quicquid delirant alij,mox carpit iniquo
Dente Theonino,nec ſua facta videt.
Sed fatuus quiuis ſpem pectore ſeruat inerti,
Qua ſperat ſeſe viuere poſſe diu:
Si videt alterius mortem vitæq; ruinam
Affore,non meminit ſe propè poſſe mori:
Mox cauſam fingit,citiùs cur raptus,aitq;
Non aliàs validus,nec benè ſanus erat,
Quin triſtis,nigro & ſuffuſus ſanguine,plenus
Et ſcelere atq; dolis,improbulusq; fuit.
Propterea omnipotens excelſi rector olimpi,
Fecerat hunc ſubita morte perire virum.
Poſt mortem fatuus ſceleratus iudicat illum,
Forſitan ætherei quem fouet aula poli:
Inter cœleſtes ſua qui ſolatia ciues,
Nectare & ambroſia fors benè paſtus habet.

Horati in Epiſt.
Mathewe.vij.
Romans.v.
Eccleſiaſt.xi.
Eccleſi.xxxviij.
Sapien.iij.

Iudicat

Iudicat alterius mortem, qui compede strictus
Est scelerum, & vitijs membra ligata tenet: Eccles. xxi.
Nec metuit pœnam, neq; mortis tempora, quæ mox
Obseruans lachesis stamina fessa secat. Eccles. vij.
Terminus incertus lœti est, incerta diesq;, & Seneca.
Hora volant tacito tristia fata pede. Apoca. xviij.
Vir bonus & iustus, falso quandoq; putatur
Esse malus, noscit pectora sola deus.
Iudicat alterius vitam quicunq;, probatum, iij. q. vii. iudicet.
Sincerum, & iustum condecet esse virum.

Of them that geue iudgement on other.

¶ Who that reputeth him selfe iust and fauteles,
Of maners good, and of liuing commendable,
And iudgeth other (perchaunce that are gyltles)
To be of a condition reprouable,
Him selfe not noting, though that he were culpable.
He is a foole, and once shall haue a fall,
Synce he will other iudge him selfe yet worst of all.

Iudicare alios.

Nolite iudicare, et nõ iudicabimini: nolite condemnare, et non cõdemnabimini; quid autem vides festucam in oculo fratris tui; et trabem in oculis tuis non vides? Tollere festucam qui vis de fratris ocello, quę tua conturbat lumina tolle trabẽ. Iudicet ille de alterius errore, qui non habet in seipso quod condemnat.

Many falleth in great perill and damage, Math. vij.
And greuous death by the vice of foolishnes, Luke. vi. ff.

Romans.ij a. Marke.iiij.c. *glo.in c. ea quæ de sta regum iij.q. vij. iudicet.&c.*

Perseuerantly biding in their outrage,
Their soule infect with sinne and viciousnes.
And though that death him alway to them addresse,
Yet hope they in longe life and prosperitie,
And neuer asswageth their blinde iniquitie.

Nec qui præterijt, iterũ reuocabitur: vnda nec qui præterijt hora redire potest.

The time passeth as water in a riuer,
No mortall man can it reuoke againe,
Death with his dartes vnwarely doth appere,
It is the ende of euery man certayne,
The last of all feares and ende of worldly payne.
But though we knowe that we all must haue an ende,
We slepe in sinne disdaining vs to amende.

Mors est vltimum terribilium philosophus.

Pr.xxiiij.&.xxvi. Ecclesiasti.x.

Some thinke them good, iust and excellent,
Mightie, stronge, and woorthie of preeminence,
Charitable, chast, constant and innocent,
Not doubting death nor other inconuenience:
But yet are they wrapped sore in sinne and offence,
And in a vayne hope continue in such wise,
That all the world saue them selfe they despise.

Mathewe.vij. Romans.ij.

They take on them the workes of God omnipotent,
To iudge the secrete of mans minde and thought:
And where no signe is seene playne and euident,
They iudge a man, saying: his life is nought.
And if death one hath vnto his last ende brought,
As mad, they mende not their misgouernaunce,
Not thinking that they ensue must the same daunce.

Ecclesiast.xi. Esay.xxxviij.

Such fooles fayne causes, and often time say,
That he that is dead vsed riot and much foly,
Which caused him to dye before his day,
And that he was feeble, or full of melancoly,
Ouer sad or proude, disceitfull and pope holy,
Viciously liuing in couetise and gyle,
Wherfore God suffred him liue the shorter while.

Sapien.iij. Ecclesiasti.xxi.

Lo these blinde fooles saciate with vice,
Judgeth him that perchaunce did not amisse,
While he here liued, and is in paradice,
Rewarded for his workes in endles ioy and blisse:
Whereas this lewde Judger here in this world is,
Still liuing in sinne, suffring great payne and wo,
And though he thinke him good shall neuer come therto.

He that in sinne here lyeth fettered fast,

And

And iudgeth the death of his frende or neighbour,
Which from this life is departed and past:
Let him beware, for once come shall the houre,
That he must feele deathes dolorous rigour,
And after that endure infernall punishment,
For iudging and misdeming of people innocent.

Ecclesiast. vij.

The terme and day of death is much vnsure,
The death is sure, the houre is vncertayne,
Death is generall to euery creature,
Thither we must all, be it pleasure or payne,
Wherfore wisedome will that we should refrayne
From foolishe deming, and nones death discus,
After death God wot howe it shall be with vs.

Seneca.
Apocalips. xxiij.

Alas full often a iust man good and true,
Of minde innocent, sad, sober and simpill,
Passing his time in goodnes and vertue,
Is of these fooles thought and demed for ill,
And he that is nought, froward of dede and will
Of these fooles blinde, frantike and wood,
Without all reason is iudged to be good.

Wherefore I proue that a blinde foole thou art,
To iudge or deme a mans thought or intent:
For onely God knoweth our minde and heart
Wherto we gree, and to what thing we assent.
But who that is rightwise, iust, and innocent,
And loueth God with honour and with reuerence,
Then may he boldely iudge anothers offence.

¶ Alexander Barclay to the fooles.

Amende you fooles, do way these foolishe wayes,
Take ye no charge, not mete for your degree,
And note these wordes which Christ our Sauiour sayes,
Iudge not another, and thou shalt not iudged be.
It longeth onely to the hye diuinitie,
To iudge our minde, for he is true iustice,
All thing discerning by right and equitie,
No man should deme, while him selfe is in vice.

DE PLVRALITATE BENEFICIORVM.

Quisquis cupit possidere plura beneficia,
Multas solus obtinere possit ac officia:
Plus imponit hic asello quàm portare poterit,
Mortem saccorum misello multitudo parturit.

Sunt

SVnt,quibus eſt animus beneficia plura tenere,
Et ſacrum manibus contaminare bonum:
Nec ſatis illa valent vigili curare labore,
Suſceptum nec onus perficere arte queunt.
Qui ſaccos aſino plures imponere tentat,
Morte fatigatum deſtruit ille pecus:
Et quem ſola quidem poſſet præbenda fouere,
Illius ad vitam quæ ſatis vſq; foret,
Hunc ſed amor nummi funæſta pecunia cogit,
Abſq; modo & numero congerere vlterius:
Qui cupit aſſiduò beneficia plura tenere,
Copia nec rerum quem ſatiare poteſt:
Vſq; adeo cæcatus erit,preſſusq; tenebris,
Neſciat vt curas connumerare ſuas:
Hunc nocturna quies nunquam ſolabitur vlla,
Semper hiat,nullo limite vita iacet.
Saccum hic circumfert in quo non fundus habetur,
Sed ieiuna fames,atq; cupido vorax.
At magis indignum eſt aſini,indocti,imq; periti
Qui magis hæc faciunt,cuncta tenere volunt,
Eccleſiæq; bonis nulla virtute fruuntur,
Atq; deum vana religione colunt.
Hæc bona pauperibus largiri cœlica debent,
Vſibus at prauis ſic cumulata ruunt.
Dicite pontifices,quid vos beneficia multa
Confertis ſtultis, qui ratione carent?
An quia iumentisq; aſinisq; imponere fas eſt,
Cunctorum vt ſaccos atq; onera vſq; ferant?
Quin etiam peius,contenti munere nullo
Conducunt cenſus,mutua lucra locant.
Hos nec apud ſatis eſt Hieſy cum ſymone tutus:
Magones licitant,vendita rurſus emunt.
Plures quisq; igitur præbendas poſſidet,ille
Extremam expectet cum Ioue tartareo.

De præben. quia in tantum.&c.de multa.
De cle.non reſ. quia nonnulli.
1.Corinth.xi.
Eccleſi.xxxiiij.
c.auariciæ de præben.
xlvii.diſt.ſicut
xvi.q.i.c.vlt.
xxiii.q.viii. conuenior.
Actes.viij.
i.q.i.petrus,&c. qui ſtudet.
iij.Regum.v.

Of pluralities, that is to ſay, of them vvhich charge *them ſelfe with many benefices.*

That miller is a fole and here ſhall haue a barge,
And as a mad man ſhall ſaſt therein be bounde,
Which his aſſe will with ſo many ſackes charge,
That the poꝛe beaſt foꝛ payne fals to the grounde,
Many in the Churche like him may be founde,
Which ſo many benefices labour to pꝛocure,
That their ſmall might can not the charge endure.

Among

Beneficiorum pluralitas.

Ambitio quorūdam intantū prōcesſit, vt non duas vel tres, ſed plures eccleſias habere ſtudeant, cum vix vni poſsit debitam prouiſionem impendere: cum tamen multitudo prebendarum canonibus ſit inimica, & valde iniuſtum & iniquum eſt, vt multi eſuriāt fortè meliores, & vnus ebrius fortè nullus iu verbo, et peſsimus in exemplo abundet.

AMong our Fooles deliting them in vices,
Is yet another ſorte of the ſpiritualtie,
Whiche them ouerchargeth with diuers benefices,
And namely ſuche that loweſt are in degree
Of birth and cunning, of this condition be,
Deſyling Gods rentes, and the Churches good,
Them ſelfe ouerlading, as men frantike and wood.

De preben. quia in tantum. & c. de multa de cleri. non reſi. Quia nonnulli.
1. Corinth. xi.

The weight is ſo great they can it not endure,
Their might is ſmall, their cunning is muche leſſe:
Thus this great charge wherof they haue the cure,
To infernall fenne doth this poore Aſſe oppreſſe,
And to an Aſſe moſte like he is doubtleſſe,
Which taking on his backe ſackes nine or tenne,
Deſtroyeth him ſelfe, them leauing in the fenne.

Eccleſi. xxxiiij.

But though one prebend were to him ſufficient,
Or one benefice his liuing might ſuffice,
Yet this blinde foole is not therwith content,
But laboreth for mo, and alway doth deuiſe
Falſe meanes to come thereto by couetiſe,
He gapeth with his wide throte inſaciable,
And neuer can content his will abhominable.

So for

C. auaricie de prebendis.

So for the loue of the peny and riches,
He taketh this charge to liue in wealth and ease,
Howebeit that foole that hath suche busynes,
And diuerse charges, kyndeth great disease,
xlvij dist, sicut.
Neyther shall he God, nor yet the worlde please,
And shal with his burthens his minde so vexe & comber,
That halfe his cures can he not count nor number.

These carefull caytifs that are of this same sorte,
With cures are ouercharged, so that of their minde
Rest haue they none, solace, pleasure, nor comforte:
Howe beit they thinke thereby great wealth to finde,
They gape yet euer, their maners like the winde,
Their life without all tearme or certaintie,
If they haue two liuinges, yet lothe they to haue three.

The fooles whose heartes vnto this vice are bounde,
Upon their shoulders bereth about a sacke
Insaciable, without botome or grounde.
They thinke them not lade, though al be on their backe,
The more that they haue, the more they thinke they lacke:
What deuill can stop their throte so large and wide,
Yet many all waste about Ryot and pride.

But yet is this muche more abhominable,
That Asses vntaught without wisdome or science,
Haue their proude mindes moste vnsaciable,
Not comming to worship by vertue nor prudence,
Yet counte they them worthy of this excellence:
Courtiers become prieftes, nought knowing but the dice,
They prieft not for God, but for a benefice.

The clarke of the kitchin is a prieft become,
In full truft to come to promotion hye,
Nothing by vertue, cunning, nor wisedome,
But by couetise, practise, and flattery:
The Steple and the Church by this meane stande awry,
For some become Prieftes rather for couetise,
Then for the loue of God and his seruice.

Alas ofte Gods goodes, and Christes heritage,
xvi. q. i. c. vlti. xxiij. q. vij. conuenior.
Of suche fooles is wasted and spent in vayne,
In great follies, mundaynes and outrage,
Where it decreed and ordayned is certayne,
That prieftes should helpe poore people that liue in payne,
And with suche goodes kepe hospitalitie,
Which pride, riot, and Venus suffreth not to be.

Thus

Thus is the greatest parte of the spiritualtie,
Poore priest, parson, vicar, religion and prelate
With couetise acloyde, or els prodigalitie,
And fooles promoted, causeth good clarkes haue hate:
Say lordes and bishops with others of estate,
What moueth you so gladly suche to promote,
Which haue no cunning, their wit scant worth a grote.

Will ye alway the foolishe Asse ouercharge
With suche burthens wherewith it can not fare,
And suffer other to walke and renne at large,
And where they best might, their backes are left bare:
And that is worst of all, suche fooles can not be ware,
But when they are promoted after their owne intent,
Yet their insaciable minde can neuer be content.

Some make exchaunges and permutations,
Some take to ferme, and some let out agayne;
Other fooles for hope make resignations,
And some for one God choseth gladly twayne:
Some liueth longe in hunger and in payne,
And in the sommer day scarsely drinketh twise;
Sparing money therewith to bye a benefice.

Some for no wages in court doth attende
With a lorde or knight, and all for this policie,
To get of his lorde a benefice at the ende,
And in the meane time ensueth ribawdrie,
And sometime laboureth by craft and simonie,
He playeth a false caste, not ceasing to coniure,
Till of some benefice he at the last be sure.

Actes. viij. i. q. petrus et c. qui studet.

Then yf this lorde haue in him fauour, he hath hope
To haue another benefyce of greater dignitie,
And so maketh a false suggestion to the pope,
For a tot, quot, or els a pluralitie:
Then shall he not be pleased with two or three,
But diuers will he haue, ay chopping and changing:
So ofte a foole hath all, and a good clarke nothing.

These of nought force, so that they may haue gayne
And golde ynough to spende on rybawdrie and pride,
They haue the profite, another hath the payne:
The cure of the soules of them is set asyde,
And no meruayle, for howe should they abide
To teache their parishioners vertue, wisdome or grace,
Synce no man can at once be in euery place.

Alas

Alas these fooles our maister Christ betray,
Of mans soule whereof they haue the cure,
And setting in their steade syr Iohn of Garnesey,
They thinke them selues discharged, quite and sure:
These fooles note not that euery creature,
Whiche here of soules doth cure or charge take,
At domes day acompt for them shall make.

But yf I should touche all the enormities,
The immoderate couetise, and desyre of dignitie,
That nowe is vsed among all the degrees
Of beneficed men ouer all the spiritualtie,
I feare displeasure, and also I often see
That truth is blamed, and not ay best to tell:
But he that in this life will alway busy be
To get diuerse prebendes, shall haue the last in hell.

¶ The Lenuoy of Barclay to the Fooles.

Non habemus hic ciuitatem per manentem sed futurã inquerimus.

¶What meane you ye gyders of Christes heritage,
Shall ye neuer leaue this your deuouring minde,
Shall ye no time your couetise asswage,
Which in Gods seruice your heartes sore doth blinde,
Let this false traytour no place among you finde,
Graunt him no rowme in Church nor in quere:
For this is sure ye shall all leaue behinde,
We haue no Citie nor place abiding here.

¶ De eo qui exceptiones quærit ad emendandum se.

Qui cantum Corui, cras cras imitatur, & vsq;
Cras canit, haud animo fata caduca notans:
Semper aget fatuum, nam confidentia stulta hæc
Dicitur, illusit spes ea sæpe suos.

Eccles.6. Psalm.xciij. Hebre.ix. Luke.xij.

CVi deus omnipotens de cœlo numina mittit,
Illius et mentem lustrat, quo certiùs inde
Omne nefas purget, vitæ & delicta peractæ
Emendet, scelerumq; graues eluminet actus:
Sit licèt hic positus vitiorum in flumine magno,
Sentiat & molem, qua mens agitatur iniquam,
Et spacium vitæ quo rectè viuere posset:
Croccitat attamen hic corui de more canando
Cras cras, in melius vitam mutabimus, aut cras:
Hinc stolidum, insanum, & stultum dicimus omnem,
Qui se victurum cras asserit atq; fatetur,
Cùm tamen in foribus mors assidet omnibus horis,
Sera nimis vita est quæ fertur crastina, qui scis

Ecclesi.6. Prouerb.xxvij. Ouidius.

An te fata ſinant tam longo viuere curſu?
Cras minus aptus eris, hodie benè viuere debes,
Et purgare caput, quod cum ſudore grauatum
Pondera peccati geſtat, curasq́; minaces. Eſaye.lvi.
Ad mala veloci volitamus cum pede ſemper,
Atq́; hodie facimus ea, nec differre putamus
Longiùs, ad quod nephas præſens nos mancipat hora, Jacob.iiij.
Et feſtinamus ſemper ceruice parata:
Illa tamen nobis poſſunt quæ ferre ſalutem
Spernimus, inſanos ſic nos dementia turbat.
Si fortè immineat ſcelerum confeſſio nobis,
Diffugimus, rauci repetentes murmura corui.
Et duo cras, aut plus fatuo ructamus ab ore:
Implacata tamen ſi mors irrepſerit, vt te Eccleſi r.
Auferat, atq́; animam ſub tartara nigra remittat: Math.vi.
Tunc velles feciſſe bonum, potuiſſe nequibis: Luke.xij.
Tunc tua ſera nimis vox & querimonia, cras cras.
Stulte quid exigui te temporis oro voluptas
Detinet? illa ruunt, & fluminis inſtar abibunt. Eſay.xxij.
Incipe cœleſtes hodie perquirere ſedes, i.Corin.vi.
Craſtina præcipitet ne te cunctatio vana. Prouer.iij.

Differens benefacere.

Non tardes conuerti ad dominū, et ne differas de die in diem. Subito enim venit ira illius, et in tempore vindictæ diſperdet te. Hodie eſt, et cras morietur, fœnum quod hodie eſt, cras in clybanum mittetur. Hodie ſi vocem eius audieritis nolite obdurare corda veſtra.

Of them that prolong from day to day *to amende themselues.*

¶ He that cras cras singeth with the Crowe,
Deferring the time of his amendement,
Among our fooles in this our ship shall rowe,
For his presumption, dull minde, and blinde intent:
What knowe these fooles whether God omnipotent
Will graunt them to liue vntill another day,
Wherfore we ought to mende vs whyle we may.

Eccles.v.
Psalm.xciij.
Hebre.iij.
Luke.xij.

If vnto any, almightie God doth sende,
From heauen aboue by inspiration diuine,
Will and good minde, his sinnes to amende,
And with his grace his thoughtes enlumine:
If that sinner will not thereto encline,
But doth differre and driue from day to day,
A foole he is, no wise man will denay.

Yet many folowe this inconuenience,
And knowing their owne vice, and life full of ordure,
The payne thereof, and howe euery offence
And sinne is punished of eche creature:
Also they knowe that their death is vnsure,
And dye they must, knowing no howre nor space,
Yet sinne they still not receauing this grace.

They folowe the Crowes crye to their great sorowe,
Cras cras cras, to morowe we shall amende,
And if we mend not then, then shall we the next morowe,
Or els shortly after, we shall no more offende:
Amende mad foole when God this grace doth sende,
He is vnwise which trusteth the crowes songe,
And that affirmeth that he shall liue so longe.

Eccles.v.

Since death (as I haue saide) is so vnstable,
Wherefore we ought alway vs to prouide,
And mende our life and sinne abhominable:
For though that thou be whole at the euentide,
Thou knowest not sure that thou shalt here abide
Vntill the morowe, but yf thou dye in that space,
It shall be to late for thee to crye cras cras.

Prouer.xxvij.
Ouidius

Since it is in thy power that thou maye
Amende thy selfe when God inspireth thee,
Why will thou tarry vntill another day,
The longer tarry the lesse apte shalt thou be,
In olde sores is greatest ieopardie,

When

When custome and vse is turned to nature,
It is right harde to leaue I thee ensure.

Consuetudo est altera natura. no. glo. ff. de lib & postu. l. si quis super verbo consuetudo, l. ff. & quisq; inte. in alte statue.

Therfore yf that thou lewdely fall in sinne
By thy fraile flesshe, and the false fiendes trayne,
Take not the vse, continue not therein,
But by confession shortly rise agayne:
Sinne alway threatneth vnto the doer payne
And grutche of conscience, with much thought & wo,
Yet alway are we ready and prone therto.

Esaye. lvi.

Mannes life on earth is euen a chiualrie,
Agaynst our flesshe fighting, which often doth vs shame,
Also the deuill our ghostly enemie,
On his parte labours to get vs in his frame:
Thus ofte we fall, and then our folly blame,
Repenting sore, and willing to refrayne,
But within an houre we fall therto agayne.

Iob militia est vita hominis super terram.

Jacob. iiij.

Thus euer to vice are we ready and prone,
The giftes of grace we cleane from vs exclude,
We haue great cause sore to complayne and mone,
We leaue that thing (our mindes are so rude)
That might vs guyde to health and beatitude:
Thus our owne follie, and our owne blinde madnes,
Vs often leadeth vnto great wretchednes.

And yf it fortune, that at any time
Within our mindes we purpose stedfastly,
For to confesse our sinne, excesse, or cryme:
Agayne our thought is chaunged by and by,
Away then renne we with the crowes crye,
With one cras, to morowe peraduenture twayne,
Without regarde had vnto the infernall payne.

But in the meane space, yf that death vntretable,
Arrest thee with his mace fierce and cruell,
And for thy sinne and life abhominable,
By iustice damne thy soule for euer to hell:
Then wouldest thou gladly (if thou might) do well,
But there is no grace, but dolour, payne, and sorowe,
Then is to late to crye cras cras, to morowe.

Eccles. x.
Math. vi.
Luke. xij.

¶ The Lenuoy of the Auctour.

¶ Say, what delyte, thou foole, or what pleasure,
Takest thou in sinne and voluptuositie,
It is small sothly, and passeth euery houre,
Like to the water, and that in miserie:

Esay. xxij.
i. Corin. xv.
Proverb. iij.

Therfore set not in sinne thy felicitie,
This day begin thy lewde life to refuse,
Perchaunce to morowe should be to late to thee,
So should cras the crowes songe thee sore abuse.

DE CVSTODIA MVLIERVM.

Custodit pulices fatuus sub sole calenti,
In puteum vndantem & flumine portat aquam:
Qui gerit vxoris curam, metuitq; pudoris,
Quæ sibi ni custos fuerit, custodia vana est.

Iuuenalis.vi.sati.

STultior, atq; magis furioso insanus Horeste est,
Spiritus & vexat hunc malè zelotypus:
Qui gerit vxoris curam, & custodiam inanem
Ecclesiastic.vij. Noctes atq; dies, solicitusq; tremit:
Numeri.v. Angorem frustra toleras, frustraq; labores
Ecclesiastic.xix. Suscipis, incassum te tua cura necat.
Iuuenalis. Pone seras, cohibe gressus mulieris, & omnes
Prouerb.xxx. Saltus, & vigil hic latret vbiq; canis:
Conseret & fortis præclusas pessulus ædes,
Custodes habeat & domos alta suas:
Quis tamen interea semper custodiet ipsos
Custodes, vxor si volet esse procax?
Ecclesiast.xxv. Fœmina producit quam non natura pudicam,
Rarò fit vt seruet vincula casta thori:
Prouerb.xx. Fœmina sed quæ vult tenerum seruare pudorem,
Et thalami pignus coniugijq; fidem:
Vinciri debet nulla compagine ferri,
Nec strictura grauis hostia casta premat.
Danae. Non turris Danaes potuit seruare pudorem,
Ouid.iiii. Metha. Amisit stupro dona pudicitiæ.
Penelope. Iupiter auricomum flagrans conuersus in imbrem
Home.in odissea Virginis in gremium fluxit, adulter erat.
Ouidius in Epistolis heroicis. Libera Penelope fuerat per tempora multa,
Absenti retinens membra pudica viro,
Ecclesi.xxvi. Circa illam quamuis volitaret turba procorum,
Seneca in declama. Infracto mansit sed tamen illa thoro.
Helena. In vetitum plerunq; nefas custodia pellit
Ouidius in Epist. heroicis. Vxores, vetiti damna pudoris olent.
Fœmina iucundos mores vitamq; probatam
Induat, vt famam comparet inde sibi:
Et cetus hominum fugiat vetulasq; procaces,
Et fugiat vafri murmura blanda proci.
Si non legisset Helena rescripta dolosq;
Idæi Paridis, non malè rapta foret.

Of him that is gelous ouer his vvife, and vvatcheth *her wayes without cause or euident token of* her misliuing.

¶ He that his wife will counterwaite and watche,
And feareth of her liuing by his gelous intent:
Is as great a fole, as is that witles wretch,
That would kepe flyes vnder the Sunne feruent,
Or in the sea cast water, thinking it to augment.
For though he her watche locking with lockes twayne,
But if she kepe her selfe, his keping is but vayne.

Obseruare mulieres.

Si spiritus zeloty piæ concitauerit virum contra vxorem quæ nihil polluta est, vel falsa suspitione appetitur: relinquat deo facti huius iuditium. Ille lauat laterem qui custodit mulierem: facilius est ardenti sub sole obseruare pulices, quã inuitam custodire mulierem. Adde seram cohibe, sed quis custodiet ipsos. Custodes cauta est ab illis, incipit vxor.

ORestes was neuer so blinde and mad as is he,
Which for his wife taketh thought and charge,
Watching her wayes, though that she giltlesse be:
This foole still feareth, if she be out at large,
Least that some other his harnes should ouercharge.
But for all his keare and carefull gelousy,
If she be nought, there is no remedy.

Ecclesiast. vi. Numeri. v.

Thou foole I proue thy watching helpeth nought,
Thy labour lost is, thou takest this care in vayne,
In vayne thou takest this gelousy and thought,
In vayne thou slayest thy selfe with care and payne,

Ecclesiast. ix.

And of one doubt thou foole thou makeſt twayne,
And neuer ſhalt finde eaſe nor mery liuing,
While thou thus liueſt, but hatred and chiding.

Iuuenalis.
Prouerb.xxx.

For locke her faſt, and all her lookes marke,
Note all her ſteppes, and twinkling of her eye,
Ordeyne thy watchers, and dogges for to barke,
Bar faſt thy dores, and yet it will not be:
Cloſe her in a Toure with walles ſtronge and hye,
But yet thou foole thou loſeſt thy trauayle,
For without ſhe will, no man can kepe her tayle.

Eccleſiaſt.xxv.

And yet more ouer breche her with plate and mayle,
And for all that if ſhe be nought of kinde,
She ſhall diſceyue thee (if ſhe liſt) without fayle:
But if ſhe be chaſt of deede and minde,
Prouerb.xxj.
Her ſelfe ſhall ſhe keepe, though thou her neuer binde.
Thus they that are chaſt of nature, will bide ſo,
And nought will be nought whatſoeuer thou do.

Thus is it foly, and cauſeth great debate
Betwene man and wife, when he by gelouſy,
His wife ſuſpecteth, and doth watche or counterwayt,
Or her miſdeemeth and kepeth in ſtraitly.
Wherefore me thinke it is beſt remedy
For him that gladly would eſcape the hood,
Not to be gelous, but honeſt liuing and good.

Ouid.iij.Metha.

The toure of braſſe that called was darrayne,
Could not the damoſell (by name Danes) defende,
But that Iupiter founde a cautell and trayne,
In a golden ſhoure into her to diſcende:
Terentius in Eunucho.ſcena, quis me ſequitur.
And to be ſhort, at concluſion and ende,
This mayde for all this Towre was there defilde,
And by this Lorde was ſhe there brought with childe.

By this example it appereth euident,
That it is foly, a woman to kepe or cloſe:
For if ſhe be of lewde minde or intent,
Eyther preuy or apert there about ſhe goes,
Deuiſing wayes with her good man to gloſe.
But ſpecially if that he her ſuſpect,
With a hood ſhall he vnwares be ouerdect.

Penelope apud Homerum in odiſſea, & apud Ouidium, Epiſt. prima Here.

But in the world right many other be,
Which neuer folowe this falſe and lothly way,
We haue example of one Penelope,

Which

Which though that she alone was many a day,
Her husbande gone, and she vexed alway
By other louers, yet was she euer trewe,
Unto her olde, and neuer chaunged for newe.

I finde that often this foolish gelousy
Of men, causeth some women to misdo,
Where as (were not their husbandes blinde foly)
The poore women knowe not what longed therto,
Wherfore such men are fooles and mad also,
And with their hoods which they them selfe purchace,
Within my ship shall haue a rowme and place.

For where as perchaunce their wiues are chaste and good,
By mans vnkindnes they chaunge and turne their heart,
So that the wife must needes geue them a hood:
But to be playne some wemen are easy to conuert,
For if one take them where they can not start,
What for their husbandes foolishe gelousy,
And their owne pleasure, they scarce can ought deny.

¶ The Lenuoy of the Auchour.

Therfore ye women liue wisely, and eschewe
These wanton wooers and suche wilde company,
Get you good name by sadnes and vertue,
Haunt no olde queanes that nourishe ribaudry,
Then feare ye not your husbandes gelousy,
If ye be faultlesse, chaste and innocent:
But wanton wooers are full of flattery,
Euer when they labour for their intent.

Ecclesiast. xxvi.
Seneca in declam.

Be meke, demure, boosome, and obedient,
Geue none occasion to men by your foly,
If one ought aske, denye it incontinent,
And euer after auoyde his company:
Beware of corners, do not your eares apply
To pleasaunt wordes, nor letters eloquent.
If that Helena had so done certainly,
She had not bene rauished by handes violent.

Helena rapitur per Paridem. Vnde Ouidius epistolis

DE ADVLTERIO.

Est fatuus qui scit vigilanti sternere naso,
Et faciem digitis contegere vsq; suis,
Vxoremq; suam subigi permittit, & audit
Illecebras: ridet subdola catta iocos.

Seneca de Ira.
Valerius lib. iiii.
Prouer. xxv.
Iacob. i.
Ecclesiast. xxv.

REs miseranda quidem, & censura digna Catonis,
Quòd vult coniugij nemo tenere fidem:
Nullus adulterij legem, aut pia iura veretur,

Iulia

Iuuenalis.vi.ſati.
Leuiti.xx.
Deutero.xxij.

Iulia lex dormit,pœna vetuſta ſilet.
Non mulier nec vir ſacrati fœdera fulcri
Conſeruare ſolent,mæchùs vbiq; iacet:
Multis digna quidem res & laudanda videtur
Alterius lectum concutere atq; thorum.
Nec pudor vllus adeſt,nemo enſem aut ſaxa veretur,
Iuditium parcit,pœna remiſſa iacet.
Heu vetus in mæchos tua lex tua Iulia dormit,
Cæſar,ab Elyſijs fontibus oro veni:
Turpius idq; magis ſunt qui ſpectare lacunar
Docti,vt per thalamum cautus adulter eat.
Apponunt digitos oculis vigilantibus,atq;
Permittunt ſubigi pignora chara thori.
Vxoris ne ſcelus audes ſpectare pudendum,
Cognita nec culpas probra? marite taces?
Expulit a regno fratrem Pelopeius Atreus,
Fœdaſſet proprij quod ſibi iura thori:
Atq; duos natos mactauit funere mæſto,
Quo luerent mœchi crimina fœdo patris.
Ingens clamor erat quando Lucretia paſſa eſt
Stuprum,a laſciuo contaminata viro.
Collatinus enim coniunx rumore leuato
Tarpeia regem pellit ab vrbe malum.
Clodius in cunctis dominatur gentibus,eheu,
Clodius impunè tractat adulterium.
Heu mala dira parit putidæ mæchatio mentis,
Proſiliunt ire,mortis & exitium:
O vos mortales concordi viuite nexu,
Fœdera quid thalami ſic violare iuuat?
Sit veneranda fides vxoris,ſitq; mariti,
Mutua ſint ſemper gaudia,paxq; frequens.

Iuuenalis.

C. quemadmodū de in.iu.
Pꝛouer.xviij.

Atreus.
Seneca in thy.
ff. de adulte.l. ſtupor.

Lucretia.
xxxij.q.v.Lucretia.
Tarquinus expulſus.
Clodius.

C.de adulterio.
Gracchus.

Pꝛouer.vi.

Of aduoutrie, and ſpecially of them that are *bawdes to their wiues,knowing,and wil not* knowe,but kepe counſel for couetiſe,and gaynes or aduauntage.

A Fole blinde forſoth and witles is that man,
Which though his wife openly defiled be
Before his owne face,yet ſuche a craft he can,
To fayne him aſlepe,not willing it to ſée:
Or els he layeth his hande before his eye,
And though he heare and ſée howe the matter goſe,
He ſnorting ſlepeth,and will it not diſcloſe.

What diſorder,what ſhame,and what damage,
Is nowe brought in,and right likely to abide
In the Sacrament of holy mariage,

The feare of payne and lawe is set aside,
Fayth is cleane lost,and fewe them selfe do guide
After their othe,but for lacke of punishement,
They breake and despise this diuine sacrament.

ff.ad l.in li.de ad adulterio.

Lenocinij fatuitas.

Patronus est turpitudinis qui crimē cælat vxoris. Qui patitur vxorem suam delinquere, matrimoniumq; suum cōtemnit:quiq; contaminationē non indignatur,pœna adulterij confligitur,doctus spectare lacunar, doctus & ad calicē vigilanti stertere naso.

Alas the lawe that Iulius did ordeyne
Agaynst aduoutrie,is nowe a slepe or dead,
None feareth iustice,punishement,nor payne,
Both man and woman are past all feare and drede,
Their promise breaking,without respect or hede
Had to their othe, by mariage solemnized,
The bed defiled,the sacrament despised.

Many are which thinke it is a thinge laudable,
Anothers spouse to pollute and diffame,
And howbeit the sinne is muche abhominable,
They feare not God,nor doubt not worldly shame,
But rather boldly they boast them of the same,
They note nothing the mortall punishement,
Taken on aduouterers in the olde Testament.

Iuuenalis.vi.saty.

Leuiti.xx.
Deuter.xxij.

Yet is another thing more lothsome and vile,

That

Iuuenalis.

That many hulbandes knowing their wiues sinne,
Absent them selfe,and stop their eyen the while,
Keping the doze while the auoutrer is within:
They foyce nothing,so they may mony win,
Liuing as baudes,and that to their owne wiues,
O cursed money,this madnes thou contriues.

C.quemadmodum de inui. Bzouer.xviij. de adul,& stupro C,Si vir extra xxxij,q,v,c,Si quis vxorem quia patronus est turpitudinis,&c,vt supra xxxij q,i,c,i,& iureiurand. quemadmodum,& de adul, lij, Seneca in Ethimologijs,ff,ad l,Iuli,de adul,l,stupor, xxij,q,ve Lucretia Tarquin,expulsus,

O cursed hulbande thou ought to be ashamed,
To set so great foyce foz siluer oz foz golde,
That thou foz them thy wife wilt see diffamed,
And helpe thereto: yea,and the deede beholde:
Blame it blinde dziuill,by the lawe so thou should,
And not thereat to giggle,laugh and iest,
It is a lewde birde that fileth his owne nest.

The history of Atreus expzesseth playne,
Howe he by his owne bzother foz aduoutry,
Was dziuen from his Realme,and his childzen slayne
Foz his misdeede,without let oz remedy,
These childzen thus bought their fathers mad foly.
What shall I wzite the wo and heauynes,
Which Tarquine had foz rauishing Lucres.

Clodius alpius

I reade in the history of one Virginius,
Which to thintent this foule sinne to eschewe,
When his daughter was desired by Clodius,
And that by foyce,the father his daughter slewe,
Betwene the handes of Clodius vntrue.
The father answered(when men his dede did blame,
Better is to dye chast,then longe to liue in shame.

Ah Venus ad nutũ trahis omnia,tu fera,tu cæca, tu cæci ianua læti: corpora tu maculas, animas in tartara mergis,

But to aduoutry somewhat moze to speake,
In it is ire,enuy and paynfull pouertie,
And also he oz she that mariage doth bzeake,
May feare of death eternall when they dye,
And here without wealth,ioy and rest shall they be,
And well are they woozthy(fozsooth)of soze tozment
In hell,foz bzeaking this holy Sacrament.

But in the meane time here shalt thou haue discozde,
And neuer pzosper in bertue noz riches,
And be lothsome befoze the almightie Lozde,
Thy deedes shall pzchace misfoztune and distres,
Thou liue shalt in shame and dye in wzetchednes:
And if thou pzoceede therin and not amende,
Some great shame shalt thou haue befoze thine ende.

¶ The Lenuoy of the Authour.

O creatures vnkinde leaue ye this outrage,
Breake not your othe whiche ye made solemly,
Eche one to other for to liue in mariage,
Defyle ye it not by sinne and vilany,
On both partes, yf ye liue faythfully
After your promise, in loue, fayth, and concorde,
Then shall ye in earth encrease and multiplie,
And after haue sight of the almightie Lorde.

C. de adulteriis gracchus.

Prouer. vi.

Let all spouses in their mindes comprehende
The lawes and decrees of the olde testament:
Howe they that in aduoutrie did offende,
Were eyther stoned or els openly brent:
Wherefore since Gods sonne omnipotent,
Confirmed hath the olde testament with the newe,
Aduoutrers nowe deserue that same punishement,
But well is to them that stedfast are and trewe.

SEMPER FATVVS.

Est qui contendit se prudentem vsq; putari,
Cum sapiat penitus nil (mihi crede) boni:
Non discit mores, non est virtutis amator;
Sed manet infœlix anser vt antè fuit.

QVi bona multa videt, præclaras perlegit artes,
Audit & egregium quicquid in orbe viget:
Virtutis monumenta sacræ moresq; politos
Conspicit, & studij flumina amæna vidit
Gymnasium, ludos celebres, spectacula mundi
Lustrat, & arrectus per loca multa volat.
Nil tamen addiscit, neq; enim hæc monumenta vetusta
Prosunt, vt melior fiat & vtilior.
Quicquid habet rerum alterius collecta supellex,
Ædibus id semper gliscit adesse suis.
Hoc desiderio stultissima vota notantur,
Res semper fatuis ex nouitate placent:
Ad gentes currunt varias populosq; peragrant
Ignotos, lustrant quicquid in orbe iacet.
Ne quid in externis maneat regionibus vsq;
Intactum: peregrè stultus vbiq; volat.
Ad Pataui muros, ad celsæ mœnia Romæ,
Ad Solymas currunt, Assyriosq; lares:
Curritur ad Lybien, penetrant Memphitica regna,
Pyramides lustrant, Attica regna vident:
Attamen apportant sapientis præmia nulla,

Prou. xv. & xvi.
Horatius in epi. Seneca peregrinatio non facit medicum, et nulla ars discitur loco.
Eccles. xvii.
Prouer. xvi.
Luke. xv.

Non

Horatius in Epi.

Non ſpecimen morũm,non decus ingenij:
Cœlum non animum mutant qui tranſmare currunt,
Stulti diſcedunt,mox fatui redeunt.
Poſſumus hos mores inter cœnacula noſtra
Diſcere,ſi imprudens vis fore,ſiſte pedem.
In patriis laribus tam ſtultas carpimus artes,
Non aliena opus eſt perquirere inde loca,
Plato de quo. Hiero in prologo Bibliæ. Quin animo exculto diuinum imitare Platonem,
Vt ſaperet,doctos quæſiit ille viros:
Nec ſine doctrina Grayas conceſſit ad oras,
Qui tandem ingenuas concumularet opes.
Hebrewes.xiij. Quiſquis ab æde ſua patria volat improbus anſer,
Ille domum rediens,anſer vt antè manet.

Of him that nought can,and nought vvill *learne,and ſeeth much,litle bearing away,* I meane not thieues.

¶ He is a fole,and ſo ſhall he dye and liue,
That thinketh him wiſe,and yet can he nothing:
And though he might,he will not ſet nor geue
His minde to good maners,vertue nor cunning,
So is he a fole that doth to market bring
His geeſe faſt bounde,and game or ſporte to ſee,
Louſeth their feete,and ſuffreth them to flee.

Stultitia gaudium ſtultorũ.

Vir prudens dirigit greſſus ſuos. Cœlum non animũ mutant qui per mare currunt Sapientior ſibi ſtultus videtur ſeptem viris loquentibus ſententias.

Saint

SAynt George to borowe, our Nauy is aflote,
Forth shall we sayle, though that it be a payne,
And muche labour to forge a priuate bote
For euery faulte, yet shall I not refrayne
My hande nor penne, though vnsure be my gayne,
My labour sure, my wit and reason thinne,
Then leaue a thing vnended, better not beginne.

Pron. xv. & xxvi.
Horatius in epi.
Terentius.

But in this place shall I a ship ordayne,
For that foole that heareth great doctrine,
Wherby good maners and vertue appeareth playne,
He seeth all goodnes, studie, and discipline,
And yet will not his minde therto encline:
But though he knowe what thing is godlyest
Ouer all the worlde, yet is he still a beast.

Seruius in eneydos.

Many of this sort wander and compace,
All studies the wonders of the worlde to see,
With vnstable winges fleyng from place to place,
Some seeth lawe and some diuinitie.
But for all this byde they in one degree:
And yf they were Asses and fooles blinde before,
After all these sightes, yet are they muche more.

Seneca peregrinatio non facit mediocum, & nulla art dicitur loco.

They see muche learning, and hauing no delite
In wisdome nor maners, vertue nor goodnes,
Their time is loste, without wisedome or profite,
Without grace or other holynes:
But whyle they labour thus with busines,
If they see ought newe, or any foolishe toy,
That lightly they learne, and set theron their ioy,

Eccles. xxix.

By this desire fooles may knowen be,
For witles men of flying minde and brayne
Are best pleased with thinges of neweltie,
And them to haue they spare no cost nor payne.
To diuers landes to renne but all in vayne:
And so they labour alway from lande to lande
To see all wonders, but nought they vnderstande.

Some flee to see the wonders of Englande,
Some to the court to see the maners there,
Some to Walles, Holande, to Fraunce or Ireland,
To Libie, Affrike, and besyly enquire
Of all marueyles, and skantly worth a heare,
Some vnto Fraunce, and some to Flaunders ren,
To see the wayes, and workes of cunning men.

Prouerb.xxvi. Luke,xv. And to be short ouer all the range,
Spending their goodes about vnthriftines,
In countryes knowen, vnknowen and straunge:
But when their iourney they homewarde must addresse,
As fooles vnware, and vagabundes thriftles,
They haue nought learned, kept, nor with them brought
Of maners, wisedome, or other thing that is ought.

Horatius in Epistolis. They that by the Sea sayle to landes straunge,
Oft chaunge the place and planet of the firmament:
But their minde nor maners they ne turne nor chaunge:
And namely such that are lewde and negligent,
What euer they see still one is their intent.
When he departed, if that he were a lote,
Agayne anone he commeth in the same minde and cote.

Say mad fooles, blinde, ouerseene, and woorthy scorne,
Fayne would I knowe what necessitie ye haue,
To go from the place where ye were bred and borne,
Into another lande to learne to play the knaue,
Your minde vnstable shewеth playne that ye raue.
Labour not so sore to learne to be a foole,
That commeth by it selfe without any other schoole.

He that is borne in Wales, or small Britayne,
To learne to pyke and steale needes not go to Rome,
What neede we to sayle to Flaunders or Almayne,
To learne gluttony, since we may it learne at home.
Such lewdnes soone may we learne of our wombe,
He that will learne falshood, gile or sotletie,
May learne it here as well as beyonde the Sea.

To passe the Sea to learne Venus ribaudry,
It is great foly, for thou mayest learne thy fill,
In shoppes, Innes and sellers, yea sometime openly
At Saint Martins, Westminster, or at the towre hill,
So that I feare all London, in time it shall fill:
For it is there kept in light and in darke,
And as the open Stues they are set on warke.

But briefely to speake, and this to set a side,
He that on vice and sinne will set his intent,
May learne it in Englande, if he at home abide,
And that of all sortes, God sende amendment:
But if thou alway will neede be diligent
To labour in the world about from place to place,
Do as did Plato, then shalt thou finde great grace.

This

This godly Plato laboured with diligence
To Egipt, and other landes, sparing no payne
Where euer he came, augmenting his science:
And at the last retourned to Grece agayne,
His countrey natife, with laude and name soueraigne:
Thus he for his wisedome laboured busily,
But that foole that nought can, nought setteth by.

Plato de quo Hieronimus in prologo Biblie.

Wherfore that goose that still about will wander,
Muche seyng and hearing, and nought bearing away,
Shall home come agayne as wise as a gander:
But more foole is he that may learne euery day
Without cost or labour, out of his owne countrey,
And when the well of wisedome renneth by their doore,
Yet lothe they the water, as if that it were soure.

Hebre, xiij.

¶ Alexander Barclay ad fatuos vt dent locum octo secundarijs beatæ Mariæ de Oterei qui quidem prima huius ratis transtra merentur.

¶ Softe fooles softe, a little slacke your pace,
Till I haue space you to order by degree,
I haue eyght neyghbours, that first shall haue a place,
Within this my ship, for they most worthy be,
They may their learning receyue costles and free,
Their walles abutting and ioyning to the scholes,
Nothing they can, yet nought will they learne nor see,
Therfore shall they guide this one ship of fooles.

¶ The Lenuoy of Barclay.

O vnaduised, vnwise, and froward man,
Great cause thou hast to mourne sore and complayne,
When no goodnes, vertue, nor wit thou can,
And yet to learne thou hast scorne and disdayne,
Alas man mende, and spare no maner payne
To get wisedome, and it thou shalt not want,
Him that nought wil know, God will not know certayne,
Wo is him that wilfully is ignorant.

DE IRACVNDIA EX LEVI CAVSA.

Assiduis flagris tardum qui pungit asellum,
Sæpius ad longas corruit auriculas:
Ira breuis furor est, nil indignatio prodest,
Sinceræ mentis est inimica minax.

HIc fatuus semper pigrum concendit asellum,
Turbida quem motu concitat ira graui:

xxxij q. vij quid in omnibus.

Sapien.xiij.
Romans.j.
Jeremy xxiij.
Persius.
Prouerb.xx.
Prouer.xxvj.

Latrat & exclamat circum se morte canino,
Nec verbum placidum toruus ab ore vomit.
Rancidulo semper ructatur in ore canina
Litera,nec motus mitigat ille suos.
Gaudet,& a populo metui sua facta,furoris
Plena mali,mentis conscius ille nihil.
Dicitur a cunctis,furiosum cernite stultum,
Et sibi de fatuo hoc quilibet abstineat:

Persius.
Prouerb.xi.

Nam putat ille quidem stultos non antea visos,
Auriculas asini solus habere cupit.
Ira necat sensus,premit indignatio mentem,
Præcipitem inuertit illa vel illa virum.

Archytas.

Archytas Sophiæ iccirco spectabilis author,
Ille Tarentina natus in vrbe procul:
Peccanti seruo turbatus mente pepercit,
Atq; iræ stimulos sic moderatus erat.
Sic Plato,sic alij motus sedare solebant,
Socratici & plures doctiloquiq; viri.

Plato.
Socrates.
Prouerb.xxx.
Ecclesiast.xix.
xi.q.iii.ira.v.q.ii
relatum.&c.
seruetur.

Nempe furor ratione caret,præcordia frangit,
Debilitat sensus ira seuera nimis:
Hos contra motus certa innitamur habena,
Et frenum,atq; suum sentiat ira modum.

Prou.xvj.& xxix
Iohn.xxvi.
Prouer.xij.

Non sapientis erit tristari,aut corde dolere
Passio,prudentis pectora nulla premit:
Est sapiens semper,tranquillus mente quieta,
Ira trahit fatuos insipidosq; viros.
Tempore cuncta quidem sapiens moderatur in omni,
Addit & in cunctis rebus vbiq; modum:

Ecclesiast.xxj.

Sed fatuus nullo penitus moderamine ductus,
Stultitiam effundit semper vbiq; suam:
Ergo præcipites asinum conscendite stulti,
Quo celeres fatuos bestia tarda vehat.

Of great vvrath proceeding of *small occasion.*

¶ Asses cares for our soles a liuery is,
And he that will be wroth for a thing of nought,
Of the same liuery is not worthy to misse:
For who that by wrath to such a will is brought,
To slay his Asse for her pace slowe and soft,
Shall after his fury repent his mad foly,
For to a clere minde mad wrath is enemy.

xxxij.q.vij.
Quid in omnibus.
Sapien.xiij.
Romans.j.

COme nere,ye wrathfull men, take your rowme & place
Within our ship,and to slacke your hastynes,
Mount on an Asse slowe of her gate and pace,
Since troublous wrath in you stirreth this madnes,

Often

Often lacke of might asswageth cruelnes,
To a wilde cowe God doth short hornes sende,
Wrath is great folly, where might may not extende.

Hiere.xxii.
Seneca de ira.
Valerius li.iij.

Irasci sine causa.

Vince iras animumq; tuum, qui cętera vincis. Impedit ira animũ ne possit cernere verum. Iratus nil nisi criminis loquitur. Debet homo lentum vehemens equitare iumentum.

O man ill minded, what helpeth thee this yre,
None thee commendeth which doth thy maners marke,
What doest thou, but thee wall with thine owne fyre,
Narring with thy selfe, like as a dogge doth barke,
Without mete worde, and pleased with no warke
Art thou, but though all men be diligent
Mad wrath to please, yet who can it content.

Prouer.xxij.
Iacob.i.
Prouerb.xvij.
Eccles.v.

Eccles.xxx.

This man malicious which troubled is with wrath,
Nought els soundeth but the hoorse letter R
Though all be well, yet he none aunswere hath,
Saue the dogges letter, glowming with nar nar:
Suche labour not this mad rancour to defer,
Nor yet his malice to mitigate or asswage,
But ioyeth to be dread of men for this outrage.

Persius.

Prouer.xx.

His mouth fometh, his throte out gorgeth fyre,
His fearefull furour is his whole felicitie,

Prouer.xvij.

By his great yre doth he couet and desire
Doubted to be of the poore commontie:
His owne madnes and cruell furiositie
Will he not knowe, as he were not culpable
Of this mad fury and vice abhominable.

Him selfe is blinde, but other well note his dede,
He shall be pointed at, whether he go or ryde,
Saying one to an other, take good regard and hede
Of yonder furious foole, whom reason doth not gyde,
Beware his wayes, flee him on euery syde,
Who that him sueth both hurt and shame shall finde:
Thus other him noteth, but he him selfe is blinde.

Persius.

So his Asse eares to him are inuincible,
He thinketh to haue pacience, though that he haue none,
And vnto him it is a thing incredible,
That suche are fooles whose pacience is gone:
Thus coueteth he to kepe his eares alone,
And to wrathfull men he will nothing obiect,
For that him selfe is with the same infect.

Proverb. xi.

But somewhat to touche the inconueniences,
Which by this wrath procedeth to mankinde,
It is chiefe grounde of many great offences,
Destroying reason, blinding the wit and minde,
By malice man is to all euill enclinde,
Both simple man, and lordes excellent
Do that by wrath ofte, which after they repent.

Archytas.

Reuoke thy minde, somewhat thy heart encline
Vnto Archytas a man of hye wisedome,
Borne in the riche Citie named Tarentine,
Rede howe that he his malice did ouercome:
For though his seruaunt was false to him become,
And he sore moued to auenge the same offence,
Yet he refrayned his wrath by pacience.

Socrates.
Plato.
Seneca

Laurentius pacienter sustulit martirium dirissum & tamen orauit pro populo Ninico.

So Socrates so Seneca and Plato
Suffred great wrong, great iniury and payne,
And of our fayth saintes right many mo,
For Christ our maister did great torment sustayne:
What wo or payne coulde saint Laurence refrayne,
From pacience wherfore it is great shame,
For Christen men yt they do not the same.

They suffred death, yea and yet were pacient,

And

And many haue prayed for such that haue them slayne,
Where thou mad foole takest greeuous punishement
For small occasion, yea come by chaunce sodayne:
Foole thou art blinde and mad, to set thy brayne
All thing to venge, by wrath, that doth misfall,
For he that parte hath lost, by wrath oft leseth all.

And forsooth no meruayle, yf suche wise auctours
Hath wrathes madnes expelled and set asyde,
For where that wrath doth reigne with his furours,
There can no reason nor wisedome longe abyde,
The wit it wasteth, so is it a lewde gyde:
Therfore let measure, this malice holde agayne,
But pacience is a bridle his madnes to refrayne.

Prouerb. xxx.
Eccles. xix.
xi. q ij. ira v. q ij. relatum, &c, seruetur
Prouerb. xvij.

It longeth not to any man of hye prudence,
For to be wroth, yrous, or geuen to melancoly,
No suche passion nor inconuenience,
Can fall to man, ay stedfast, wise and holy:
But fooles are moste trrubled with this folly,
Where as a wise man for any aduersitie,
Liueth in quiet minde and tranquilitie.

Job. xxxviij.
Prouer. xij.

A man well manerde, sad, sober, and discrete,
If he be ware, wise, politike and prouident,
Beholdeth all thing before his sight and feete,
Guyding him by measure a vertue excellent:
Where as a foole doth all without aduisement,
And in euery thing sheweth his foolishenes,
Wroth at eche worde, as maister of madnes.

Wherfore ye fooles see ye no lenger tary,
But on the dull Asse hastely ascende,
That a slowe beast may hastie fooles cary,
For your mad wrath doubteth nothing the ende,
Your madnes can not your blinde misdede defende:
For who that one slayeth angrie and feruent,
Ought to be hanged when he is pacient.

Eccles. vij.

¶ The Lennoy of the Aucthour.

Blinde minded man, which wilt al thing ouercome,
Reputing thy selfe most soueraigne and royall,
If thou be wise, or partener of wisedome,
Labour to ouercome thine owne selfe first of all,
Thy wrath asswage thou in especiall,
Let neyther malice nor yre with thee abyde,
Thou art a foole, thee chiefe or lorde to call
Of other, when thou can not thy selfe well gyde.

DE FORTVNAE MVTABILITATE.

Quem tota fortunæ cupida ſpe continet, atq;
Voluit in excelſo ſors ſibi fauſta gradu:
Ille etiam metuat lapſus quandoq; nocentes,
Perpetuó neſcit ſors reſidere loco.

Eccleſi. x. i. Mach. vj. Prouer. xiiij. Seneca in Hercule furenti. Claudianus de pe. di. inj. quid ergo in glo. Prouer. xvj. Horatius. Seneca in Hercule furenti.

COmplures fatuos latum fortuna per orbem
Efficit, inſtabili voluit eosq; roto:
Fortunam multi ſitibundo pectore verſant,
Et loca continuò ſcandere celſa petunt:
Inquiuntq; gradum, qui ſit ſibi viribus impar,
Nec lapſum fati pectora ſtulta vident.
Nil adeò excelſum eſt, quod non trepidare ruinam
Debeat, ad mortem cuncta creata ruunt.
Omnia quæ terris nunc ſunt innata, ſeneſcunt,
Labitur & quicquid terra beata dedit.
Quis fuit in tanta mortalis ſorte locatus?
Craſtina promittat tempora vt ille ſibi?
Aut ſe victurum fortuna ſemper eadem
Spondeat? inſtabili voluitur illa gradu:

Martialis.

Nam Lacheſis duri ſemper prænuntia fati,
Non tibi permittit ducere fila diu.
Atropos haud noſtris mulcetur turbida votis,
Vt nobis longos præſtet in orbe dies.
Ad caſum ſubitum plures funeſta poteſtas
Allicit, vt lœtho tunc grauiore ruant.

Iulius Cæſar.

Iulius immenſo dominator Cæſar in orbe,
Dum nimiùm ſortis numina blanda colit,
In medio ſenſit mortalia fata ſenatu:
Hunc fortuna nihil iuuit ab exitio.

Tullius in off. Eccleſi. xx.

Semper habet trepidos inuiſa potentia greſſus,
Inuiſus multis imperioſus homo eſt.
Delitias raras præbet metuenda poteſtas,
In ceruice ſua triſtia damna gerit.

Sapient. vi.

Quem metuunt multi, multos metuiſſe neceſſe eſt,
Odit quem metuit, perdere plebſq; ſtudet.

Eccleſi. xxi.

Imperioſus homo nullo palpatur amore,
Nec populi hunc plauſus, nec bona fama colit.
Ergo mobilibus non ſic confidite ſceptris,
Nam rota vertetur cùm deus ipſe volet.

Of the mutabilitie of Fortune.

¶ That man whiche hopeth hye vp to aſcende
On fortunes whéle, and come to ſtate royall,
If the whele turne, may doubt ſore to diſcende,

If he be hye the sorer is his fall:
So he which trusteth not thereto at all,
Shall in most case and suertie him selfe guide,
For vnsure fortune can in no place abyde.

Fortunæ mutabilitas.

Tolluntur in altum vt lapsu grauiore ruant. Nemo confidat nimium secundis. Nemo desperat meliora lapsis. Miscet hæc illis prohibetq; Clotho: Stare fortunam, rotat omne fatum. Nemo tã diuos habuit fauetes, crastinum vt sibi policeri posset.

Vue dayly proue by example and euidence,
That many be made fooles mad and ignoraunt,
By the brode worlde, putting trust and confidence
In fortunes wheele, vnsure and inconstant:
Some assay the wheele, thinking it pleasaunt,
But whyle they to climbe vp haue pleasure and desire,
Their feete them fayleth, so fall they in the mire.

Promote a yeoman, make him a gentle man,
And make a Bayliffe of a Butchers sonne,
Make of a Squire, knight, yet will they yf they can
Coueyt in their mindes hyer pomotion:
And many in the worlde haue this condition,
In hope of honour by treason to conspire,
But ofte they slide, and so fall in the mire.

Suche looke so hye, that they forget their fete
On fortunes wheele, which turneth as a ball,

Ecclesi. x. i. Macha. ii. Prouerb. xiiij. *Seneca in Hercule furenti.*

They

Claudianus de pe. dist. iij. quid ergo in glo.

They seeke degrees for their small might vnmeete,
Their foolish heartes and blinde see not their fall.
Some fooles purpose to haue a rowme royall,
Or climbe by fortunes whele to an empire,
The wheele then turneth, leauing them in the mire.

O blinde man say, what is thine intent,
To worldly honours so greatly to intende,
Or here to make thee hye, riche and excellent,
Since that so shortly thy life must haue an ende:
None is so woorthy, nor can so hye ascende,
Prouer. xvij. Nor nought is so sure, if thou the truth enquire,
But that he may doubt to fall downe to the mire.

There is no lorde, duke, king, nor other estate,
But dye they must, and from this world go:
Horatius All worldly thinges which God hath here create,
Shall not ay bide, but haue an ende also.
What mortall man hath bene promoted so
Seneca in Hercule furenti. In worldly wealth or vncertayne dignitie,
That euer of life had houre of certaintie.

Additio Alexandri Barclay.

In stormy windes lowest trees are moste sure,
And houses surest which are not builded hye,
Where as hye buildinges may no tempest endure,
Without they be founded sure and stedfastly:
So greatest men haue moste feare and ieopardie,
Better is pouertie, though it be harde to beare,
Then is a hye degree in ieopardie and feare.

The hilles are hye, the valleys are but lowe,
In valleys is corne, the hilles are barrayne,
On hyest places moste gras doth not ay growe:
A mery thing is measure and easy to sustayne,
The hyest in great feare, the lowest liue in payne.
Yet better lye on grounde, hauing no name at all,
Then hye on a cliffering alway to fall.

Martialis.

Thus as me thinke is no thinge laudable
On fortunes wheele, for one to climbe to hye:
Since the swift course thereof is so vnstable:
And all must we leaue when we depart and dye,
Of our short life haue we no certaintie:
For Lachesis (when that thou haste lefte drede)
Of thy life dayes shalt shortly breake the threde.

Atropos is egall to poore man and estate.

Deterre

Deferre will not death by prayer ne requeſt,
No mortall man may his furour mitigate,
Nor of him haue one day longer here to reſt:
Content thee with meaſure therfore, for it is beſt,
Couet not to much in honour to excell,
It is a foule fall to fall from earth to hell.

Unſtable fortune exalteth ſome aloft,
To this intent, them to bring to an euill ende,
For who that hye climbeth his fall can not be ſoft,
If that miſfortune conſtrayne him to diſcende,
Though Iulius Cæſar his lordſhip did extende
Ouer all the world, yet fortune at the laſt,
From life and lordſhip him wretchedly did caſt.

Iulius Cæſar.

This hath bene ſeene, is ſeene, and euer ſhall,
That moſte perill is in hyeſt dignitie,
Howe many eſtates, howe many men royall
Hath fortune driuen downe into aduerſitie?
Reade diuers Chronicles, and thou ſhalt plainly ſee,
That many thouſandes hath ended in dolour,
By their immoderate minde to honour.

Ouer reade Bochas and then ſhalt thou ſee playne,
The fall of princes written right compendeouſly,
There ſhalt thou ſee what puniſhment and payne,
Haue to them fallen, ſometime by their foly,
And oft is much priuy hatred and enuy,
Had againſt lordes of the rude commontie,
Where euer they go, they liue in ieopardie.

Tullius in officijs. Eccleſiaſt. xx.

By doubting death by curſed gyle and treaſon,
Eche thing mildeeming, fearing to be oppreſt
By ſome miſfortune, with benime or with poyſon:
Thus in great honour is neyther ioy nor reſt,
But thought and feare, yea while the life doth laſt.
Thus who that procureth great honour to attayne,
Procureth withall, enuy, perill, feare and payne.

A lorde or ſtate whom many men doth drede
With loueles feare, and fayned countenaunce,
Unto him ſelfe ought wiſely to take heede,
And them to feare, if he will boyde miſchaunce:
For why, a commontie is of ſuch ignoraunce,
And ſo enuious, that both early and late,
They muſe to deſtroy him whom they feare and hate.

Sapien. vi.

A man

A man promoted vnto hye dignitie,
Shall haue loue shewed him by adulacion,
But no true loue neyther faythfull amitie,
Good fame nor name, ne commendation:
Yea though he be worthie great exaltation,
Pitiefull, louing, and full of equitie,
Yet harde is to please a foolishe commontie.

Therfore me thinke of all thing it is best,
Man to be pleased and content with his degree,
For why in measure is surety, ease and rest,
And ay most perill in hyest dignitie.
Fortune is full of chaunges and mutabilitie,
Trust not therto, thereby commeth no good,
But nowe hye, nowe lowe, vnstable as a flood.

¶ Alexander Barclay to the Fooles.

¶ Labour not man with to muche busy cure,
To climbe to hye, least thou by fortune fall,
For certainely that man slepeth not sure,
That lyeth lowse vpon a narowe wall:
Better sometime to serue, then for to gouerne all,
For when the net is throwen into the sea,
The great fishe are taken and the principall,
Where as the small escape quite and free.

DE AEGROTANTE INOBEDIENTE.

Ægrotus si quis morbos in corpore tristes
Sentit, & vrgetur anxietate graui,
Præstita nec medici sequitur documenta periti:
Si cadit, ex merito damna doloris habet.

QVi iacet in mæsto ægrotans angore, perito
Nec medico paret, consiliumq; fugit,
Nec tenet impositam seruata lege dietam,
Conualidus fieri qua mediante queat:
Pro vino nunc gustat aquam, nunc cetera sumit
Pocula, consultrix quæ medecina vetat.
Quærit & assiduè rigido contraria morbo
Esculenta, sibi temperat atq; nihil:
Donec ad tumulum pheretro portatur operto,
In cinerem rediens ceu fuit antè cinis.
Qui citò sanari a morbo conaris amaro,
Principijs obsta, deteriora cauc.
Scintilla in flammas crescit quandoq; molestas,
Riuus & exiguus flumina magna facit:

glo. i. c. ad aures de eta. et qua. or.
Eccl. vi. & xxxviij.
Boetius.
Iuuenalis.
Persius.
Eccles. xxxvij.

Eccles. xxxiij.
Ouidius de remedi. amoris.

Principium morbi modicum, capit incrementum
Paulatim, ſalubris ni medicina vetet.
Qui validus cupit eſſe citò, ſua vulnera planè
Demonſtret medico, pellat vt inde luem.
Non ſine luctifero ſanari membra dolore
Poſſunt, nc renuas ferre doloris onus.
Nil quoq; mentiri medico debemus in ipſo
Morbo, non medici, ſed tua vita perit.
Quiq; ſacerdoti referens peccata peracta,
Mentitur: vitam decipit ille ſuam.
Qui medicum quærit, ſua nec documenta reſeruat,
Expers conſilij eſt, & ratione caret.
Conſilium vetulæ potiùs ſectamur, & herbas
Quas in Theſſaliaco littore ſaga coquit.
Infami digito frontem hæc & pectora luſtrat,
Iſtius interitum falſa medela parit.
Qui vetulis credis maleſanis, credit anili
Conſilio, lœthi fata ſeuera ſubit.
Moralem ſenſum noſtro ſi carmine ſumes,
In vitijs ægrum te mora nulla premet.

Eccleſi.xxxi. Boetius de conſo. Philoſo.

Eccleſi.xxxviij.

1. Timot.iiij.

Of them that be diſeaſed, and ſicke, and are *impacient, and vnobedient to the Phiſitian.*

Patiens impatiens.

Si opus medicantis expectas, vulnus detegas oportet. Non eſt in medico ſemper releuetur vt eger. Principiis obſta, ſero medicina paratur: cum mala per longas conualuere moras.

¶ If one be vexed with sore infirmitie,
Within his body feeling disease and payne,
And will not gladly with perfect minde agree
To a wise Phisitian that would him heale agayne:
He is a foole, and shall his foly sore complayne,
And if that he by his selfe will do sterue,
It is but well, since he it doth deserue.

Glo. i c. ad aures de eta. & qua. or.
Eccle. x. 4. xxxvij.
Boetius.

HE that is feeble with sickenes, eyther wounde,
Wherewith he feeleth him selfe so kept in payne,
That dye he must, but if remedy be founde:
He is a foole, if that he haue disdayne
Of wise Phisitians, and medicines souerayne,
And will not sue their counsell and aduisement,
Whereby he might haue health and short amendment.

Though the Phisitian of his life him assure,
So he be ruled, and vnto his minde agree,
The pacient yet kepeth no diet nor measure
In meate nor drinke, and will not gouerned be,
But foloweth riot and all superfluitie,
Receyuing colde water in stede of ale or wine,
Agaynst read and counsell of holsome medicine.

What meate or drinke that is most contagious,
And moste infectiue to his sicknes or disease,
And to him forbidden, as most contrarious
Vnto his sickenes, that namely doth him please:
But that thing that might him helpe and greatly ease,
He hateth moste, and will none receyue at all,
Till this small sore at the last become mortall.

Iuuenalis.
Persius.

Such will no counsell ensue, nor measure haue,
Nor temper them selfe in lesse nor yet in more,
Till their euill gouernaunce bring them to their graue,
Returning into grounde like as they were before:
But who that soone would be healed of his sore,
When it is newe ought to finde remedy,
For in olde sores is greatest ieopardy,

Ecclesiast. xviij.
Ouidius de remedio amoris.

A small sparcle often time doth augment
It selfe, and groweth to flames perillous,
Right so small welles which seemeth to be spent
With litle springes and riuers oft so growes
Vnto great waters, deepe and ieopardous:
So a small sore augmenteth still priuily,
By litle and litle for lacke of remedy.

A small

A small disease which is ynough durable,
At the beginning for lacke of medicine,
At longe continuaunce becommeth incurable,
The paynefull pacient bringing vnto ruine:
Wherfore who will to his owne health encline,
And soone be healed of ill without all tary,
To the Phisitian ought not to be contrary.

Ecclesi. xxxi.
Boetius de conso. Philosophiæ

Obstinate, frowarde or inobedient
Ought he not be, but with a pacient minde,
Shewe all his sores truely, playne and euident
To the Phisitian, if he will succour finde:
And though his salues in paynes him sore binde,
Let not for that, but after his will thee guide,
Better a short payne, then that doth longe abide.

Ecclesi. xxxviij.

No sore can be relieued without payne,
Forsake not the short, the longe payne to eschewe,
To the Phisition we ought in worde be playne,
And shewe him our sore, whether it be olde or newe,
For in thy wordes if that thou be not trewe,
Or keepe ought close, thou deceyuest be thou sure
Thy selfe, and not him that of thee hath the cure.

In like fourme who commeth vnto confession,
There to declare howe he his life hath spent,
And sheweth not his sinne like wise as he hath done,
Him selfe he disceyueth, as blinde of his intent.
Thus many one endureth infernall torment,
With wo continuall and payne for euermore,
For keeping secrete there of his ghostly sore.

Thus who that is payned in any malady
Bodely or ghostly, ought not to be called wise,
To the Phisitian without that he apply,
And his preceptes haunt, keepe and exercise:
But nowe olde witches dare boldly enterprise,
To intromit to heale all infirmitie,
And many them beleue, which soothly is pitie.

Such wretches of their beliefe abhominable,
On brest or head of the paynfull pacient,
With their witchcraftes shall compasse, chat and babble,
Assuring him of health and short amendment:
Then he that is sicke fixeth his intent
Upon her errour, to haue helpe of his sore,
But she him leaueth worse then he was before.

1.Timot.iiij. Paule the Apostle doth boldly say and preue,
That they which to such witches will assent,
Are heretikes,lolardes,and false of their beleue,
Breaking Gods lawes and commaundement,
And ofte also by profe it appereth euident,
That such as to witches craftes will intende,
By their false Philike come sooner to their ende.

Their body dead,their soule in ieopardy
By mis belieke,for euer in paynes infernall,
Which are rewarde for wretched sinne and herely:
But if thou to thy minde and reason call,
And of this writing perceyue the sence morall,
When thou art fallen sicke,and in deadly sin,
Seke helpe betime,and bide not longe therein.

¶ The Lennoy of Barclay to the soles.

Thou man or woman,that lyest sicke in vice,
To Gods vicars confesse thy sinne wholy,
So shalt thou from thy ghostly ill arise:
For thy soule finding helpe and remedy,
Without leasing shewe him thy sinne plainly,
Let not for shame,nor fall thereto agayne:
Better shewe thy sore there to one secretly,
Then after openly,and bide eternall payne.

Enlue the counsell of a wise confessour,
Take not colde water in stede of vermayll wine:
For much swetenes,endure thou a litle soure,
Keepe well the diet and threefolde medicine,
Ordayned for sinne by spirituall doctrine,
That is confession,the next contrition,
With satisfaction these three,with grace diuine,
Are salues perfite for all transgression.

DE NIMIVM APERTIS CONSVLTATIONIBVS.

Quisquis fortè palàm mentis concepta reuelat,
Ante oculos volucrum retia tensa locat:
Admonet hic omnes,cautelam præbet apertam,
Quo facilè a laqueo quisq; cauere queat.

Esopus in apo. Proverb.i. Ouidius de remedio amoris. Glo.in.cle.pastoralis de re iud.

QVisquis aues forsan contendit carpere plures,
Retiaq; ante illas tendit aperta nimis,
Nec funes,pedicas,laqueosq; plagasq; recondit,
Is facit vt sua mox retia vertet auis.
Qui semper manibus,duris verbisq; minatur
Publicitus,nullum verbera ille canem.

Intantum

Intantum mentis qui verbis pandit apertis, Prouerb.x.
Consilium retegens omnibus atq; palàm.
De tali stulto poterit sibi quisq; cauere,
Creditur hic toto corpore posse nihil:
At puto prudentem & sapere hunc, secreta reuelat Proue xviij.
Qui nulli, intantum comprimit vsq; suum.
Solus agit mentis sinceræ arcana, nec vlli
Pandere vult animo si qua agitare velit:
Præcipuè in rebus, quæ spectant fortè salutem
Corporis, aut regni, grande aliquod vel opus.
Falluntur plures a delatoribus ipsis, Horatius in epi.
Consilium domini qui sibi scire volunt,
Illecebris palpant, vt sic arcana resciscant,
Qui noua scire cupit, dicere & illa volet.
Est sapiens certè, mentis qui condere votum Prouerb.xi.
Consiliumq; potest, nilq; referre palàm:
Quatuor esse solent res, quæ se tempore nullo
Occultare queunt, nec tacita esse volunt.
Consilium fatui, structa vrbs in vertice montis, Ecclesi.viij.
Actus amatoris, stramen & in crepida Math.v.
Occultam seruare potest, rem pauper, inopsq;: Ouidius.
Diuitis ast semper longiùs acta volant, Iuuenalis
Et mala fama palam, concrescit vbiq; volando, Virgilius.iiii.ene.
Et domus interdum damna pudoris habet.
Tu caueas, sapiens si fors cupis esse catusq;:
Ne pandas animum, consilium ve tuum, Seneca.
Nec seruis famulisq; tuis confidito in illis, Catho.
Sed tacitus mentis condito facta tuæ.

Of ouer open takinges of counsell.

¶ Who that to clearely layeth his net or snare
Before the birdes, whom he by gyle would take,
Them playnely teacheth of his gyle to beware,
And is a foole whether he slepe or wake:
Right so is he, and doth a lauegarde make
For his foes, them teaching a remedie to finde,
Which sheweth them by threatning the secret of his minde.

Who that intendeth by craft and policie, Æsopus
To take many birdes eyther small or great, Prouerb.i.
And layeth before them to playne and openly Ouidius de remed. amoris
His lines, snares, his lime twigges or his net, glo.i, cle. pastoralis de re inu,
He shall no profite, gayne, nor aduauntage get:
For yf that he his engines can not hide,
The birdes shall beware, and lightly flee aside.

So he that will openly manace and threate,

Aperte insidi-
as ponere.

Frustra iacitur re-
te ante oculos
pennatorũ: quæ
nimis apparent
retia vitat auis.

With worde and hande, as he would slay downe right,
Is oft scant able a simple hounde to beate:
For in his worde is all his force and might,
And he that alway threatneth for to fight,
Oft at the proufe is scantly worth a hen,
For greatest crakers are not ay boldest men.

Who that against his enemy would fight,
And geueth him before wepon and armour
Against him selfe to encrease his foes might:
Such one hath reason and wit of small valour.
Right so that foole is led in like errour,
Which nought can do of matter lesse or more,
Without he crake and boast thereof before.

And also such boasters and crakers commonly,
Which do their minde in hastie wordes declare,
Of other men are litle or nought set by,
And by their wordes full often ill they fare:
A man also may right easyly beware
Of fooles which thus their counsell out eryes,
Whose threatninges to their foes is armour and harnes.

But

But him call I wise and prudent of councell,
Which kepeth close the secretes of his minde,
And to no man will them disclose nor tell
To man nor woman, enemy nor yet frende, Pr.xviij.c.xxvi.
But do his purpose when he best time can finde,
Without worde speaking, and so may his intent
Best come to ende, his foe being improuident.

And specially no man ought to be large
Of wordes, nor shewe his counsell openly,
In thinges weightie, of perill and great charge,
Concerning a Realme, or health of his body:
For many are falsly deceyued finally
By lewde tale bearers, which seke the way to finde *Horatius in Epist.*
To knowe the priuy counsell of their Lordes minde.

They fawne and flatter to knowe his priuitie,
But they forsooth that would knowe thinges newe,
For the moste part of this condition be,
Nothing to keepe, but lightly it to shewe:
Thus may the saying of Salomon be found true, Prouerb.xi.
Which sayth that he is wise, and liueth happely,
Which to him selfe keepeth his counsell secretly.

I finde foure thinges which by no meanes can
Be kept close in secrete, or longe in priuitie:
The first is the counsell of a witles man,
The seconde is a citie, which builded is a hye
Upon a mountayne, the thirde we often see, Ecclesiast.viij.
That to hide his dedes a louer hath no skill, Mathewe.v.
The fourth is strawe or fethers on a windie hill.

A poore mans deedes may soone be kept close, *Ouidius.*
His name is hid, and right so is his dede,
A rich mans dede may no man hide nor glose, *Iuuenalis.*
It fleeth farthest, all men of it take heede,
So that ill fame whom all men ought to drede,
In flying about her might doth multiply, *Virgilius. viresq; acquirit eum do. iiij, Eneyd.*
Augmenting to his linage shame and vilany.

Therfore who that intendeth to be wise,
Ware and prouident, auoyding all inconuenience,
To shewe his counsell ought not to enterprise,
But do his minde, keping alway scilence:
In seruauntes is small trust or confidence.
He that is nowe thy frende, may after be thy fo, *Seneca. Cate.*
Warne not thy enemy of that that thou wilt do.

The

¶ The Lennoy of Barclay to the foles.

O ye that are put to wronge and iniurie,
If ye intende for to yelde the same agayne,
It is great foly to warne your enemy,
Or him to threaten with boasting wordes bayne:
For oft is sayde, and true it is certayne,
That they that will liue in quietnes and rest,
Audi, vide & tace
Must here and see, and hasty wordes refrayne,
All still with fewe wordes do that they thinke best.

¶ Fatuorum damno sapientes nos fieri conuenit.

Stultorum lapsum miserum, subitamq; ruinam
Qui videt, astutus nec sibi deinde cauet:
Est stultus, cæco nec recto tramite pergens,
Et fatui barbam mulcet vbiq; manu.

Pro.iiij.c.xv.
Iohn.xvij.
Ecclesiast.xv.

CErnimus assiduos casus, lapsusq; frequentes
Stultorum, & risus cernimus inde graues.
Ridentur passim fatui, luduntur in omni
Tempore, nil sapiunt, nil quoq; scire volunt:
Ecclesiast.x.
Sunt & contempti multum a prudentibus ipsis,
Qui cappam in fatuis frontibus vsq; gerunt.
Iere.vi.c.vij.
Ecclesiast.i.
Accusat stultum stultus, conuitia iactant
Impia, sed gressus stringit vterq; pares:
Errat & assiduè, nec vult curare ruinam,
Complures fatui qua cecidere prius.
Nil exempla trahunt stultos, lapsusq; molesti,
Semper ad interitum quid bone stulte ruis?
Mathe.xv.
Admoneant saltem fatuos exempla malorum,
Luce.vi.
Discant alterius viuere vite malo.
Hopus in apo.
Exprobrat cæcus cæcus, visuq; carentem,
Attamen in foueam sæpius ambo cadunt.
Incusat cancrum cancer retrorsum abeuntem,
Ibat directam nec tamen ipse viam.
Eccl.iij.c xli.
Qui matris non vult documenta sequi, ille nouercæ
Imperium tolleret obsequiumq; graue.
Qui patris nunquam sequitur præcepta salutis,
Difficilem ingreditur sæpiùs ille viam.
Phaeton.
Si Phaëton quondam consulta salubria patris
Tullius.iii.offi.
Audisset, currus non petiisset iners:
Ouid.ii.Metha.
Non Iouis æthereum sensisset fulmen & ignes,
Nec lacerum corpus volueret Eridanus.
Icarus.Ouidius
vii.Metha.
Icarus ingenui patris non iussa sequutus
Altiùs euolitans, nomina fecit aquis.
Pro.xv.c.xxiij.
Hi duo in imberbi trestes cecidere iuuenta:
Nam noluit neuter iussa paterna sequi.

Corruere

Corruere insanum fatuum qui cernit, & audit;
Exemplum capiat, effugiatq; malum.
Cauta fuit vulpes nolens intrare cauernam;
Viderat vt nullam vafra redire feram.

Ecclesi. xi.
Æsopus
Horatius in epi.

Of Fooles that can not bevvare by the missor-*tune and example of others damage.*

Here we expresse the errour and blindnes,
Of them that see others aduersitie,
Their wofull fall, the ruine and distres:
Yet sue they the same, and ware they will not be,
Though they by example the payne of other see,
Yet leaue they not, thus may they clayme a place
Within my Nauy, as fooles voyde of grace.

Alienis periculis fieri sapientem.

Attende in illis ne fortè cadas. Fœlix quē faciunt aliena pericula cautum. Casus dementis correctio sit sapientis. Via impiorū tenebrosa nesciunt vbi corruant.

Vue dayly see the misfortune and damage,
And often falles to pouertie and payne;
Which fooles suffer for their sinne and outrage,
Some drowned, some maymed, some otherwise slayne:
Yet this example can not cause vs refrayne
Our wretched life, and seke for remedy;
We marke nothing anothers ieopardie.

Prou. iiij. & xv.
John. xvij.

We see

We see the mocking, scorne and derision,
That fooles hath okte time when they offende,
We see their losse, their shame and their confusion,
Howbeit all this can not cause vs to amende,
We can no thing, and to nought we intende:
So many fooles I finde that playne I thinke,
Their weightie charge shall cause my ship to sinke.

Eccles. 27. b. Suche are despised of men discrete and wise,
Yea and moreouer these fooles are so blinde,
That eche one of them the other doth despise,
Eccles. 2. With sharpe rebukes, wordes lewde and vnkinde,
Yet in their life no difference may we finde:
And though they haue sene a thousand brought to shame
For one sore vice, yet liue they in the same.

Iere. 5. & 8. Eccles. 1. The example of other can not their mindes moue,
Their wittes are blinde, their folly is the cause,
Alas mad fooles why do ye vice thus loue,
Renning ay to death, without all rest or pause,
Alas at the last retourne to Christes lawes,
Beware when ye other see taken in the snare,
Let anothers perill cause you to beware.

Ye do not so, alas is it great shame,
Your sinne hath quenched your grace and ghostly light,
One blinde man another doth chide and blame,
And yet both stumble, not doing euen or right:
Math. 15. A blinde man him leadeth that also hath no sight,
Luke. 6. So both in the diche falleth in suche a wise,
That one can not helpe the other agayne to arise,

Æsopus in apo. One Crab blames another for her backwarde pace,
And yet the blamer lothly can none other do,
But both two are in their going in like case,
The one goeth backewarde, the other also:
Many of these fooles after that maner go:
But who that of his mothers doctrine hath disdaine,
Eccles. 3. & 23. Shall by his stepdame endure wo, care and payne.

And perchaunce after abide the correction
Of the saide stepdame, in place of punishement
For his sinne, suffering her vniust subiection,
And who that not foloweth the commaundement
Of his father, being to him obedient,
May fortune after in hunger, thirst and colde,
Obey that stranger, whom he not gladly wolde.

We finde Hiſtories written longe and ample
In diuerſe bookes of great auctheritie,
The whole Bible sheweth to vs example,
Howe they were puniſhed that liued in crueltie:
I finde alſo written in bookes of Poetrie,
Howe that Phaeton was brent with the lightning,
For his preſumption agaynſt a mightie king.

Phaeton.
Tullius iij offi
Ouidius. vj metb

We haue example alſo by Icarus,
Which contrary vnto the commaundement
Of his craftie father, named Dedalus,
By flying to hye his winges and fethers brent,
And ſo diſcended and in the ſea was drent:
Thus theſe two ending by their lewdenes in care,
By their example ſhould cauſe vs to beware.

Icarus, Ouidius
vij. metha
vide virgilius. iiij.
eney, et ſeruium
eodem loco
Prou. xv. c. xxiij.

We dayly ſee before our ſight and our preſence,
What miſaduenture to many one doth fall,
And that worthily, for their ſinne and offence,
Yet are we blinde, and are not ware at all,
But in our ſinnes liue vnto them egall:
And where by ſinne we ſee one come to ſhame,
We willingly (alas) enſue the ſame.

Additio Alexandri Barclay.

Therfore who ſeeth a mad foole come to wo,
Or fall in perill for lacke of a good gyde,
By another waye ought warely to go,
And by anothers euill, for his health to prouide:
The Fox was ware, and perill ſet aſide,
And would not enter into the caue, for playne,
Of beaſtes that entred, ſawe he none come agayne.

Eccleſi. xi.

Æſopus
Horatius in epi.

¶ The Lenuoy of Barclay.

¶ Learne man, learne of beaſtes to beware
Of others perill, by their enormitie,
For yf one birde be once tane in a ſnare,
The other auoyde as faſt as they may flee:
A fiſhe, birde, or beaſt that hath in perill be
Of net, hooke, or ſnare, yf that they may eſcape,
Will euer after beware, but blinde man will not ſee
His owne deſtruction, but after it doth gape.

NIL CVRARE DETRACTIONES HOMINVM

Non campana ſonat quæ malleolo atq; bacillo eſt
Expers, ſit vulpis inſita cauda licet:
Iccirco ſtultum eſt omnes curare loquetas
Cùm ſurda poſsis effugere aure ſonum.

Quiſquis

Psal.C viij.
Prouer.xxiiij.
Sapien.ij.

QVisquis in hoc mundo tranquilla viuere mente
Gliscit,& in requie ducere sæcla bona:
Non curet voces populi famamq; malignam,
Nec curet linguæ sibila rauca malæ.

Philip.ij.
Pro.viij.c.xviij.

Qui cupit in mundo sese exaltare superbo,
Et stabilis magnum scandere ritè gradum:
Est opus vt curas tolleret quandoq; molestas,
Multa oculis videat non benè grata suis.

Hebrewes.xi.

At sunt qui firmo tentoria rure locarunt,
Mundum spernentes,orbis & illecebras:
Nil modò securum,nil tutum,nilq; videmus
Tranquillum in mundo,nulla & vbiq; fides.
Multi vrbes & opes,populos,cetusq; prophanos
Fugerunt,tutus vt foret inde status.

John.xv.
Sapien.xi.

Qui statuit iustam semper traducere vitam,
Et mores sanctos & benefacta sequi,
Non curat quid mundus agat,tacitasuè querelas
Attendat,iustis nil mala lingua nocet.

Sityrici.
Prophetæ.

Si vates satyri quondam,sanctiq; Prophetæ
Pensassent hominum murmura lœthifera:
Nec monumenta bonæ monstrassent vera salutis,
Hic famam,hic meritum perderet atq; decus.

Psalme.lij.
Sapien.vi.

Nullus in orbe quidem viuit tam sanctus,vt omni
Nunc fatuo placeat,qui probitate caret.

Ecclesiast.viij.
Eccles.xxxv.

Qui cunctis posset rectè seruire,beatus
Is foret,& seruus nobilitate bonus.
Noctes atq; dies opus est confringere somnos,
Qui cunctis iamiam ritè placere volet:
Quis farre,aut digitis stultorum claudere rictus
Iam poterit? loquimur,pœnitet inde citò.

1.Corin.iij.
Eccle.v.
Prouerb.xv.
Ecclesiast.viij.

Nil aliud mundus didicit,nisi vana profari
Verba,quibus iustos contaminare solet:
Nil sapiens curet vani ludibria mundi,
Attendatq; nihil quod vaga turba ferat.

Of them that forceth or careth for the *backbiting of lewde people.*

Whether that a bell be hanged or lye on grounde,
It vnto the same a clapper lacke or fayle,
The bell shall make but simple noyse or sounde,
Though thou in it do hange a foresayle.
Right so backbiters that vse on men to rayle,
Can not greatly hurt them that liue righteously,
Wherfore it is folye their babbling to set by.

Psalm.C viij.
Prouer.xviij.
Sapien.ij.

WHo that within this worlde would rest and liue
In ease of minde,peace and tranquilitie,

Mul

Nil curare detractationes hominum.

Cùm rectè viuas, non cures verba malorum: Arbitrij nostri non est quid quisq; loquatur: Multum farris habet qui cunctis abstruit ora.

Must not his minde set, nor his eares geue
To the vayne tales of the rude commontie:
And though some people of suche condition be,
Ofte to diffame good people, true and iust,
Let them nought care, for byde it neede they must.

Let no man care for the lewde hissinges,
And euill soundinges of this vnhappy rage:
It is great folye to set by the leasinges
Of cursed tongues, since none can them asswage.
For who in this worlde will come to aduauntage,
Him selfe exalting to worshipp and honoure,
Shall finde the sweetenes mingled with the sowre.

Philip. iij. Prouerbes. xliij. and. xviij.

And he that will of his dignitie be sure,
Or simple liuing, what soeuer it be,
Right greeuous charges sometimes must endure,
And with his eyne often beholde and see
Such thinges, wherewith his minde can not agree.
And he that will with the worlde haue to do,
Must suffer suche trouble as belongeth thereto.

Yet some haue pitched their tentes stedfastly

Hebrues. xi. Upon sure ground, auoyde of all this payne,
Despising the worldes wantonnes and folly,
For in the same is nought sure nor certayne:
Nought see we tranquill in these waues mundayne,
We see no loue, lawe, fidelitie, nor trust,
But nowe vp hye, and nowe lowe in the dust.

To auoyde the worlde with his folly and strife,
Many hath lefte landes, townes and riches,
And euil company, liuing solitary life,
Alone in desert and in wildernes:
Yea, and that men of most wit and worthines,
Which by that meane did best of all eschue
All worldly slaunder, and liued in vertue.

John. xv. Sapien. xi. He that intendeth to liue a righteous life,
And so procedeth in maners and good deede,
Of worldly slaunder, complaynt, hatred, and strife,
And all euil will he ought not to take heede:
For he that is iust ought nothing for to dreede
A slaundering tonge, yea, be it neuer so wood,
For suche lewde tonges can none hurt that are good.

Liue well and wisely, then let men chat their till,
Wordes are but winde, and though it oft so fall,
That of lewde wordes commeth great hurt and ill,
Yet byde the ende that onely proueth all:
If thou canst suffer, trust well that thou shalt
Ouercome thine enemies better by pacience,
Then by hye wordes, rigour or violence.

Satyri. Prophetæ. If Poetes that sometime vice blamed & discõmended,
And holy Prophetes which also did the same,
To suche vayne and mortall wordes had intended,
They should not haue durst the peoples vice to blame,
Psalm. lij. So should they haue lost their honour and good name,
Their fame and merite: but nowe they haue not so,
But spred their fame, which neuer away shall go.

Sapien. vi. For sooth none liueth within the worlde wide,
So meeke, so holy, so wise or pacient,
Whiche can him selfe at euery time so gyde
To please eche foole, for none can some content:
For sooth he might be named excellent,
Eccles. viij. Happy and blessed, and liue in welth and ease,
Which euery man could serue, content, and please.

But

But suche is none: and he that will assay
For to content eche foolishe mans minde,
Must breake his sleepe, and study night and day,
And yet alway some Foole shall be behinde:
Yea yf one liue well, yet will they somewhat finde,
Behinde his backe him to slaunder and diffame:
For beggers and bawdes therin haue all their game.

Eccles. xxxvij.

For whether thou dwell in East, West, North or South,
Of suche dziuels euer shalt thou finde plentie:
One must haue much meale to stop ech mans mouth,
Slaunder is the cunning of all the comentie,
And in the same suche ay moste busye be,
Whiche liue them selfe in shame and vilany,
Euen nowe they speake, repenting by and by.

Thus all the cunning and study diligent
Of people vnthrifty, is alway to despise
And diffame other, which are but innocent,
Wherfore let suche as are discret and wise,
Nought set by them that lealinges doth deuise,
Nor their vayne folly: for he that doth certayne
Is but a foole, and euer shall liue in payne.

i. Corinth. iij.

Ecclesiast. ij.
Prouerb. xv.
Eccles. vij.

¶ The Lenuoy of Barclay to the Foles.

¶ Trouble not thy selfe (thou man) where is no nede,
And arme thou thy selfe with goodly pacience,
Be sure it is great folly to take hede
Unto backbyting, since that no resistence
May be founde to withstande his violence:
And take thou this one thing for thy comfort,
That none wise or good will commit this offence,
But all are caytiffes that are of this lewde sort.

¶ De subsannatoribus & calumniatoribus.

Stulti qui lapides iactant, & saxa retorquent:
Hos fugiat sapiens qui volet esse procul.
Nam trahit a vitio fatuos correctio nulla,
Nil discunt moris, nil probitatis habent.

O Fatui excordes nostram adproperate palestram,
Incipiam verum iamq; docere bonum:
Vos sacræ legis, patrum & documenta docebo,
Quæ monstrant rectum prosperitatis iter,
Atq; viam pandunt prudentum calle politam:
Quare agite, & pedibus currite quæso citis:

Eccles. xxij.
Prouer. xxij.
and. xxix.
Sapien. v.

Prouerb. vi.
Baruch. iij.
Titus. iij.
Sapien. vi.
Ecclesiast. xxi.

Discite quid virtus, quid sit prudentia rerum,
Et fatui tandem desinite esse meri.
Virtutes ornant homines, prudentia vestit
Munditiis: sapiunt pectora stulta nihil.
Sed modò risores fatuos, sannasq; proteruas
Corrigimus, strigili hos scalpere nempè iuuat.

Iob. xij.
Prouer. xiiij.

Sunt fatui qui nunc rident documenta sophiæ,
Inq; bonos cunctos probra pudenda vomunt:
Aduertuntq; nihil, bona si quandoq; docentur:
Quin cuncta irrident mox documenta palám.

Prouer. ix.

Increpat hinc stultum qui verbis, aut corrigit ore:
Inpingit sannam sæpèmet inde sibi.

Eccles. xix.

Corrige prudentem, qui tempore discit in omni,
Festinatq; oris verba tenere tui.

Prouer. xxv.

Si cadit in iustos homines correctio iusta,
Præceptum accipiunt cum pietate bonum.

Prouer. xix.

Iniustus præceptores diffamat, & odit,
Sæpè repercussus in sua tela ruens.
Crede mihi sannis qui alios, risuq; lacescunt
Nasuto, tandem præmia digna ferent.

Iuuenalis. iij. q. vij. qui sine. Nabal. i. Regum. xxv.

Loripedem rectus derideat, Æthiopem albus:
Est sine qui vitiis, rideat ille malos.
Stulte Nabal lueres sannas, tornosq; cachinnos,
Ni regem iratum flecteret Abigayl.

iij. Regum. ij.

Quid pueros memorem qui vati illudere sancto
Dum certant, vrsis mordicus intereunt.
A grege stultorum caueat sibi quisq; maligno:
Qui saxis iustos, innocuosq; petunt.

Of Mockers and Scorners, and false Accusers.

Yet are mo fooles which mocke and scorne fast,
Suche as them sheweth wisedome and doctrine,
And at their heades (vngodly) stones cast,
In minde disdayning to wisedome to encline,
But gladly they ensue the discipline
Of foolishe mockers: let wise men them eschue,
For no correction can bring them to vertue.

Eccles. xxj.
Prouer. xxiij. and. xxix.
Sapien. v.

Heartles fooles, haste here to our doctrine,
Leaue off the wayes of your enormitie,
Enforce you to my preceptes to encline,
For here shall I shewe you good and veritie:
Encline, and ye finde shall great prosperitie,
Ensuing the doctrine of our fathers olde,
And godly lawes in valour worthy great golde.

Who that will folowe the graces manyfolde

Which

Abstrahere a bono

Abhominantur iusti virum impium, & abhominātur impij eos qui recta sunt in via. Sapientia custodiuit illum ab inimicis, et a seductoribus tutauit illum. Videbunt finem sapientis, & non intelligent quid cogitauerit de illo deus.

Which are in vertue, shall finde auauncement:
Wherfore ye fooles that in your sinne are bolde,
Ensue ye wisedome, and leaue your lewde intent,
Wisedome is the way of men most excellent:
Therfore haue done, and shortly spede your pace,
To quaynt your selfe and company with grace.

Learne what is vertue, therin is great solace, Prouerb. vi.
Learne what is truth, sadnes and prudence,
Let grutche be gone, and grauitie purchase,
Forsake your folly and inconuenience,
Cease to be fooles, and ay to sue offence, Baruch. iij.
Folowe ye vertue, chiefe roote of godlynes, Titus. iij.
For it and wisedome is ground of clenlynes. Sapien. vi. Ecclesi. xvi.

Wisedome and vertue two thinges are doubtles,
Whiche man endueth with honour speciall,
But suche heartes as slepe in foolishnes
Knoweth nothing, and will nought know at all:
But in this little barge in principall
All foolishe mockers I purpose to repreue,
Clawe he his backe that feeleth itche or greue.

Mockers and scorners that are harde of beleue,
With a rough combe here will I clawe and grate,
To proue if they will from their vice remeue,
And leaue their folly, which causeth great debate:
Suche caytiues spare neyther poore man nor estate,
And where their selfe are moste worthy of derision,
Other men to scorne is all their most condition.

Iob.xy. Yet are mo fooles of this abusion,
Whiche of wise men despiseth the doctrine,
With mowes, mockes, scorne, and collusion,
Prouer.xiij. Rewarding rebukes for their good discipline:
Shewe to suche wisdome, yet shall they not encline
Unto the same, but set nothing therby,
But mocke thy doctrine, still or openly.

Prouerb.xi. So in the worlde it appeareth commonly,
That who that will a foole rebuke or blame,
A mocke or mowe shall he haue by and by:
Thus in derision haue fooles their speciall game.
Correct a wise man that wolde eschue ill name,
Eccles.xix. And fayne would learne, and his lewde life amende,
And to thy wordes he gladly shall intende.

If by misfortune a rightwise man offende.
He gladly suffreth a iuste correction,
And him that him teacheth taketh for his frende,
Him selfe putting mekely vnto subiection,
Folowing his preceptes and good direction:
Prouer.xxv. But yf that one a foole rebuke or blame,
He shall his teacher hate, slaunder and diffame.

Howbeit his wordes, oft turne to his owne shame,
And his owne dartes retourne to him agayne,
Prouerb.xix. And so is he sore wounded with the same,
And in wo endeth, great misery and payne.
It also proued full often is certayne,
That they that on mockers alway their mindes cast,
Shall of all other be mocked at the last.

Iuuenalis He that goeth right, stedfast, sure, and fast,
May him well mocke that goeth halting and lame,
And he that is white may well his scornes cast,
Agaynst a man of Inde: but no man ought to blame
Anothers vice, while he vseth the same.
But who that of sinne is cleane in deede and thought,
Ili.q vii.qui sine. May him well scorne whose liuing is starke nought.

The

The scornes of Naball full dere should haue bene bought, Naball.
If Abigayl his wife discrete and sage, i.Regum.xxv.
Had not by kindnes right crafty meanes sought,
The wrath of Dauid to temper and aswage.
Hath not two beares in their fury and rage iiij.Regum.ij. *in fine.*
Two and fortie children rent and torne,
For they the Prophete Helyseus did scorne.

So might they curse the time that they were borne,
For their mocking of this Prophete diuine:
So many other of this sort often mourne
For their lewde mockes, and fall into ruine.
Thus is it holy for wise men to encline,
To this lewde flocke of fooles, for see thou shall
Them moste scorning that are most bad of all.

¶ The Lenuoy of Barclay to the fooles.

¶ Ye mocking fooles that in scorne set your ioy,
Proudly despising Gods punition:
Take ye example by Cham the sonne of Noy, Genesi.ix.
Which laughed his father vnto derision,
Which him after cursed for his transgression,
And made him seruaunt to all his lyne and stocke.
So shall ye Caytifs at the conclusion,
Since ye are nought, and other scorne and mocke.

CONTEMPTVS AETERNORVM GAVDIORVM.

Quód malè delitias duntaxat temporis huius
Cogito, nec celeres pensito abire dies,
Et regni æterni quód gaudia sperno beata,
Causa est: me genuit Simia stulta parens.

OCcurrit fatuæ rursus mihi turba cohortis, Eccles.xiij.
Quæ requiem Satyræ non sinit esse meæ. Psalme.lxi.
Stultus enim certè est, animo iactare superbo Marke.vij.
Qui solet, & nimiùm verba pudenda loqui: Math.xv.
Ecce ait: ó Superûm, nitidi quoq; rector Olympi, Sapien.iiij.
Nil opto sedis regna beata tuæ. Rom.ii.
Id saltem liceat, multis mihi viuere lustris, Amos.v.
Orbis & extremum cernere posse diem. Eccleslast.ij.
At non laudato rectæ virtutis amore i.John.ii.
Tam longas œui poscit habere vices:
Sed magis exoptat, queat vt conuiuere lautè,
Cum socijs paribus, delitijsq; frui:
Nec timet inferni fumantia tartara ditis, Luke.vi.
Non Acherontœos post sua fata lacus.

O fatue

Prouer.xiiij. O fatue insignis, nil vani gaudia mundi
Mellis habent, illis copia fellis inest.
Tullius de senectute. Quid rogo delicias? tanti quid gaudia vana
Stulte facis? pereunt quæ cito more niuis:
Job.xviij. Gaudia (crede mihi) terrarum felle replentur,
Prouer.xix. Nec manet in cunctis perpetuata quies.
Quo fit, vt infamis, lasciua & spurca voluptas
Quem trahit, fastus orbis & illecebra:
Job.vi. Hic fatuus mundi curas gustabit acerbas,
Et mortis rapidum sentiet esse diem.
Eccle.iij. Transibit mundus, transibunt gaudia mundi,
Sapi.v.and.vi. Transibit pariter quicquid in orbe viret,
Jacob.i. Cernimus & tales hominum sine fine ruinas,
Luke.xij. Cernimus occasus, cernimus exitia.
Apoca.xiiij. Rectorem cœli tandem spectabimus omnes,
and.xx. Hic ad lætitias, alter ad interitum.
Se cupit a Summo qui segregare Tonante,
Math.xx. Lætitiæ & longos optat habere dies:
Cimmerijs tenebris est obcæcatior ille,
Pro vano linquens cœlica regna luto.

Of them that despise euerlasting ioye, and setteth thinges transitory before thinges eternall and euerlasting.

¶ He is a fole that weyeth in one balaunce
The heauen and earth, to knowe the heauyest,
And by his foly and cursed ignoraunce,
He thinketh that this wretched earth is best:
And though that here be neyther ioy nor rest,
Yet had some leuer here still to remayne,
Then to depart to heauen voyde of all payne.

Eccles.xiiij. My hande is werye, fayne would I rest a space:
Psalme.xci. But fooles come to my Ship so busyly,
Marke.viij. That to haue rest they will graunt me no grace,
Math.xvi. That neede I must their lewdnes notify,
But to recorde this foolishe company:
They are suche that this world so greatly loue,
That they despise the heauenly Royalme aboue.

Sapien.iiij. They often thinke in their minde priuyly,
Roman.j. And by them selues in this wise oft they say:
Amos.v. O glorious Lorde reygning eternally,
Eccles.ii Graunt me thy grace that I may liue alway,
To see of this world the extreme ende and day.
This is my will and singular askinge,
As for thy Royalme, forsooth I set nothing.

But

Transitoria præferre æternis.

Mendaces filij hominum in stateris, vt decipiant ipsi de vanitate in idipsum. Quid prodest homini si mundum vniuersum lucretur, animæ verò suæ detrimentum patietur: aut quam dabit homo commutationem pro anima sua.

But yet this foole doth not desire this time
Of so longe life, and yeres alway newe,
To clense his minde from all sinfull crime,
Nor for the loue of goodnes or vertue:
But rather that he his pleasure may ensue,
And with his mates and felowes suche as he,
To folowe riote, delites, and enormitie.

1. Iohn. 1.

To liue in wantonnes and blinde lasciuitie,
In pride, in Lechery, and in couetise,
Such setteth their mindes and their felicitie,
Not fearing hell, which is rewarde of vice,
Those dreadfull dennes, in a right fearfull wise
With fyres flaming, and manyfolde torment,
Can not suche fooles their sinnes cause to stent.

Luke. vi.

O slothfull foole I say, why doest not thou call
Unto thy minde, that this worldes wretchednes
Is full of sorowe, much more bitter then gall,
Voyde of all ioy, all pleasure and sweetenes,
Why settest thou so muche by fraple deliciousnes,
On vayne pleasures, which shall soothly decay,
Like as the Sunne melteth the snowe away.

Prouerb. xiiij.

Tullius de senectute.

Man

Man note my wordes and geue to them credence,
I say that pleasures and also ioyes mundayne,
(As it appereth playne by good euidence,)
Job.xviij. Are filled with sorowe, bitternes and payne,
Without all rest, quiete or certayne:
And yet alas the worlde so doth men blinde,
That it they loue, and cast heauen out of minde.

Wherfore it hapneth full often, as I finde,
That suche as foloweth shamefull wantonnes,
Ungodlye luste, and statelynes of minde,
Shall ofte perceyue great shame and wretchednes,
And them must suffer, with great mundayne distresse:
And bitter charges, and after must neede endure
Cruell death, which ende is of euery creature.

Job.vi. The worlde shall passe, yea, and all ioy mundayne,
Without all doubt at last shall haue an ende,
And euery thing, eyther fruitfull or barreyne,
Shall to the grounde eyther first or last discende.
We see also that none can him defende
Ecclesiast.iij. From deathes dartes, and for conclusion,
We dayly do see many mennes confusion.

We dayly see the falles innumerable,
Sapi.ij.and.v. And grieuous death aswell of youth as age,
Jacob.i. Thus is this wretched worlde moste vnstable:
Luke.xij. Wherfore me thinke it is a great outrage,
To trust thereto, or for an vnsure stage,
Or hye place of wealth or worldly honoure,
The presence to despise of our Sauiour.

But without doubt, the time shall come and houre,
When all mankinde shall see him euident,
Some to their ioy, some to wo and doloure,
None shall escape that righteous iudgement:
But eche be rewarded as he his time hath spent.
So they that vertuously haue liued here,
Despising this worlde, shall gladly there appere.

But they that here haue led their life in vice,
For to depart are wo in heart and minde,
And fearefull to bide that sentence of iustice,
Apoca.xiiij. Since of their sinne excuse they can not finde.
and.xx. But to conclude, forsooth that foole is blinde,
Math.xxv. That for worldly wealth, from God would him deuide,
And for vayne clay the hye heauen set a syde.

¶The

¶ The Lenuoy of Barklay to the fooles.

O blinde man which hast thy moste felicitie
On worldly thinges, alas make clere thy minde,
What findest thou here but great aduersitie:
Wilt thou for it leaue the heauenly ioy behinde?
And where thou might euerlasting riches finde,
Where as is health, endlesse life, and all goodnes,
Wilt thou forsake it for worldly wretchednes?

Wilt thou heauen compare with his paynfull life,
Thereon to thinke thou art vnwise certayne,
There is concorde, here is nothinge but strife,
There is all rest, and here is care and payne,
There is true loue, here is scorne and disdayne,
There is all goodnes, here all euill and offence:
Nowe chose the best, here is great difference.

¶ Tumultus & confabulatio in Ecclesia.

Accipitrem gestans per religiosa Deorum
Templa, & quem sequitur sedula turba canum:
Deuotos homines, & debita vota moratur,
Et cuculum manibus palpat vbiq; suis.

SVnt quos latratu, strepitu, clamore, susurro,
Non pudeat sacras contaminare domos.
Dum canit Officium, dum debita Sacra sacerdos
Tractat, & extendit vota precesq; Deo.
Dum fluit ad populum diuinæ concio Legis,
Ecclesiæq; pium pangitur Officium:
Ingreditur fatuus, quem rostris calceus vrget:
Stat simul in manibus nisus, & accipiter:
Siuè velis cuculus, magno clangore vagatur
Per sanctas ædes sacrificosq; focos:
Latrantesq; canes vlulatu & cuncta replentes
Ductitat, in strepitu turba benigna silet.
Iam clangunt nolæ, resonat latratus ad auras,
Nunc manibus pulsant, nunc pedibusq; strepent.
Nulla quies penes hos, fastu pompaq; furentes,
Non propter Christum. Lazarus artat eos,
Tractantur causæ, rerum commercia, quæstus,
Contractus omnes, officiumq; fori.
Conspicit hic oculis matronas, ille puellas,
Hic aliud tractat quod probitate caret.
Quidam etiam strepitus sua per calopodia stulti
Concrepitant turpes, impediuntq; bonum.
Stultitiam quid enim querimur? solitosq; futuros?

De immun. eccle. c. decet. lib. vi. l. denunciamus. C. de his qui ad Eccle. confu.

Prouerb. v. Treno. i.

John. xij.

In auten. vt lie. ma. & auie in fi. Colloss. viij.

Quos

Quos semel insipiens condere nemo cupit.
Cùm tamen exemplum Christus Deus ipse reliquit,
Nullus vt in templum turpia facta ferat:
Sed precibus supplex,deuoto & pectore Patrem
Æternum oraret,cœlicolûmq; choros.
Expulit & ferulis tractantes fœnera mereis,
Cùm locus in templo sit sacer vsq; Deo.
Qui si de templis homines pulsare prophanos
Nunc volet,atq; ædes euacuare malis:
Pauci quandoquidem sacrata in gente manerent:
Thura decent superos,verba prophana nihil.

Iohn.ij.

Eccles.xxi.
Ioell.y.
Psalme.v.
Marke.xi.
Luke.xix.
Bernardus.

Of them that make noyses,rehearsinges of tales,and do other thinges vnlawfull and dishonest in the Churche of God.

A fole is he,and hath no minde deuoute,
And geueth occasion to men on him to raple,
Which goeth in the Churche,his houndes him about,
Some running,some fast tyed to his taple,
A hawke on his fist: suche one withouten fayle,
Better were to be thence,for by his din and crye
He troubleth them that would pray deoutly.

Dehonestare Ecclesias.

In sacrosanctis Ecclesiis cum pace & quiete vota competit celebrari, decet enim domum domini sanctitudo: cessent in illis consilia, contiones, parliamenta: cessent vana & multò fortiùs fœda & prophana colloquia: Et postremò, quicunq; diuinum petunt turbare officium, aut oculos diuinæ maiestatis offendere.&c.

YEt of mo fooles finde I a great number,
Whiche thinke that it is no shame nor vilany,
Within the Churche the seruice to encomber
With their lewde barking, rounding, din and cry:
And whyle good people are praying stedfastly,
Their heart to good, with meke minde and deuout,
Such fooles them let with their mad noyse and shout.

De imu. eccl e. decet li. vi. l denunciamus C. de his q̄ ad eccle. confu.

And whyle the prieftes also them exercise,
In mattens, praying, sermon, or preaching deuine,
Or other due thinges that longe to their seruice,
Teaching the people to vertue to encline:
Then these fooles as it were roting swine,
With their ietting and tales of viciousnesse,
Trouble all suche seruice that is saide more and lesse.

Into the Church then comes another sotte,
Without deuotion, ietting vp and downe,
Or to be seene, and to showe his garded cote:
Another on his fiste a Sparhauke or Fawcone,
Or els a Cokow, and so wasting his showe,
Before the aulters he to and fro doth wander,
With euen as great deuotion as a gander.

Prouerb. v. Treno. i.

In comes another his houndes at his tayle,
With lynes and leases and other like baggage,
His dogges barke, so that withouten fayle,
The whole Church is troubled by their outrage:
So innocent youth learneth the same of age,
And their lewde sounde doth the Church fill,
But in this noyse the good people kepe them still.

One time the hawkes belles iangleth hye,
Another time they flutter with their winges,
And nowe the houndes barking strikes the skye,
Nowe sounde their feete, and nowe the chaynes ringes,
They clap with their handes: by suche maner thinges
They make of the Church for their hawkes a mewe,
And Canell for their dogges, which they shall after rewe.

So with suche fooles is neyther peace nor rest,
Unto the holy Church they haue no reuerence,
But wander about to see who get may best,
In ribawde wordes, pride and insolence:
As mad men they feare not our Sauiours presence,
Hauing no honour vnto that holy place,
Wherin is geuen to man euerlasting grace.

There are handled pleadinges and cauſes of the lawe,
There are made bargaynes of diuers maner thinges,
Byinges and ſellinges ſcant worth a hawe,
And there are for lucre contriued falſe lealinges:
And while the prieſt his Maſſe or Matins ſinges,
Theſe fooles which to the Church do repayre,
Are chatting and babling as it were in a fayre.

In auten. de liceſ. ma. et auie in fi. Colloſſ. viij.

Some gigle and laugh, and ſome on maydens ſtare,
And ſome on wiues with wanton countenaunce,
As for the ſeruice they haue ſmall force or care,
But full delite them in their miſgouernaunce:
Some with their ſlippers to and fro doth praunce,
Clapping with their heeles in Church and in queare,
So that good people can not the ſeruice heare.

Additio tranſlatoris Alexander Barclay

What ſhall I write of maydens and of wiues,
Of their roundinges and vngoodly communing,
Howe one a ſlaunder craftely contriues,
And in the Church therof hath hir talking,
The other haue therto their eares leaning,
And then when they all haue heard foorth hir tale,
With great deuotion they get them to the ale.

Thus is the Church defiled with vilany,
And in ſteede of prayer and godly oriſon,
Are vſed ſhamefull bargayns and tales of ribawdry,
Jettinges and mockinges and great deriſion,
There fewe are or none of perfect deuotion:
And when our Lorde is conſecrate in fourme of bread,
Therby walkes a knaue, his bonet on his head.

In conſti. prouin. de ce, miſſarum C, linthiamina, veri ſaluatoris

And while thoſe wordes of conſecration
Are ſayde of the prieſt in Gods owne preſence,
Such caytiues keepe tales and communication
Fall by the aulter, thinking it none offence:
And where as the angels are there with reuerence,
Lauding and worſhipping our holy Sauiour,
Theſe vnkinde caytiues will ſcantly him honour.

Alas wherto ſhall any man complayne
For this folly and accuſtomed furour,
Since none of them their faultes will refrayne,
But ay proceede in this their lewde errour:
And notwithſtanding that Chriſt our Sauiour
Hath left vs example, that none ſhould miſdo
Within the Church, yet encline we not therto.

John the Euangelist doth openly expresse,
Howe Christ our sauiour did driue out and expell
From the Temple suche as vsed there falsenesse,
And all other that therein did bye and sell:
Saying as it after lieth in the Gospell,
Unto the Jewes rebuke and great repreues,
That of Gods house they made a den of theues.

John.ij.
Math.xxi.
Marke.xj.
Luke.xix.

Remember this man, for why thou doest the same,
Defyling Gods Church with sinne and vanitie,
Which sothely was ordeyned to halowe Gods name,
And to lawde and worship the holy Trinitie,
With deuout heart, loue, and all benignitie,
And with all our might our Lorde to magnifie,
And then after all the heauenly company.

Eccles.xxi.
Joel.ij.
Psalme.i.

For this cause hath God the holy Church ordeyned,
And not for rybaude wordes and thinges vayne:
But by vs Christen men it is distayned
Muche worse then euer the Jewes did certayne.
And if our Lorde should nowe come downe agayne,
To driue out of the Church suche as there do sin,
Forsooth I thinke right fewe should bide within.

The Lenuoy to the Readers.

O man that boastest thy selfe in Christes name,
Calling thee Christen, see thou thy sinne refuse,
Remember well it is both sinne and shame,
The house of God thus to defyle and abuse.
But this one thing causeth me ofte to muse,
That the false Paynims within their temples be
To their ydols muche more deuout then we.

DE PROTERVO AC SPONTANEO PERICVLO.

Qui cadit in flammas & dira pericula quarit
Sponte sua, in puteum prosilit atq; libens,
Exitium merito patitur si mergitur vndis,
Vritur aut flammis: dignus enim interitu.

Est fatuus qui sæpè Deum superosq; precatur,
Et supplex manibus cum pedibusq; rogat:
Se putat & proferre preces ex corde benignas,
Clamando assiduè: me Deus alme iuua,
Vt mea stultitiam solitam modò pectora linquant,
Et sapere incipiant: Iupiter alme iuua.
Attamen hic cappam stultorum semper anhelans

Eccles.iiij.
Math.vj.
Luke.vi.
Iuuenalis.

Induit, ingratas nam putat esse preces:
Qui non mox voti compos, deus insuper illum
Audierit: quia non cuncta petita dedit.
At fatuus plerumq; rogat, superosq; precatur,
Et nescit stulto quid sibi corde roget:
In puteum qui spontè cadit, tentatq; periclum:
Sepè in fonte tamen mergier vsq; timet:
Si clamat, vocesq; graues emittit in vndis:
Clamatio, diues iam date præsidium.
Nullus erit, restes, aut apportare rudentes
Qui velit: hic merita morte lueq; cadit.
Stultitia Empedocles simili cæcatus, & excors,
Corporis exitium spontè, necemq; tulit.
Ætnæos quoniam præceps collapsus in ignes:
Stulticiæ vt faceret morte sua inditium.
Quisquis eum ardenti fatuum extraxisset ab Ætna:
Hic vitam inuito stultior ipse daret.
Nempè adeò cæcatus erat, rationis & expers:
Tentasset rursus impia fata quidem.
Sic facit illè, deum rogitans nocteq; dieq;
Debeat in cœlum vt se trahere vsq; Deus:
Detq; sibi semper viuatia munera, detq;
Fortunam validam, det bona magna sibi.
Qui rogat, & nescit supernum ritè precari
Rectorem, ventos sufflat in ore leues.
Quem tenet intutus status, & damnosa voluptas:
Si ruit, ex merito iusta pericla ferat.

Iuuenalis.
Persius.
Math.xx.
Marke.x.
Roma.viij.
Horacius.
Empedocles.
Prouer.xxviij.
Eccles.iij. & viij.
Esai.i.
Luke.xx.

Of them that vvilling and knovvingly put them selues in ieopardie and peril.

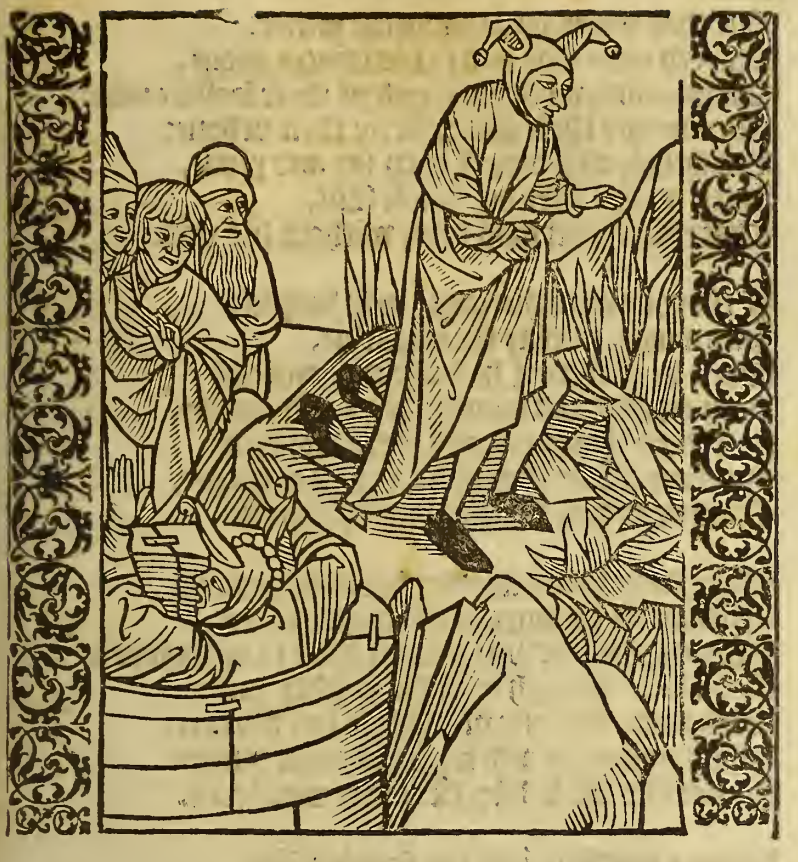
He is a fole that will purchase and desire
His owne death, or putteth him selfe in ieopardie,
Leaping in a well, or in a flaming fire,
And where he might liue, so dieth willingly:
Suche suffer their destruction worthely,
And if that they be drowned or els brent,
It is to late them after to repent.

I finde mo fooles yet whom I shall note,
Suche are they which pray both day and night
To God and his saintes, crying with open throte:
O glorious God helpe me by thy great might,
That I may clense my heart and cleare my sight,
Whereby all folly and sinne may fro me fall:
But yet this foole it leaueth not at all.

Eccles.iij.
Math.vij.
Luke.vi.

Suche fooles oft pray for their amendement

unto



De proteruo ac ſpontaneo periculo.

Qui amat periculum, in illo peribit. Sit fas liceatq; perire malignis, ſi inuitam qui ſeruat idem facit occidenti. Qui ſcis an prudens huc ſe deiecerit, anne ſeruari nolit.

Unto our Lorde with ſighinges ſore and depe,
But yet to ſinne continually they aſſent,
And after the ſame often complayne and wepe:
Then ſay they playne that God hath had no kepe
Unto their prayer, and taken of it no hede:
But their owne folly is cauſe of their lewde dede.

They ſee the perill before their faces playne,
That God hath ordeyned for folly and for ſinne,
They pray for helpe, and yet are they full fayne
After the fooles hoode alway to renne,
And buſely labour the ſame alone to winne:
So vnto God for helpe they cry and call,
But they them ſelues will helpe nothing at all.

Iuuenalis Perſius.

Then thinke they their prayers to God not acceptable
Becauſe (anone) they haue not all their will,
And for that God is not ſoone agreable
To heare their cry, and it graunt and fulfill:
Theſe fooles in their vice continue ſtill,
And put them ſelfe in wilfull ieopardie,
And where they might they finde no remedy.

But these fooles vnstable as the winde,
Prayeth vnto God and to his saintes aboue,
Not knowing what may content their foolishe minde,
Nor whether their asking be for their behoue:
Math.xx. Marke.x. Roma.viij. But sothely this dare I both say and proue,
And it auowe after my simple skill,
That neuer man shall sinne without his will.

If that one with his owne will doth fall
Into a well, to assay the ieopardie,
When he is there if he loude crye and call
Both on God and man for helpe and remedy,
He seeketh that perill, and dyeth worthely:
So were it folly to geue him corde or trayne,
Or other engine to helpe him vp agayne.

When suche fooles are sure vpon the grounde
Without all daunger, perill, hurte, or feare,
They leape in the well, and yet feare to be drowned.
Empedocles. Empedocles though he right mighty were,
With suche like folly him selfe so sore did dere,
That knowingly and with his owne consent
Himselfe he lost, and by fierce fire was brent.

He leapt headling into the flaming fire
Of a burning hill whiche called is Ethnay,
To knowe the truth, and nature to enquire,
Whether that same flame were very fyre or nay:
So with his death the truth he did assay.
But who that would him drawen out of that hill
Had ben a foole, since it was his owne will.

For why his minde was blinded so certayne,
That though a man had him deliuered then,
The same perill would he haue proued agayne:
As mad as he forsooth is euery man
That is at ease, and him not so holde can,
And also he that putteth himselfe in dreede.
Or feare and perill, where as he hath no dede.

Prouer.xxbij. Eccles.xxxb. Elai.i. So he that prayeth to God that he may get
The blisse of heauen, and scape infernall payne:
He is a foole his heart or minde to set
On frayle riches, wealth and ioy mundayne,
On stedfast fortune, on lucre or on gayne:
For certaynly these thinges of worldly wealth,
Oft man deuideth away from heauenly health.

Thus

Thus he that prayeth for wealth or for riches,
Or in this world him selfe to magnify,
Prayeth for his hurt and cause of viciousnes,
For worldly wealth doth vice oft multiply:
So seeke men their owne perill willingly. Luke.xv.
But who that prayeth,and can not as he ought,
He bloweth in the winde,and shall not haue his thought.

And who that to honour doth couet to ascende,
Or to liue in damnable voluptuositie,
He seeketh his perill,for if that he descende
From wealth and worship,to payne and pouertie,
It is but worthy,and let him pacient be,
It to endure with minde demure and meeke,
He is worthy forowe that will it alway seeke.

¶ The Lenuoy of Barklay to the fooles.

¶ Ye that fayne would escape all ieopardie,
Auoyde suche thinges the which might cause the same,
To proue a perill is holy certaynely,
Whether it be done in earnest or in game,
They that so doth may their owne madnes blame.
For he that is sure,and to a fray will renne,
May fortune come home agayne noseleese or lame,
And so were it better for him to haue byde within.

DE VIA fœlicitatis & futura peccatorum pœna.

Multi stultitiæ currum,rhedamq́,bigasq́,
Viuentes vitiis criminibusq́ trahunt.
Cùmq́ sua reputant tales nece abire labores,
Quadriugas retrahent post sua fata rotas.

NOn sinit ipse Deus fatuum quemcunq́ prophanum Prouerb.xiiij.
Scire super terram quænam miracula fecit, Psalme.xl.
Quotidiè q́ facit: quapropter pars perit ingens and.xci.
Stultorum,moritur terreno in corpore semper. Sapien.xiij.
Qui moritur vitiis hac in tellure malignis, Prouerb.v.
Cogitur extremos alibi tolerare dolores. Eccles.ij.
Nosse Deum qui non vult hic,& discere leges,
Quas Pater omnipotens tribuit mortalibus ægris:
Quasq́ super cunctos statuit,iussit teneri Eccles.xij.
In terra,cunctisq́ dedit benè viuere normam: and.xl.
In mundo quemcunq́ trahit malesana voluptas, Treno.iij.
Iniustæq́ suæ consumit tempora vitæ:
Is trahit hic currus,molem,curasq́ molestas: Sapien.xix.
Cogitur æternas post mortem soluere pœnas.

Perpetuo

Virgili. vi. Eneid. Perpetuo & tractu cogetur plaustra mouere.
Ne modò stulte viam quæras quæ ducit ad Orcum,
Et Phlegetontœos fluctus cæcasq; tenebras:
Seneca. Hæc via plena quidem est, pedibus calcata frequenter,
Esth. vij. Est aditu facilis, multùm penetrabilis, atq;
Innumeros fatuis calles hæc semita monstrat:
Prouerb. vij. and. iiij. Plana quidem & trita est (fatuos quia facta per omnes)
Virgilius. Hæc habet assiduos motus, gressusq; frequentes:
Eccles. xxxij. Noctes atq; dies patet hæc, nullumq; refutat
Luke. xiij. Qui cupit ad fatuos cursim properare furentes.
Fœlicitatis iter quod cœlum tendit in altum,
Et quod prudentes recipit, solosq; beatos:
Est nimis angustum, patulo nec calle patescit,
Nec tritum a multis: quoniam (quæ maxima turba est)
Sapien. v. Psalme. vi. Gens mala vitat iter, iustis sanctisq; paratum
Mentibus, iniustus non has calcabit harenas.
Virtutem posuit Deus vt sudore paretur:
Prouerb. xiiij. and. xv. Ezech. vij. Ast pauci tentant fœlices figere gressus
Ad bona supremi regni, nitidamq; cateruam:
Indè est quòd multos Orcus capit, Æthraq; paucos.

Of the vvay of felicitie and goodnes, and of the payne to come vnto sinners.

De via fœlicitatis.

Sapientia callidi est intelligere viam suam: & prudentia stultorũ errans. Est via quæ videtur homini iusta, nouissima autem eius deducũt ad mortem Vir insipiens non cognoscet, & stultus non intelliget hæc Nescierunt neq; intellexerunt, in tenebris ambulant.

C Many in this life the cart of sinne doth drawe
By payne and labour, alway right diligent,
Nourishing their shame against all right and lawe,
And alway living after one like assent:
But when they are dead, then shall their punishment
In hell be doubled with cartes of wheeles foure,
Where as they thought death should ende their laboure.

GOd suffreth not eche vicious foole to knowe
The wonders that he hath made on this grounde,
And dayly worketh: wherfore their sinne doth grow,
So that their foly them selfe doth confounde,
And here their bodyes to great labours are bounde,
Sparing no perill for pleasure and for gayne,
Then after death haue they euerlasting payne. Prouer. xiiij. Psalme. xviij. and. xl. Sapien. xiij.

So he that here liueth in vice and sinne,
Shall extreme doloure after death endure,
Than what auauntage is it for man to winne
All earthly treasure, and of hell payne be sure.
But without doubt, that wretched creature
Which Gods lawes will not here holde and keepe,
Shall after death haue cause to waple and weepe. Prouerb. v. Eccles. v.

And such as here will not knowe their Sauiour,
Obseruing his preceptes and commaundement,
Which God hath ordayned to saue vs from errour,
And vs commaunded to keepe with cleane intent
Ouer all the worlde, as rule moste excellent
To liue godly, and who soeuer he be
That foloweth in this world voluptuositie: Eccles. xij. and. xl. Treno. iij.

Or carnall lust, riote, or other offence,
Waiting his time in sinne and viciousnes,
All such in this worlde by their blinde negligence
Drawe still the cart of grieuous busynes
With payne and charge, and when this wretchednes
Is past and gone, yet after this they shall
In hell endure great tormentes eternall: Sapien. xij.

There shalt (thou foole) the charet drawe alway
With double paynes both tedious and cruell,
Wherfore thou foole retourne thee I thee pray,
Seeke not the way which leadeth into hell,
With his foule dennes, more darke then tongue can tell:
And though the way be easy, strayght and playne,
The ende is naught, I aduise thee tourne agayne. Seneca. Virgilius. vi. Eneid. Facilis discensus auerni.

The

The way to hell is greatly occupyed,
Mathe.vij. The path is playne, and easye to ouergo:
The doze ay open, no entrie is denyed
To suche as purpose in minde to come thereto.
But at the ende thereof is care and wo,
With sightes odious and abhominable,
Yet in the way are folke innumerable.

Proverb.ix. Thus is no meruayle though this way be playne,
and.xiij. And greatly woze, since it is haunted so
By diuers fooles, which haste them to that payne
By way continuall thereto: but none therefro.
Virgilius vi. Eneid. The dzeadfull doze to them that will in go,
Noctes atq; dies patet atri ianua ditis. Both day and night is open, it doth forsake
Eccles.xxvij. No fooles that will their iourney thither take.

But that way that to hye heauen doth lye,
Is way of grace, pleasure, and all felicitie,
In it suche walke as here liue vertuously,
And blessed men, but not suche as vicious be.
Yet is it narowe, and full of difficultie,
There is many a hard flint, bzyer and thoze,
And no meruayle, foz it is not greatly woze.

Sapien.v. For why, lewde people, which is the greatest sort,
Psalme.vi. Forsake this way foz the payne and hardnes,
But godly men therein haue chiefe comfort,
With all that liue by grace in righteousnes,
Such well consider that heauens blessednes
Can not be gotten by pleasure, rest noz eale,
Wherfoze this way cannot such sinners pleale.

God so hath ordeyned that who will haue vertue,
Must it obtayne with payne and diligence,
And great labour, which many nowe eschewe,
Without it be to seeke sinne and offence.
Prouer.xiij. Fewe seeke the way to Chzistes hye presence,
and.xv. Therby it happeth that many a thousande
Ezech.vij. Fast runneth leftwarde, but fewe on the right hande.

¶ The Lenuoy of Barklay to the foles.

¶ Alas man remember heauens blessednes,
And though the way be harde that lyeth thereto,
Forsake it not foz all that great sharpnes,
Foz at the ende is life and rest also,
Euerlasting glozy with other ioyes mo:
But who that taketh the other way, certayne,

Shall

Shall finde at the ende eternall payne and wo,
Though the way thither be eafye, ſtrayght and playne.

PRAVA MAIORVM EXEMPLA.

Cùm pater & genetrix ollas, pariterq́ matellas
Collidunt, pueri cacabos confr ingere diſcent.
Fiunt æquales nati genitoribus: illic
Sunt vbi non caſti ſigna & monumenta pudoris.

GRandœui properate ſenes, fatuiq́; parentes,
In vos nam Satyræ torqueo tela meæ:
Audetis prauos coràm matre atq́; puellis
Effari mores, ridiculumq́; nefas:
Nunc Veneris nugas, nunc vos dictatis amorem,
Et natis teneris ad mala ſigna datis.
Non pudor in verbis, non eſt reuerentia vitæ,
Non decus aut ſpecimen, ingenuuſuè nitor:
Non pueri mores diſcunt, non fœmina ſeruat
Signa pudicitiæ, turpia cuncta ſonant.
Fœmina de fatuo carpit mala ſigna marito,
Sectatur proles moribus ipſa patrem.
Non docuit genitor fatuus benè viuere natum,
Iure igitur natus moribus alter erit.
Si ſunt luſores patres, pueri atq́; nepotes
Rebus in his prauis ſe ſimilare ſolent.
Trita etenim veterum dicunt prouerbia: prauo
Sæpè ſolet ſimilis filius eſſe patri.
Ludere fas monachi reputant ſibi, quando reponit
Abbas taxillos: alea iacta placet.
O mores miſeros, ó tempora plena furoris,
Plenaq́; ſtultitiæ: num Deus vſq́; feret?
Se ſimilem patri natus, ſe filia matri
Reddit: ad exitium ſemina prima fluunt.
Non lupus vllus ouem genuit, non Tygride ſæua,
Aut vitula aut agnus naſcier vſq́; poteſt:
More patris cancer retrò ſerpitq́;, meatq́;,
Sectantur pueri ſic mala ſigna patrum.
Quin & morigeros poſſunt generare parentes
Filiolos, qui ſunt morigeri atq́; boni.
Cynicus vt puerum temulentum viderat, inquit:
Fili, te genuit ebrius ecce pater.
Ædibus iccirco proprijs, ſic viuat honeſtè
Quiſquis, ne pueris dogmata praua ferat.

Prouerb.xxix.
Iuuenalis.
Valerius li.iij.ca.iij
Sapi.iij.
Eccleſi.xli.
Eccleſi.iiij.
Eccleſi.x.
Prouer.xix.
and.xxix.
Iuuenalis.
Glo.in.l. quod ſi nolit.ff.de Epi. edic.
Glo.in.c.ſi.de con.diſ.v.
Eſopus in Apol.
Eccleſi.vij.
Diogines.
Ecclę.xxxvij.
Prouer.xxij.

Of the euill examples of elders geuen vnto youth.

¶ If that the father and mother before their sonne
By anger or malice breake platter, pot, or pan,
The sonne in hande shall take some caudron,
And learne to breake it, if his small power can.
Thus oft time children haue cause to curse or ban
Their frendes, for such example of lewdnes,
For sooner that they learne, then vertue or goodnes.

Mala exempla Parentum.

Virga aut correctio tribuit sapientiam: puer autem qui dimittitur voluntati suæ, confundit matrem suam. Maxima debetur puero reuerentia: si quid turpe paras, ne tu pueri contempseris annos: sed peccaturo obsistat tibi filius infans. Si damnosa senē iuuat alea, ludat & hæres. Insequitur leuiter filia matris iter.

Proverb. xxix.
Iuuenalis.
Vale. lib. j. cap. j.
Sapi. iij.
Eccles. xli.

YE aged men rooted in foolishnes,
And foolishe parentes, lewde of your language,
Unto our ship swiftly your selfe addresse,
Since ye be worthy therein to haue a stage:
Nowe cast I reproues against your outrage,
Which boldly boast you of your vnthriftie liues
Before your maydes, your daughters, and your wiues.

Eccles. iij.

Alas, the fooles of this mad company
By their example cause great inconuenience,
Before their children recounting ribaudry,
Of such as they haue had experience.
So geue they to them example of offence,

And

And in that sinne whereon they boast and vaunt,
They make them perfect which erst were ignoraunt.

Their wordes are voyde of shame and honestee, Ecclesi.x.
Their life is without measure and reuerence,
But yet they thinke that they most worthy bee,
That most can tell of this greeuous offence:
Thus all the youth that is in their presence,
Or that doth heare their vice and ribawdry,
Unto the same with their full minde apply.

Thus their yonge children maners learneth none,
The wife hath occasion to breake hir chastitee:
So is the life defiled of them eche one,
And to be playne we often times see,
That of what maners the foolishe husbandes be,
Suche are their wiues, children and housholde,
The yonge Cocke learneth to crowe hye of the olde.

A foolishe father full hardly shall ensine Prou.xix.&.xxix.
His sonne to good life, or to good gouernaunce,
For if the father to folly doth encline,
The sonne will folow his father in that daunce,
And if the father vse hasarde or the chaunce,
Or any prohibite and vnlawefull game, Iuuenalis
Moste commonly the sonne will do the same.

If that the husbande be vicious of his life,
Wastfull, or dronken, or vile in his language,
His sonnes, daughters, his seruauntes, and his wife,
will learne of him to passe the same passage:
And yf the husbande breake his mariage,
If the wife knowe, in minde she will be wroth,
without he haue a hode of the same cloth.

An olde Prouerbe hath longe agone be sayde, glo. in l. quod si nolit ff. de edic
That ofte the sonne in maners like will be
Unto the father, and in likewise the mayde
Or daughter, vnto the mother will agree:
So if the elders vse enormitie,
And before their children boast them of the same,
The sonne and daughter shall folowe syre and dame.

The Monkes thinke it lawfull for to play, glo. in ci. fi. de con. dis. v.
When that the Abbot bringeth them the dice:
Right so the father can nought or little say
Agaynst the sonne, nor him blame or chastice,

If he him selfe be taken in that same vice:
Thus liues the father in sinne without shame,
And after his death the sonne shall do the same.

O wretched maners, O time full of furour,
And full of folly, without all hope to stint,
Howe longe shall God our Lorde and sauiour,
This sinne suffer without greeuous punishment,
Alas it nowe appeareth euident,
That the fathers folly, sinne and great outrage,
Is left to the sonne as it were heritage.

And no meruayle, for it hath neuer bene seene,
That of a wolfe a shepe hath bene forth brought,
Or that a calfe or lambe gendred hath beene
Of a fell Tigre: right so if it were sought
Ouer all the worlde, a father that is nought,
Should scant be found which could bring vp his childe,
With his sinne in no maner poynt defylde.

Esopus in apol. The yonge crab backwarde doth creepe or go
As doth the olde, none can her course redres:
These yonge children for the moste parte also
Foloweth their fathers sinne and his lewdenes.
But they that liue in maners of mekenes,
Eccles. vij. In honest life, goodnes, grace, and chastitie,
May bring forth children of maners as they be.

Diogenes. I rede howe the Philosopher Diogenes
Sayde by a childe which dronken was with wine,
That his father was in that case doubtles
When he it gate: so his hye witte deuine,
Knewe that the childes maners did decline
Unto his fathers, and so was it founde trewe,
By them which well that childes father knewe.

But though the father and mother also be nought,
Without doubt this one thing appeareth playne,
That the childe is suche as it is vp brought,
And not lightly changed without great charge or payne:
Therfore let euery man him selfe refrayne,
Eccles. xxvij. Prouer. xxij. Within his house from all thinge worthie blame,
Then shall his children and seruauntes do the same.

¶ The Lenuoy of Barclay.

O Ye that haue children or other great housholde,
Subdued to your seruice and your obeysaunce,

Kepe

Kepe vertuous life, for that is worth great golde,
And great example to youth to auoyde offence:
But if ye boast you of sinne and negligence
In ribawde wordes, geue credence to this clause,
If the hearers fall into inconuenience,
Your lewde example is the chiefe ground and cause.

DE VOLVPTATE CORPORALI.

Simplicitate rudes ad se lasciua voluptas
Allicit interdum, more ouiumq; necat.
Quosdam etiam firmo thaurinos detinet vnco:
Ast alios volucri fune, fugaq; ligat.

ÆQuiparat sese meritrici blanda voluptas: Prouerb.vij.
Quæ compta in platea sedet & nudata mamillas: Iuuenalis.
Et redimita comas, spurcum mercatur amorem: Eccles.xi.
Pellicit & molles ad se, blandumq; cubile Ezech.xvi.
Mox refert, vilem sumens de crimine mercem: Picheas.i.
Et rogat vt quisquis secum luctatur iniquis Prouer.vij.
Dilitiis pariter falso oblectetur amore.
Illius inq; sinum nullo moderamine stulti
Prosiliunt, veluti bos vinctus transit, & agnus Eccles.xix.
Ad lanij cultrum, iugulumq; exponit ad ictus.
Accipe stulte precor quàm sit fugienda voluptas: Iere.xli.
Hæc animam damnat, stygijs & mergit in vndis:
Hæc sensus lacerat, confundit semina mentis,
Contaminatq; malo præcordia recta sapore. Prouerb.vj
Parua voluptatis quamuis sint gaudia, longa
Pœna tamen sequitur misero permixta dolore: Eccles.ij.
Define delitias mundi sectarier vsq;; Luke.vij.
Non durant, fugiunt mox, & mutantur in horas.
Quisquis in hoc forsan contemnit gaudia mundo
Vana voluptatis, nec sese immergit in illas: Pro.vij.c.xij.
Ille sapit verè, & post mortem gaudia cœli, Eccles.i.
Ambrosiamq; sacram gustabit lege perenni.
Sardanapalus enim spreto virtutis honore, Sardanapalus. Iusti.li.i.
Sola voluptatis celebrabat sacra focosq;,
Corporis illecebras, spurcum & libabat amorem:
Censuit esse quidem explendum præsentibus ipsum
Delitijs animum, quoniam post fata voluptas
Nulla foret, stygij est hæc nam sententia ditis.
At pater omnipotens hunc fato sustulit atro,
Tartareisq; animam tandem damnauit in vndis Picheas.vi.
Delitiæ mundi: quas promit praua voluptas,
Sunt procul a nobis pulsandæ, dira venena Prouer.xxiij.
Ex ipsis manant, & fellis copia magna: Eccles.v.
Has igitur fugiat sapiens, & honesta sequatur. Eccles.xxv.

¶Of bodily pleasure or corporal voluptuositie.

¶ Wanton wakfull and vayne voluptuositie
Ofte blindeth, attising vnto inconuenience,
Many that are rude, for their simplicitie,
And them as shepe slayeth for all their innocence:
But other some it keepeth with might and violence,
As bulles bounde sure to endure great care,
And other as birdes it tangleth in hir snare.

Voluptatis incommoda.

Mulier ornatu meretricio preparata ad decipiendas animas, irretiuit eum multis sermonibus. Statim eam sequitur quasi bos ductus ad victimã, & quasi ignis lasciuiens & ignorans, velut si auis festinet ad laqueum, & nescit q̃ de periculo animæ illius agitur.

Prouerb. vij.

DRawe nere ye fooles, to you I crye and call,
Which are of grace cleane destitute and bare,
Folowing your luste and pleasure corporall,
But for your soule ye take no thought nor care:
To whom may I this shamefull lust compare,
Saue to a harlot fayning, false and couetous,
Of whom commeth shame and bytes venemous.

Iuuenalis

Eccles. ix.

She sitteth in the streete as past both shame and fere,
Hir brestes bare to tempt them that passe by,
Hir face annoynted, blasing abrode hir here,
Or els on hir foolishe front enlaced hye,
Hir smocke to garnishe: so hir disceitfull eye

To

To shamefull luste a thousande doth attice
Of youth, which earst perchaunce knew nought of vice.

Hir chamber full of flattery and disceite
Anone is opened, the blinde foole entreth in, Ezech.xvi.
The hooke of death is hid vnder the bayte
Of foolishe luste, pleasure and mortall sin:
Hir soule she selleth, riches therby to win,
And what riches? a rewarde sothely full vile,
The soules damneth, and bodies doth defile.

The one departeth, another comes in agayne, Micheas.i.
Without all shame dare she them boldly pray Prouer.vij.
To hir false pleasures: thus in hir gile and trayne,
This foolishe youth to hir will not denay,
But vnto hir some leape both night and day, Ecclesi.xix.
without measure, renning to lose their life,
As Oxe or sheepe vnto the butchers knife.

The simple lambe his necke doth out extende
Unto the butcher his mortall enemie:
So doth these fooles, seeking a shamefull ende,
And their owne death, though they might finde remedy.
O blinde foole, I require thee to apply
Unto my wordes, and thou shalt heare and see,
Howe muche thou oughtest this foolishe lust to flee.

The soule it dampneth and drowneth depe in hell, Iere.xli.
The wit it wasteth, and confoundeth the minde,
It causeth man his lande and good to sell,
And if that he none other meane can finde,
To rob and steale he ofte time is inclinde:
Beside all these this foule lust is so vile,
That with foule sauour it shall thy body fyle.

Though of lewde luste the ioy be short and small, Prouerb.v.
And though the pleasure therof be soone ouerpast,
The payne that foloweth it is eternall,
with wofull dolour mingled, that euer shall last: Ecclesi.ij.
Therfore leaue off, do not thy pleasure cast
On worldly wealth, delite, ioy and pleasure,
For soone they passe, and chaunge at euery houre. Luke.viij.

Who that in this wretched worlde will auoyde,
Of voluptuousnes the ioyes frayle and vayne, Pro.viij.4.xiij.
And suffer not him selfe with them to be acloyde, Ecclesi.i.
Infect or drowned, shall for the same certayne,

Euerlasting life and endles ioye obtayne,
And for his hye triumph and diuine prudence,
Haue the fruition of Gods hye presence.

But who that will his carnall lust ensue,
Shall here haue shame, and after payne cruell:
I could hereof diuers examples shewe,
But of right many this one I shall you tell.
Sardanapalus Iusti.li.i. One Sardanapalus all other did excell
In carnall luste, and so his minde did caste
On loue prohibite, that grace was fro him paste.

The loue of vertue was full out of his minde,
So he concluded to sue deliciousnes,
Thinking after death no wealth nor ioy to finde,
For this is the sentence of the prince of darkenes:
Micheas.vi. But God almighty seyng his viciousnes,
His body and soule deuided soone in twayne,
From worldly pleasure vnto infernall payne.

By this history to vs it appeareth playne,
That from worldly pleasure and voluptuositie,
With all our might we ought vs to refrayne:
For though the first of them delicious bee,
Their ende is poyson, and of sourenes plentee.
Sue wise mens vertue, and set suche luste aside,
For they are fooles that in it liue and bide.

¶ The Lenuoy of Barklay to the fooles.

¶ Amend mad men your blinde misgouernaunce,
Subdue not your necke to the captiuitie
Of flechely lust and corporall pleasaunce,
Nor to blinde Venus with hir lasciuitie:
(If ye it note) ye dayly heare and see
The misfortune of them that it ensue.
And certaynlye no man can saued be
By carnall luste, but by godly vertue,

ARCHANA ESSE RECONDENDA.

Qui non in tacito poterit secreta tenere
Pectore, & occultum condere corde suum:
Est fatuus, nescitq; suam compescere mentem,
Tristiciam incurrit sæpiùs inde grauem.

Sene, de mori. Iob. xviij. QVi secreta suæ non vult abscondere mentis,
Vxoriq; suæ, vel cunctis gentibus offert:

Quid

Quid velit,& ſtatuat,vel quid conceperit ipſa — Cato.
Mente,merus fatuus docto reputatur ab omni. — Iudicum.xiiij. and.xvi.
Sampſon,qui quondam fuerat fortiſſimus hæros,
Non oculis orbaretur,nec crine ſacrato,
Secretum mentis ſi non reſciſſet amica.
Amphiareus vates dum fata futura timebat
Augurij,latuit,Thebanaq; prælia fugit: — Statius in Theb.
Proditur at tandem proprio de coniugis ore. — Eccleſi.x.
Hiſtoriæ reſinunt veteres,& dogmata priſca,
Quod mulier nuſquàm ſecreti ſit bona cuſtos: — Eccleſi.xix.
Matronis igitur cælemus pectora ſemper.
Qui ſua non nouit commiſſa archana tacere,
Quiq; ad cuncta ſuum pandit ſecreta labellum: — Prouerb.xxi.
A tali caueat ſapiens ſibi quiſq;,catuſq;.
Percunctatorem hunc fugias,quia garrulus ipſe eſt — Horatius in Epiſtolis.
De rebus magnis: eſt qui ſe iactitat vſq;, — Prouerb.xxviij.
Et quòd res cunctæ ſibi ſint in amore ſecundæ:
Rimari ſi quis vellet tum verba doloſq;,
Rebus in his cunctis mendacem offenderet ipſum:
Ex qua ſtultitia ſapiens intelligit omnis,
Quòd ſcabrum foueat cuculum,manibusq; remulcet. — Seneca.
Condita ſi mentis cupias archana manere,
Fac mihi ne dicas,quòd vix abſcondere poſſim:
Occultumq; tuum ſecreto in pectore cæles.
Haud alijs pandas,ſed ſis taciturnus vbiq;. — iij.Reg.xxi.
Si non vxori Iezabell prompſiſſet Achab rex
Verba ſuæ mentis,Naboth non morte periret.
Qui geſtant in corde ſuo ſecreta,cati ſint,
Et caueant alijs temerè vt non talia pandant: — Prouerb.xxv.
Sic magis ſecuri,ſemper tutiq; manebunt.
Dixit enim quondàm ſancta de gente propheta, — Eſay.xxiiij.
Secretum mentis mihimet ſeruare ſtudebo.

Of fooles that can not keepe ſecrete their owne councell.

Of other fooles a number yet I finde,
Which by their babbling wordes and language,
Can not keepe cloſe the ſecrete of thir minde:
But all their councell out they ſhewe at large.
So that oft thereof proceedeth great damage,
As murther,miſchiefe,hatred and debate,
That after they repent,but then it is to late.

He is a naturall foole and vndiſcrete,
And to him ſelfe engendreth oft great ſtrife,
Which can not hide his councell and ſecrete,
But by his foly it sheweth to his wife,

Secreta tacenda.

Quæ ſilere me vis, primùm ipſe ſileas. Secretum mentis nunquam tu pandes uxori. In ſecreto cubiculi tui non maledixeris diuiti: quia & aues cœli portabunt vocem tuam, & qui habent pennas annunciabunt ſententiam. Amico & inimico noli narrare ſecretum tuum, et ſi eſt tibi delictum, noli denudare.

Seneca de moralibus
Job. xxviij.
and. xviij.
Eccleſi. xxix.
Cato.
Iudicum xiiij.
and. xvi.

And all that he hath done in his whole life,
Or that to do hereafter he doth purpoſe,
To euery man ſuch a foole will diſcloſe.

The noble Samplon moſte excellent of might,
And ſtrongeſt man that euer was get or borne,
Were not this foly, ſhould not haue loſt his ſight,
Nor had his here by gyle from his head eſt ſhorne,
And of his enemyes bene laughed vnto ſcorne:
And at the laſt with heart wrathfull and wo
His enemyes murdred and him ſelfe alſo.

Where as he might haue liued in honour,
If he had kept his ſecretes in his minde,
With his owne will he dyed in great dolour,
By the falſe treaſon of his lemman vnkinde,
We may in diuers mo examples finde,
Howe many thouſandes haue ſuffered paynes ſmart,
And all for ſhewing the ſecretes of their hart.

Statius in Theb.

Amphiaraus a Prince moſte excellent
Shortened the dayes of his poore doubtfull life,
For ſhewing the priuities of his intent,

By

By his owne folye to his disceytfull wife,
And though he longe escaped had the strife
And warre of Thebes, which he did long defende,
Yet at the last his tonge was his owne ende.

Thus olde storyes doth oft recorde and tell
By their examples, which they vnto vs geue,
That women are no keepers of councell,
It goeth through them as water through a siue:
Wherfore let them that quietly would liue,
No more of their councell to any woman showe,
Then that they would that euery man did knowe.

Let euery man that is discrete and sage,
Of such fooles with all wisedome be ware,
Which shewe their councell by their hastie language,
To euery man without all thought and care:
For they of wisedome and reason are but bare.
And who that his owne secret will forth tell,
Howe shoulde he hyde another mannes councell.

Yet other be which by their flattering trayne,
Labour to knowe euery mannes priuitie,
And by and by to shewe it forth agayne,
Of them be ware, for they disceytfull be.
Some other boast them of their felicitie,
Babbling that they haue their will in euery thing,
As prosperous wealth, loue, riches and cunning.

And of great deedes done both on sea and lande,
Some by their falshood, some by strength and vertue:
But if one laboured the truth to vnderstande,
Such foolish wordes shoulde all be founde vntrue.
Let neuer man to such his counsell shewe,
For of one worde these fooles maketh twayne,
Which turneth many to losse, rebuke and payne.

Wherefore if thou wilt that thy priuitie
Be kept secrete, and not come out at large,
Be not so foolishe to shewe it vnto me,
Or any other, if it be thing of charge,
And if thou do, thou shalt be in this barge:
For howe wilt thou thinke that another man
Can keepe thy councell, since thou thy selfe ne can.

If the kinge Achab had not vttered and tolde
Vnto his wife his will and minde so playne,

Ecclesi.v.

Ecclesi.xix.

Proverb.xxi.

Horatius in Epistolis.

Prover.xxviij.

Seneca.

iij.Reg.xxi.

By her falſe treaſon and diſceite manyfolde,
Unrighteouſly Nabot had not bene ſlayne:
But for the ſame Achab ſuffered great payne
By death in battayle, and for a punyſhment
His wife with houndes was all to torne and rent.

Thus it appereth that he is wiſe and ware,
Which can his councell keepe within his heart,
For by that meane may he eſcape great care,
And ſurely liue without yll willes dart,
The Prophete ſeeing what diuers paynes ſmart,
Commeth oft to them which doth their ſecret tell,
Eche man exhorteth to keepe cloſe his councell.

Prouerb.xxv.

Eſaye.xxiiij.

¶ The Lenuoy of Barklay to the ſoles.

¶ Thou man that haſt thy ſecret in thy breſt,
Holde it ſtill there, ſuffer it not out to go,
Who that ſo doth, thereby ſhall finde great reſt:
Ne to thy frende ſhewe not thy minde alſo,
For if that he after become thy foo,
As often hapneth, then might he thee bewray,
So ſhould thy foly tourne vnto thy great wo,
Howe be it ſuche thinges are proued commonly.

VXOREM DVCERE PROPTER OPES.

Diuitias propter ſolas, non prolis amore
Vxorem ducens, coniugium vè petens:
Hic patitur meritó lites, & iurgia, rixas,
Et pacem & perdit commoda connubij.

A Ruinam multi quærunt ſub podice aſelli,
Et cumulant trullas, ſtercora vana petunt.
Vxorem ducunt vetulam dum turpiter Eglen,
Quòd nummos habeat, diuitiasq́; leues.
Nulla quies illum recreat, pax nulla fouebit,
Semper habet rixas, litigiumq́; frequens:
Nula voluptatis ſpectabunt otia, talem
Magnarum allexit quem malè ſaccus opum:
Nullaq́; ſperatur proles, dilectio nulla,
Vnam pacificam vix aget ille diem.
Quin ſibi continuò ſaccus tranſuerberat aures,
Quem propter ſtultus factus, inersq́; fuit.
Rarò hos fortunæ facies comitatur amica,
Qui nummis nubunt, non ſibi, non pueris.
Ducitur in thalamum funéſta pecunia ſola,
Propter opes trahimus grandia aratra thori.

Iuuenalis, i. Corinth. vij. Prouerb.xix.

Iuuenalis. Prouerb.xix.

Prouerb.v. in fine. Prouerb.ix.

Eccleſi.xix.

Iuſtitia

Iuſtitia & doctrina nihil curatur,honeſtas
Nulla,ſed ad ſenſum pectora ſtulta ruunt.
Nam ſocer in primis,quid enim gener(inquit)in ære
Poſſidet,aut nummis iugera quanta tenet?
Nec patris aut proaui probitas,virtus,vel honeſtas
Quæritur:an vulgi ſemine prodierit?
Protinùs ad nummos,de moribus vltima fiet
Quæſtio,ſic fient nunquam in amore pares.
Indè fit,vt multis deſerta habitare ſeorſum
Plus leue ſit talis,quàm iuga ferre thori.
Namq; loquax mulier,verboſa,corpus adurit,
Atq; animam & vires,membraq; cuncta terit.
Propter opes teneram vendit quicunq; iuuentam,
Mercatur lites,& ſine fine dolos:
Huic nihil eſt fidei,nihil & probitatis:ad omne
(Spes modò ſit nummi)tranſeat ille nefas:
O malè prudentes,qui tam connubia ſæua
Quæritis,& ſeruum tenditis eſſe pecus.

Iuuenalis.
Prouerb.bij.
Eccleſi.x.

Iuuenalis.

Prouer.xxi.
Prouer.xxv.
Eccleſi.xxv.

Eccleſi.xij.

Of yonge fooles that take olde vvomen to their wiues for their riches.

Nubere propter diuitias.

Imperat ergo viro:Intollerabilius nihil eſt quàm fœmina diues. Domus & diuitiæ dantur à parentibus:a domino autem proprié vxor prudens. Tecta iugiter præſtillantia litigioſa mulier. Si verum inquiras,ſaccus,non vxor amatur.

Within

¶Within our Ship that fole ſhall haue a hood,
Which an olde wife taketh in mariage
Rather for her riches and her worldly good,
Then for pure loue, or hope to haue linage.
But ſuch youth as mary them ſelfe with age,
The profite and pleaſure of wedlocke leſe certayne,
And worthely liue in brawling, ſtrife and payne.

Vnder the aſſe tayle, though it be nothing pure,
Yet many ſeeke and grope for vile fatnes,
Gathering together the foule donge and ordure:
Such are they that for treaſure and riches,
While they are yonge in their chiefe luſtynes,
An aged woman taketh to their wife,
Leſing their youth, and ſhorting ſo their life.

Iuuenalis. *i. Corinth. vij.* *Prouerb. xix.*

They that ſo do hath neither reſt nor peace,
But buſy brawling, and ſtrife continuall,
They haue no pleaſure, but thought and great diſeaſe,
Rebuke, out brayding, and ſtripes when they fall,
But their owne foly is grounde and cauſe of all:
For they be maried vnto the vyle treaſure,
And precious bagges, but not for godly pleaſure.

Iuuenalis. *Prouerb. xix.*

Prouerb. v. in fine.

They haue no hope of children or linage,
Loue is there none, and during their wretched life,
Is not one day in ſuch mad mariage
Auoyde of brawling, of hatred, and of ſtrife.
But that poore man that weddeth a riche wife,
Caſt in his nole ſhall ſtill her bagges finde,
For whoſe cauſe he made was mad and blinde.

Prouerb. xi.

They that are wedded not for loue, but richeſſe,
Of mariage deſpiſing the pleaſure and profite,
Such ſeldome ſauour fortunes happynes,
But oft milfortune them greeuouſly doth bite,
Thus gone is their pleaſure, their ioy and delite,
And for vayne treaſure ſuch are ſo glad and fayne,
That for the ſame they them ſubdue to payne.

Eccleſ. xix.

They willingly to payne them ſelfe ſubdue,
The which are wedded for wretched couetiſe,
They take no heede to maners and vertue,
To honeſtie nor wiſedome, but liue ay in malice:
For if a woman be foule and full of vice,
And lewde of maners, nought both to man and lad,
Yet good ſhall her mary be ſhe neuer ſo bad.

Iuuenalis.

¶ It

If that a man of hye or lowe degree,
Would spouse his daughter vnto a straunge man,
He nought enquireth of his honestie,
Of his behauour, nor if he nurtour can:
But if he be riche in landes and good, then
He shall be prayed his daughter for to haue,
Though he be but a bondeman or a knaue.

Prouerb.vij.
Eccles.x.

The first enquiring and speciall question
Is of the money, that thing namely they moue,
And last of all alke they the condition:
So when they mete they neuer haue perfite loue,
Wherfore it were better to suche for their behoue,
To bide alone in desert and wilderneſſe,
Then in wedlocke in payne for frayle richeſſe.

Iuuenalis.

Prouerb.xxi.

Forsooth it is an vnmete mariage,
And disagreeing, and muche agaynst the lawe,
Betwene freshe youth and lame vnlustie age,
The loue betweene them is scantly worth a strawe,
So doth the one still on the other gnawe:
And oft the man in minde doth sore complayne,
His seede to lowe vpon a ground bareyne.

Then must he haue another paramour or twayne,
With them to slake his wanton yonge courage,
But in that space must he endure great payne
With yir that he hath tane in mariage,
Yir babling tongue which no man can aswage,
With wrathfull wordes shall flea him at the laste,
His other pymes his good shall spende and waste.

Prouer.xxv.
Eccles.xxv.

Thus who that selleth his youthes lustines
For frayle riches and this mundayne vanitie,
He bieth strife, gyle and falshoode endles,
Suche sorce not for fayth, true loue, nor honestie.
And though that he discende of hye degree,
For hope of money he shall an olde foole wed,
By whose folly he to euery ill is led.

And so these fooles subdue them selues to bondage,
And worthely endure such payne and punishment,
They hope therby to come to aduauntage,
But that they lose, and liue in sore torment:
They wast their good, and so when that is spent,
And nought remayneth their bodies to relese,
Their disputation is nought but whore and thefe.

Eccles.xij.

But if I should write all the vnhappines,
The wrath, discorde, and the great deuision
Wherein they liue that marry for riches,
And not for loue, I neuer should haue done:
Wherfore this saye I for a conclusion,
That he shall neuer thriue ne come to his behoue,
That wedeth a wife for good, and not for loue.

¶ The Lenuoy of Barclay.

¶ Alas man mindles what is thine intent
To wed for riches, that wedding I defye,
Mariage was ordeyned by God omnipotent,
In Gods lawes the worlde to multiplye:
Wherfore that man that will therto applye,
And would haue the profite of faythfull mariage,
This worldly riches ought nothing to set by,
But wed for loue, and hope to haue linage.

¶ Remember riches is nothing comparable
To meknes, vertue, and discret gouernaunce,
And other maners, which are more commendable,
Then worldly treasure, or suche vnsure substaunce:
Wherfore consider and call to thy remembraunce,
That better is to haue some woman poore and bare,
And liue in ease, then one with abundaunce
Of great riches: and euer to liue in care.

DE LIVORE ET INVIDIA.

Inuidiæ telum lato torquetur in orbe,
Et status in terris hac sine nullus erit:
Odia dira volant magni per climata mundi,
Nec dum Nycardi semen abiuit atrox.

LIuor edax fatuos multos, animosq; malignos
Concitat, & stultos pungit sine fine proteruos.
Nascitur inuidiæ telum, quod liuida corda
Parturit, & multos nusquàm sinit esse quietos:
Duceris inuidia, quòd ego te possideo plus,
Aut mihi sunt plures nummi, seu maior aceruus
Rerum, vel mihi quòd plures redduntur honores:
Æs petit atq; meum, quod nullo iure teneres,
Vel quia fastidis nostrum & contemnis amorem.
Læthale est adeò vulnus liuoris acerbi,
Vt nequeat penitùs sanari aut ritè mederi.
Est ea proprietas liuoris semper edacis,
Si sibi constituit quenquam mordere, quietem

Eccles. xiij.
Horatius in epistolis. xlvi. dist. clericus.
Salustius.
Prouer. xxvij.
Cicero.
Eccles. xiij.
Ouidius. j. meth.
Prouerb. xxij.

Nullam

Nullam agitat donec facinus perfecerit illud:
Non ſomnus,non vlla quies,non vlla voluptas
Eſt adeò dulcis,ſeu delectabilis vſq;:
Vt poſſit cordis procul extirpare dolores:
Pallentes ideò fauces,pallentiaq; ora
Semper habet liuor,macies in corpore toto
Glauca ſedet: viſus toruus,ſquallentiaq; ora
Scintillant: rabidus nec plenis liuor ocellis
Suſpicit in quenquam,furibundo pectore torpet.
Cuius præcipuum tibi fert exemplar Iopſeph,
Quem nunquam intuiti ſunt recto lumine fratres:
Rarò etiam inuidia niſi merſis flumine ridet
Nauibus,aut ſi fors perit ingens copia rerum.
Verùm continuò rodat licèt inuida corda
Inuidia,ex proprio ſentit ſua damna dolore.
Nec quicquam niſi ſe valet ardens Ætna cremare.
Maior & inuidia eſt fraternis cordibus orta,
Fraterno primi maduerunt ſanguine muri.
Hoc Abel atq; Chayn,hoc Atreus atq; Thyeſtes,
Ethiocles cum fratre ſuo,plureſq; docebunt:
Inuidiam iccirco fugias ſapiensq; bonusq;,

Deſcriptio Inuidiæ ex Ouidio.

Ioſeph. Gene.xxxvij.

Eccleſi.xlvij. Alanus. Lucanus.

Gene.iiij. Statius in The. i.Peter.ij.

Of enuious Fooles

Inuidiæ proprium.

Qui ſibi inuidet nihil eſt illo nequius: & hæc reditio eſt malitiæ illius: nequam eſt oculus liuidi. Inuidus alterius rebus marceſſit opimis. Ne comedas cum homine inuido, & ne deſideres cibos eius: quoniam in ſimilitudinem arioli & coniectoris æſtimat quod ignorat Comede & bibe dicet tibi, & mens eius non eſt tecũ.

¶ Yet are mo fooles which greatly them delite
In others losse, and that by false enuye,
Wherby they suche vnrighteouslye backbite:
The dartes of suche ouer all the world flye,
And euer in flying theyr fethers multiplye,
No state in earth therfro can kepe him sure,
His sæde increaseth as it would euer endure.

Ecclesi.xiiij.
Horatius in epistolis, xlvi.dis.clericus.

Wasting enuy ofte stirreth to malice,
fooles not a fewe which are therto enclined,
Pricking their frowarde heartes vnto vice,
Of others damage reioysing in their minde,
Enuies darte doth his beginning finde
In wrathfull heartes, it wasteth his owne nest,
Not suffering other to liue in ease and rest.

Salustius.
Prouer.xxviij.
Cicero.
Ecclesi.xiiij.

If one haue plentie of treasure and riches,
Or by his merites obtayne great dignitie,
These fooles enuious that of the same haue lesse,
Enuy by malice the others hye degree:
And if another of honour haue plentee,
They it enuy, and wishe that they might sterue,
Howebeit suche fooles can not the same deserue.

Ouidius.ii meth

These fooles desire agaynst both lawe and right
Anothers good, if they may get the same,
If they may not by flattering nor by might,
Then by false malice they him enuy and blame:
Prouerb.xxiij.
Eyther if one by vertue hath good name,
By false enuy these fooles him reproue,
Their wrath them blindeth, so that they none can loue.

The wounde of this malicious false enuy
So deadly is, and of so great crueltie,
That it is incurable and voyde of all remedie:
A man enuious hath suche a propertie,
That if he purpose of one venged to be,
Or do some mischiefe, which he reputeth best,
Till it be done he neuer hath ease nor rest.

No slepe, no rest, nor pleasure can they finde
To them so sweete, pleasaunt and delectable,
That may expell this malice from their minde:
So is enuy a vice abhominable,
And vnto health so frowarde and dampnable,
That if it once be rooted in a man,
It maketh him leane, his colour pale and wan.

Enuy is pale of loke and countenaunce,
His body leane, of colour pale and blue,
His loke frowarde, his face without pleasaunce,
Pilling like scales, his wordes ay vntrue,
His eyes sparkling with fyre ay freshe and newe,
It neuer loketh on man with eyes full,
But euer his heart by furious wrath is dull.

Descriptio inuidiæ ex Ouidio.

Thou mayest example finde of this enuy,
By Ioseph, whom his brethren did neuer beholde
with louing loke, but sharpe and cruelly,
So that they him haue murdred gladly would.
I might recount examples manyfolde,
Howe many by enuy lost hath their degree,
But that I leaue because of breuitee.

Ioseph. Gene. xxxvij.

Enuious fooles are stuffed with ill will,
In them no myrth nor solace can be founde,
They neuer laugh, but if it be for ill,
As for good lost, or when some ship is dround,
Or when some house is brent vnto the ground:
But while these fooles on other bite and gnawe,
Their enuy walketh their owne heart and their mawe.

Ecclesi. xlviij.

The mount of Ethnay though it burne euer still,
Yet (saue it selfe) it burneth none other thing:
So these enuious fooles by their ill will
Wast their owne heart, though they be ay musing
Inother man to shame, and losse or hurt to bring,
Upon them selfe thus turneth this ill agayne,
To their destruction, both shame, great losse and payne.

Alanus.

This false enuy by his malicious yie,
Doth often brethren so cursedly inflame,
That by the same one of them doth conspire
Agaynst the other without all feare and shame:
As Romulus and Remus excellent of fame,
Which buylded Rome, but after enuy so grewe
Betwene them, that the one the other slewe.

Lucanus.

What shall I write of Cayne and of Abel,
Howe Cayne for murder suffred great payne and wo.
Atreus storye and Theseus cruel
Are vnto vs examples hereof also,
Ethyocles with his brother, and many mo,
Like as the stories declareth openly,
The one the other murdred by enuy.

¶ The Lenuoy of Barclay to the folcs.

Wherfore let him that is discrete and wise,
This wrathfull vice exile out of his minde,
And ill on none by malyce to surmise,
Let charitie in perfect loue thee binde,
Sue hir preceptes, then shalt thou comfort finde,
Loue in this life, and ioy when thou art past:
Where as enuy thy conscience shall blinde,
And both thy bloud and body mar and wast.

DE IMPACIENTIA CORRECTIONIS.

Tibia cui fatuo, tantùm solatia præbet.
Nec curat cytharam, plectra & amœna lyræ:
Hic properè ascendat stultorum (posco) carinam,
Et remos celeri concitet ille manu.

Prouer. xvij. Eccles. xxj.

STultitiæ infaustæ certissima signa videntur
In fatuo, qui non verbis auscultat amicis:
Nam stolidæ illius tanta est correctio mentis,
Audire vt nequeat sapientes digna loquentes.

Prouerb. i. and. xviij.

Cùm tamen & prudens, bona quæ sunt iugiter audit,
Et sapere vt possit sapientes semper honorat,
Suscipit, & sequitur: sua quo sapientia crescat.

Prouerb. x. Eccles. xv.

Fistula sed fatuo solatia dulcia præbet:
Nec curat citharæ sonitus, nec barbitos illum
Oblectat, fidibus non delectatur amœnis.
Nil magis vsq; placet fatuo, nil dulce videtur:

Prouerb. xxiij. and. xxvi.

Quàm baculus crispus, quam rustica fistula stulto.
Nec sinit vt quisquam sibi dogmata sana ministret,
Nec patitur quenquam qui corrigit aut monet ipsum.
Inde fit vt magnum fatuorum crescat & ingens
Agmen vbiq; nimis: quod sis precor improbe stulte

Sapien. vj. x. and. xv. Roman. vi.

Disce, hominem te scis mortalem, sciscq; caducum:
De cœno terræ genitum, de stercore factum:
Ex cinere, & terra, limo, cœnoq; lutoq;
Compositum: at sensus tribuit natura scientes,

Eccles. xxv. Psalm. Cxviij.

Et data clara quidem ratio est animalia bruta
Qua nobis cædunt: sed tu præcordia stulta
Qui geris, acceptæ rationis munera rumpis.
Quid tua te nimiùm iactat funesta potestas?
Quid te nobilitas, facies, quid culta iuuentus,
Quid te diuitiæ molles, quid corporis artus

Eccles. ij. & xvij. Tullius in para. Eccles. vj. Iob. v.

Extollunt? tibi quæ damnum & nocumenta ministrant.
Est sapiens solus, lucupletior omnibus, idem
Fortior et cunctis: hunc audi, illumq; sequaris.
Est melius prudens si durè corripiat te,

Quòd

Quòd si te fatuus mulcenti arrideat ore.
Quandoquidem hic fœlix homo quisquis corde pauorem
Semper habet, pœnas semper meditatur acerbas,
Atq; Dei suffert primis iuga dulcia ab annis.

Iob.xxviij.
Psalm.xxviij.
Prouerb.i.
and.viij.
Math.xi.
and.xxiij.

Of impacient fooles that vvill not abide correction.

Unto our fooles ship let him come hastely,
Which in his Bagpipe hath more game and sport,
Then in a Harpe or Lute more sweete of melody.
I finde innumerable fooles of this sort,
Which in their Bable haue all their whole comfort:
For it is oft sayde of men both ponge and olde,
A fole will not geue his Bable for any golde.

Non velle corrigi.

In auribus insipientium ne loquaris, quia despicient doctrinam eloquii tui. Musica in luctu oportuna narratio. Cum dormiente loquitur, qui enarrat stulto sapientiam. Non patitur stultus sua verba aut facta reprendi.

The greatest sinners that man may see or finde
In miserable fooles, their foly to expresse,
Is when they will by no meane geue their minde
To frendly wordes, to grace or to goodnes:
Such fooles so set their minde on frowardnes,
That though one geue them councell sad and wise,
They it disdayne and vtterly despise.

Prouerb.xxiij.
Eccles.xxj.

But

Pronerb.ij. and.xviij.

But he that is discrete, sad and prudent,
Applyeth his minde right gladly to doctrine,
He heareth wise men his wisedome to augment,
He them doth folowe, and to their wordes encline,
But that foole which ay goeth to ruine,
And mortall mischiefe had leuer be dead or slayne,
Then byde correction or for his profite payne.

Pronerb.x. Eccles.xv.

Such haue such pleasure in their mad foolishe pipe,
That they despise all other melody,
They leuer would dye fooles, then bide a stripe
For their correction and speciall remedy:
And without doubt none other armony,

Pronerb.xxiiij. and.xxvi.

To such fooles is halfe so delectable,
As is their foolish bagpipe and their bable.

These frantike fooles will byde no punishment,
Nor small correction for their sinne and offence,
No frendly warning can chaunge their ill intent,
For to abide it they haue no pacience,
They heare no wisedome, but flee from her presence:
And so it happeth that in the worlde be
Mo fooles, then men of wit and grauitie.

Sapien.vij. x.and.xv. Roman.vi.

O mortall foole, remember well what thou art,
Thou art a man of earth made and of clay,
Thy dayes are short, and neede thou must depart
Out of this life, that canst thou not denay:
Yet hast thou reason and wit whereby thou may

Eccles.xxv. Psalm.xxxij.

Thy selfe here gyde by wisedome firme and stable,
Wherby thou passest all beastes vnreasonable.

Thou art made Lorde of euery creature,
All thing earthly vnto thine obedience
God hath thee create vnto his owne figure:
Lo, is not here a great preeminence,
God hath also geuen vnto thee intelligence,
And reason and wit all foly to refuse,
Then art thou a foole that reason to abuse.

He that is free eyther in subiection,
If by his foly he fall into offence,
And then submit him vnto correction,
All men shall laude his great obedience:
But if that one by pride and insolence,
Supporte his fault, and so beare out his vice,
The hell tormentes him after shall chastice.

Correction

Correction shall thee vnto wisedome bring,
Which is more precious then all earthly riches,
Then landes, rentes, or any other thing,
Why doest thou boast thee of mirth or noblenes,
Of riches, strength, beautie or fayrenes,
These often are cause of inconuenience,
Where as all good commeth by wisedome and prudence.

Ecclesi.iij. and.xvij.

A wise man onely as we often finde,
Is to be named moste rich and of moste might,
Heare thou his wordes and plant them in thy minde,
And folowe the same, for they are sure and right.
Better is to endure, though it be not light,
To suffer a wise man thee sharply to reprehende,
Then a flattering foole to clawe thee by the sleue.

Tullius in Para.

Ecclesi.vij.

Though sharpe correction at the first thee greue,
Thou shalt the ende thereof finde profitable:
It oft appereth, therefore I it beleue,
That man also forsoothe is fortunable,
Which here in feare liueth sure and stable,
And in this life is cleane of his intent,
Fearing the sharpe payne of hels punishment.

Job.v.
Job.xxviij.
Psalme.xxviij.
Prouerb.i. and.viij.
Math.xi. and.xvij.

He may him selfe right happy call also,
Which is correct in his first tender age,
And so learneth in Gods lawe to go,
And in his yoke, which doth all ill asswage,
But these fooles biding in their outrage,
Which of correction in this life hath disdayne,
May feare to be correct in hell with endlesse payne.

¶ The Lennoy of Barklay to the fooles.

¶ Ye obstinate fooles that often fall in vice,
Howe longe shall ye keepe this frowarde ignorance,
Submit your mindes, and so from sinne arise,
Let meekenes slake your mad misgouernance,
Remember that worldly payne is greeuance,
To be compared to hell which hath no pere,
There is still payne, this is a short penance,
Wherfore correct thy selfe while thou art here.

DE FATVIS MEDICIS ET EMPERICIS.

Artem qui medicam tremulis molitur in ægris,
Nec tamen in docta scit medicare manu,
Arte carens, vires naturæ nescit, & herbas:
Ludius, & fatuus, ridiculusq; manet.

Hic

Insti. de le. acqui. imperitia. ff. de re iur. imperitia. xxix dist. c. fi. Seneca de clemen. ad Nero. Eccles. x. and. xliij. Prouerb. vi.

HIc etiam noſtrum poterit conſcendere currum,
Et modò ſtultigeræ carbaſa ferre ratis:
Viſitat empericus quiſquis morbo vè grauatum, aut
Morte laborantem quem vidit atq; notat,
Atq; ait: expecta donec documenta librorum
Inſpiciam, quo te ritè iuuare queam:
Dumq; domum medicus redit, & concepta libelli
Scrutatur, mortis hunc vera fata premunt:
Atq; animam expirat, ſoluuntur corporis artus,
Sera nimis medici ſtulta medela fuit.

Eccleſi. xxxviij. Io. an. de ſen. ex c. i lib. vi.

Nituntur plures artem tractare medendi,
Et quorum penitùs pectora nil ſapiunt:
Non volunt libros, aut quas Podalyrius artes
Inuenit, Meſues nec documenta legunt:
Non Auicenna docet medicos tam dogmata vana,
Nec tales medicos docte Galene foues:
Sed ſua in herbarum diſcunt medicamina libros,
Multa ſuperſtitio dogmata falſa patent:

Sapien. xij.

Et vetulæ prauum præſtant medicaminis vſum,
Quas ſequitur paſſim ſedula turba tamen.

Glo. in cap. fi. xxix. diſt.

Profitentur enim cunctos ſanare dolores,
Perq; horas cunctas, per loca, perq; dies:
Et ſua pro puero, atq; ſeni collyria proſint,
Quod matrem iuuat, proſit idemq; ſeni.

Seneca.

Non opus eſt cauſas rerum atq; elimenta tueri,
Naturæ vires hæc medicina premit:
Et morbos varios vna diſſoluit in herba,
Qualem fortè ſibi Theſſala ſaga dedit.

Cuculus chirurgicus.

O cucule emplaſtro quis te docet, aut alabaſtro
Ex vno cunctis poſſe preeſſe malis?
Eſt medicus, veluti indoctus ſolet eſſe patronus
Conſultus, qui non ſcit dare conſilium.

Sapien. i.

Aut te non medicum dicas, aut diſce mederi,
Aut ſi vis medicus, ſis fatuusq; ſimul.

Of foolish phiſitions and vnlearned, that onely folowe paractike, knowing nought of the ſpeculation of their facultie.

Who that aſſayeth the craft of medicine,
Againſt the ſicke and paynefull patient,
And hath no inſight, cunning nor doctrine
To geue the ſicke health or amendment:
Such is a fole, and of a mad intent,
To take on him by phiſike any cure,
Not knowing of man nor herbe the right nature.

Medicus indoctus.

Licét medico euentus mortalitatis imputari non debeat, eius tamen imperitia annumeratur culpæ, si seruum malo secuerit, aut perperam ei medicamentum dederit. Solis igitur medicis impune hominem occidisse fas est. A medico indocto, a cibo bis cocto, & praua muliere, libera nos domine.

YEt be mo kookes vpon the grounde and lande,
Which in our ship may clayme a rowme and place,
Such be Phisitions that nothing vnderstande,
Wandring about in euery towne and place,
Visiting the sicke which liue in heauy case,
But nought they relieue of those paynes harde,
But gape alway after some great rewarde.

Insti. de le. aequi. imperitia, ff. de rẽ iur. imperitia, xxix. dist. cap. fi.

Such that haue practise and nought of speculatife,
When they go visite some paynefull pacient,
When they him note sure to forgo his life,
Without all hope of any amendment,
Yet say they other then is in their intent,
That his disease is nothing incurable,
So that the pacient to him be agreable.

Sayth the Phisition when he hath his rewarde,
Abide a while, till I my bookes oversee,
Wherby I may relieue the paynes harde:
Then from the pacient homewarde departeth he,
To see his bookes, but if the pacient dye,
In that meane spaee the medicine is to late,
So he may lay it to his owne foolishe pate.

Seneca de clemen. ad Neronem Eccles. x. and. xliij. Prouerb. vi.

The

The speculation shoulde he before haue seene.
For that in Phisike is chiefe and principall:
Ecclesi.xxxviij. Yet many are that vse the craft I wene,
Ioan. de sent ex cap i. lib. vi. Which of the cunning know litle or nought at all,
A herbe or weede that groweth vpon a wall,
Beareth in it these fooles medicine,
None other bookes haue they nor doctrine.

Nor none they reade to haue the true science,
Or perfect knowledge and grounde of medicine,
They reade no volumes of the experience
Of Podalirius, nor Mesues doctrine:
Such fooles disdaine their mindes to encline
Unto the doctrine of bookes of Auicen,
Of Isocrates and perfect Galen.

Sapien. xij. But all the substaunce of their blinde facultie,
They take in bookes that speake of herbes onely,
Without respect had to their propertie
Or operation, so often they them apply
To false doctrines, but first and specially,
These olde wiues therewith will haue to do,
Thought they nought knowe that doth belonge therto.

They dare be bolde to take on them the cure
Of them diseased, howe be it that they not can
Such thing discerne as longeth to nature,
What is for woman good, and what for man:
So ofte they ende much worse then they began,
That the poore pacient is so brought to his graue,
Yet diuers sucers such foolishe witches haue.

Glo. in Cap fi. xxix dist Such witches boldly dare affirme and say,
That with one herbe they heale can euery sore,
Under euery signe, planet, houre and day.
Yet beside this they boldly dare say more,
That it that healeth a man aged and hore,
Shall helpe also a woman or a childe,
Thus many thousandes oft are by them begylde.

Seneca They say also in this our charge or cure,
What needes it note the signes or firmament,
The cause of thinges, or the strength of nature,
Whether that the sicke be strong or impotent,
They geue one medicine to euery pacient,
And if it fortune to be to colde or warme,
The faythlesse witch in hande goeth with her charme.

Say

Say fooliſhe Surgian by what experience,
Or whoſe Doctrine diſcipline or lore,
Takeſt thou on thee, nought knowing of ſcience,
With one Salue or plaſter to heale euery ſore,
Yet ſo thou thinkeſt: I thee compare therfore,
Unto a lawier that of his craft nought can,
And yet preſumeth to councell euery man.

Sapien. i.

A lawier and a Phiſitian are both like
Of their condition, and both enſue one trayne,
The one begileth the pacient and ſicke,
Taking his good for to encreaſe his payne,
The other labours and cauteles oft doth fayne,
To clawe the coyne by craft from his client,
Caſting him off when all his good is ſpent.

Additio Alexandri Barclay

Thus thriues the lawier by anothers good
Unuſtly gotten, diſceyuing his client.
Alſo ſome other are called Phiſitians good,
Which vtterly diſceiue the pacient,
If he haue money then hath he his intent,
And if the ſicke haue ſtore ynough to pay,
Then ſhall the cure be driuen from day to day.

So if the lawier may any aduauntage win,
He ſhall the cauſe from terme to terme deferre,
The playntiue for a player is holden in,
With the defendaunt keping open warre.
So lawiers and Phiſitians thouſandes do marre,
And when they no more can of their fiers haue.
The playntiue beggeth, the ſicke is borne to graue.

But of theſe lawiers, becauſe I ſpoke before,
Of fooliſhe Phiſicians, here onely I intende,
Somwhat to ſay, and of lawiers no more,
On you Phiſitians ſhall I conclude and ende:
I ſaye no man may him ſo well defende,
That he for murther may auoyde puniſhement,
Yet may Phiſitians, fleing the pacient.

Thus thou that of Phiſitian haſt the name,
If thou nought knowe of perfite medicine,
It is forſooth to thy rebuke and ſhame,
To boaſt the ſcience, not hauing the doctrine:
Therfore I councell that thou thy minde encline
To haue the cunning, els certaynly thou ſhall
Haue thy blinde craft, and liue a foole withall.

¶ The Lenuoy of the Translatour.

¶ Thou blind Philitian that of thy craft nought can,
Leaue of thy lewdenes and bolde audacitie,
To take on thee the cure of childe or man;
For by thy folly the worse might they be:
And ye that surely perceyue your facultie,
Be true therein, and auarice from you caste,
Shame is it to bring a man to pouertie,
And then in paynes to leaue him at the laste.

DE SECVLARIS POTENTIÆ EXITV.

Non fuit in terris vnquam tam magna potestas,
Tempore quæ fragili non quoq; diffluerет:
Cuncta rapit lœthum, mors vltima linea rerum est,
Res hominum nulla conditionem manet.

Job.xv. Ecclesi.ix. & xxix. Iuuenalis in satira omnibus in terris Ecclesi.xi. Cæsar Iulius.

O Tardos animo fatuos, quos magna potestas
Eleuat, & nimiùm qui munera vana sequuntur,
Tanquam perpetuis vita hæc sit firma columnis:
Nec moribunda quidem capiet per tempora finem.
Magnanimus Cæsar qui sub iuga Romulum traxit:
Marte sat indomito, spatiosi climita mundi:
Et tenuit sceptrum regni, fassesq; superbos
Solus, & incæpit ciues torquere potentes:
Tempore sed modico tam sæua potentia mansit
Horrenda, cecidit tandem cum morte necatus.

Darius rex Persarum. i.macha.i.

Sceptraq; Persarum Darius tulit, optima regna et,
Sed non contentus propriis, externa cupiuit
Imperia: hinc proprium perdit regnum & diadema.

Xerxes de quo Iuuenalis & Herodotus.li.v.

Ipse etiam Xerxes regum ditissimus olim,
Dum cupit externas bello popularier oras:
Attica regna adiens, amisit, castra, virosq;,
Atq; rates pariter turritas mersis in vndis:

Nabuchodonosor Daniel.iij.

Et Nabuchodonosor sceptro Babilona gubernans,
Fortunæ nimiùm dum fidit, tentat honores
Diuinos præstari sibi: sed summa potestas
In speciem bruti regem mutauit inanem.

Alexander mag. Iuuenalis.

Magnus Alexander cui vix sufficerat orbis
Immensus, graijs primus dominator in oris:
Non secum ad stygiam sua vexit regna paludem.

Cyrus. Herodotus & Iustinus.li.i. Crœsus. Herodotus.li.i. Ecclesi.x.

Quid Cyrum refero: lambens in morte cruorem
Sanguinis ipse sui: sic transit gloria mundi.
Crœsus quandoquidem regnisq;, opibus vel opimis
Non contentus erat: tamen hunc fortuna fefellit,
Euertitq; suum regnum, atq; potentia sceptra.
Omnia regna cadunt, ruit & mundana potestas:

Exem-

Exemplum dat Roma potens, Carthago, Mycene,
Et Solyme, atq; Tyros, & Grecia tota: subibit
Mox latium, pereunt quia nam mortalia cuncta
Quæ facimus, cunctis exitus vnus erit.

Eccles. xlix.
Iob. iij.
Apoca. xviij.
Sapien. vij.

Of the ende of vvorldly honour and povver, *and of Fooles that truſt therin.*

¶ On earth was neuer degrée ſo excellent,
Nor man ſo mightie in riches and ſcience,
But at the ende all hath bene gone and ſpent,
Agaynſt the ſame no man can make defence:
Death all thing draweth, fearefull is his preſence,
It is laſt ende of euery thing mundayne,
Thus mans fortune of courſe is vncertayne.

Potentatus ſeculi finis.

Cunctis diebus ſuis impius ſuperbit, & numerus annorū incertus eſt tirannidis eius. Multi tiranni ſederunt in throno, & inſuſpicabilis portauit diadema: Multi potentes oppreſſi ſunt valide, & glorioſi traditi ſunt in manus alterorum.

O Creatures of mindes mad and blinde,
I wonder of your heartes proude and eleuate,
Which on vayne power ſet ſo ſore your minde.
And truſt ſo muche to your vnſure eſtate,
As of your life were neyther yere nor date,
To worldly worſhip ye ſtedfaſtly intende,
As if your life ſhould neuer more come to ende.

Iob. xv.
Eccleſi. ix. & xvij.
Iuuenalis in ſatyra omnibus in terris.
Eccleſi. xi.

Alway ye labour to come to great dignitie,
And oft by falsehode your power to augment,
Alas fewe are content with their degree,
But by extortion spoyle the poore innocent,
On worldly treasure so set is their intent,
And still to honour as busely to ascende,
As if their life should neuer come to ende.

Cæsar Iulius

Take thou example by Julius Cesar,
That of the worlde during a while was sure,
And many kinges subdued by might of warre,
And of the empire had Lordship, charge and cure,
But this his might great space did not endure:
And whyle he trusted yet hyer to ascende.
By cruell death he soone came to his ende.

Darius rex Persarū i. Macha. i.

Right in likewise the mightie Darius
Was king of Persia, a realme moste excellent,
Yet was his minde so greatly couetous,
That with the same helde he him not content,
But warred on other realmes adiacent:
So when his might could not therto extend,
His owne Realme he lost, and so came to his ende.

Xerxes de quo Iuuenalis & Herodotus. li. v.

And also Xerxes in riches abundaunt,
Was longe in peace and great tranquilitie,
And in his realme was hye and triumphant,
As longe as he was content with his degree:
Then had he pleasure and great felicitie,
To assay by warre his kingdome to amende,
But all he lost, and so came to his ende.

Nabuchodonosor Daniel. iij.

While Nabuchodonosor king of Babilon,
In vnsure fortune set to great confidence,
Commaunding honour vnto him to be don
As vnto God, with all humble reuerence:
God by his power and hye magnificence,
Made him a beast, for that he did offende,
And so in proces of time came to his ende.

Alexander magnus Iuuenalis.

Alexander the great and mightie conquerour,
To whom all the world scantly might suffise,
Of Grece was the originall Lord and Emperour,
And all the worlde subdued as I surmise:
Yet hath he done as is the common gyse,
Left all behinde, for nought could him defende,
But as a simple man at the last came to his ende.

The

The mightie Cræsus with his kingdomes and store
Of golde and riches, him selfe could not content,
But while he trusted and laboured for more,
Fortune him fayled, so lost he his intent.
What shall I write of Cyrus excellent,
Drinking his bloud by death which fortune sende:
Lo heare of states the common death and ende.

Cræsus.
Herodotus. li. i

Cyrus
Herodotus & Iustinus li. i

All kingdomes decay and all estate mundayne,
Example of Rome, Carthago and Mycene,
Of Solyme, Tyre, Grece, and Troy most soueraigne,
None of these places are nowe as they haue bene,
Nor none other ouer the worlde as I wene:
Thus shortly to speake and all to comprehende,
All worlply thinges at last shall haue an ende.

Eccles. i.
Eccles. xlix.
Iob. ij.
Apoca. xviij.
Sapien. vij.

¶ The Lenuoy of Barclay to the fooles.

¶ O man that hast thy trust and confidence,
Fixed on these fraile fantasies mundayne,
Remember at the ende there is no difference
Betwene that man that liued hath in payne,
And him that hath in wealth and ioy soueraygne,
They both must dye, their payne is of one sort,
Both riche and poore, no man can death refrayne,
For deathes dart expelleth all comfort.

¶ Say where is Adam the first progenitour
Of all mankinde, is he not dead and gone,
And where is Abell of innocencee the floure,
With Adams other sonnes euerychone,
A dreadfull death of them hath left not one.
Where is Mathusalem and Tubal that was playne.
The first that played on Harpe or on Organe.
Ilz sont tous mortz ce monde est choce vayne.

Gene. v.
Hæc prima mundi ætas est

Genesi. v.
Longeuissimus mortalium.

¶ Where is iust Noy and his offspring become,
Where is Abraham and all his progenye,
Is Isaac and Jacob, no strength nor wisedome
Could them ensure to liue continuallye.
Where is king Dauid whom God did magnifye,
And Salomon his sonne of wisedome soueraigne,
Where are his sonnes of wisedome and beautie:
Ilz sont toutz mortz ce monde est choce vayne.

Secunda ætas.

Tercia ætas.

Quarta ætas

¶ Where are the princes and kinges of Babilon,
And also of Jude, and kinges of Israell,
Where is the mightie and valeaunt Sampson.

Quinta ætas

He had no place in this life ay to dwell.
Where are the Princes mightie and cruell,
That reigned before Christ deliuered vs from payne,
And from the dongeons of darke and fearefull hell.
Ilz sont touts mortz ce monde est choce vayne.

Sexta ætas

Septima ætas Mundi a Christo vsq; ad seculi finem.

¶ Of worldly worship no man can him assure,
In this our age whiche is the laste of all,
No creature can here alway endure,
Yonge nor olde, poore man nor king royall,
Unstable fortune turneth as doth a ball,
And they that once passe can not returne agayne:
Wherfore I boldly dare speake in generall,
We all shall dye: ce monde est choce vayne.

¶ Riches nor wisedome can none therfro defende,
Ne in his strength no man can him assure,
Say where is Tully, is he not come to ende,
Seneche the sage, with Cato and Arture,
The hye Aristotle of godly wit and pure,
The glorious Godfray, and mightie Charlemayne:
Though of their life they thought that they were sure,
Yet are they all dead: ce monde est chose vayne,

¶ Where are the Philosophers and Poetes laureat,
The great Gramarians and pleasaunt Oratours,
Are they not dead after the same fourme and rate,
As are all these other mightie conquerours,
Where are their Realmes, their riches and treasures,
Left to their heyres, and they be gone certayne,
And here haue left their riches and honours,
So haue they proued that this worlde is but vayne.

¶ So I conclude because of breuitee,
That if one sought the world large and wide,
Therin should be found no maner of degree,
That can alway in one case surely bide,
Strength, honour, riches, cunning and beautie,
All these decay dayly, though we complayne:
Omnia fert ætas, both health and iolitie,
We all shall dye: ce monde est chose vayne.

DE PRÆDESTINATIONE.

Qui precium poscit quod non meruisse videtur,
Atq; super fragilem ponit sua brachia cannam:
Illius in dorso cancrorum semita stabit,
Deuolet inq; suum rictum satis assa columba.

Scire

SCire nefas homini quæ ſit diuina voluntas, Ephesians.i.
Quid vè Deus ſtatuat, quis finis, quæ ſibi merces: De pe.diſt.iiij.
Hæc fatui quærunt, quibus eſt nimis anxia cura c.benedictus.
Noſſe, quod a ſuperis decernitur, atq; probatur. 1.Timoth.vj.
Præcipuè iccirco fatuos hoc carmine verſo, Roman.i.
Ignaui qui ſunt, qui vix elementa ſacrarum Prouerb.xxvi.
Guſtarunt legum, docti tamen atq; periti Hieronimus in
Eſſe volunt, librosq; reuoluunt more ſiniſtro: prologo Bibliæ.
Exponunt falſo, quod ſanxit diua voluntas,
Arbitrioq; ſuo Scripturam & dogmata ſacra,
Atq; reluctantem conantur vertere ſenſum:
Audi igitur fatuos qui ſæuo errore trahuntur,
Audaces q; volunt Superûm depromere mentem: Grego.in.dialo.
Audi quæ referunt ſtulta & petulantia verba: xxiij.q.iiij.
Si Deus æternam requiem ſedemq; bonorum obtineri.
Præſcripſit cuiquam, nihil eſt quod vertere poſſit
Aut mutare ſibi ſtatuit quod Diua poteſtas. John.vi.
Sed Deus ad pœnas ſi quem præſcripſit auerni,
Tartareis tenebris ſi quem damnauit & vmbris, xxiiij.q.iiij.
Hunc nihil eripiet, tanquam Deus optimus auctor Nabuchodonoſor
Omnipotens non ſit, non iuſtus, non metuendus. Sapien.x.
Dat precium nulli niſi qui meruiſſe videtur Jeremy.li.
Pro meritis reddi, debentur præmia iuſtis, Prouerb.xxiij.
Iniuſtis pœnas dignum eſt perferre minaces. Eccleſi.xj.
Qui domino ſeruit ſincero pectore, leges Math.xvi.
Et fidei obſeruat, precium & votumq; capeſſet. Roman.vj.
Deſine ſtulte precor Superûm confringere fatum: Apoca.xxj.
Nos Deus omnipotens ad gaudia magna creauit,
Omnibus & nobis cœlorum regna parauit.
Non vult quòd nigri ſubeamus tartara ditis:
At propria ruimus culpa, ſuperosq; negamus, Eſay.xlv.
Reddere qui iuſtis animis pia gaudia poſſunt. Rom.ix.
Deſine ſtulte loqui, petulans compeſce labellum:
An figulo cacabus dicet, cur vrceus haud ſum?
Sic placet artifici, benè qui bona cuncta parauit.

Of predeſtination.

¶ That man that loketh for to haue a reward,
Which he hath not deſerued to obtayne,
And leaneth his body vpon a rède forwarde,
Which for weakenes may him not well ſuſtayne,
Forſoth this fole may longe ſo loke in vayne,
And on the Creuis he ſtill ſhall backwarde ride,
Crying with the doue, whoſe flight ſhall him ayde.

IT is vnlawfull man to be diligent, Ephesians.i.
Of ſearching Goddes workes to ſet his thought,
Howe he hath made the heauen and firmament,

The

Præſcientia Dei.

Elegit nos in ipſo ante conſtitutonem mundi, vt eſſemus ſancti & imaculati in conſpectu eius, in charitate, qui prædeſtinauit nos in adoptionem filiorũ. Omnes quidem præſciti, pauci verò ad vitam prædeſtinati. Nouit Deus qui ſunt eius, ex his nemo ſeducitur.

De pen. diſt iij. c, benedictus. ij. Timoth. y.

The earth, the ſea, and euery thing of nought,
Yet of ſome fooles the cauſe hereof is ſought,
Which labor alſo with curioſitie,
To knowe the beginning of his diuinitie.

Theſe fooles forgetting their owne fragilitie,
Would locke to knowe the ende of euery thing,
Boldly diſputing in Goddes priuitie,
And what rewarde is ordeyned for men liuing,
Of many fooles this is the moſte muſing,
Which labour dayly with buſy cure and payne,
To knowe what God doth diſcerne and ordayne.

Roman. i. Proverb. xxvi.

Therfore in this part I ſhall deſpiſe and blame
Unwittie fooles, which ſcantly haue ouerſeene
Ought of Scripture, if they knowe the bookes name,
Or els a while hath at the Scholes bene:
Then bende they the browes, and ſtedfaſtly they wene
In their conceyt, that they are paſſing wiſe,
For all Scripture newe comentes to deuiſe.

Hieronimus in prologo Bibliæ

They frowardly the ſentence do tranſpoſe,
And that which is written both playne and holyly,

By

By their corrupting and vnlawfull glose,
Oft time they bring to damnable heresie,
Falsly expounding after their fantasie,
They labour to transpose and turne the right sence,
Though the wordes striue and make great resistence.

Heare what these fooles with their audacitie,
Dare busyly say by their false errour blinde,
Presuming on Goddes secrete and priuitie:
Heare what lewde wordes they cast out in the winde,
They say, what man can chaunge or turne his minde,
To liue after any other fourme and rate,
But like as he is thereto predestinate.

Grego. in dia. xxij. q. iiij. obtineri.

They say: if God that reigneth ouer all,
Hath any ordeyned that in this world is
To come to the place and rowme celestiall,
For to be partner of euerlasting blisse,
Ordayned for such as here doth not amisse,
No man can chaunge, nor other thing mundayne,
That thing which God by his might doth ordayne.

But if that God prefixed hath before
Any creature vnto infernall payne,
In darknes to be damned for euermore:
No earthly thing may that sentence call agayne,
Nor him deliuer: O foole thou mayest complayne
For this thy foly, and also it repent.
Thinkest thou not God alway omnipotent?

John. vi.

Is God not righteous and grounde of all iustice?
Rewarding man after his gouernaunce,
He that hath here not lyen in sinne and vice,
Hauing in Gods seruice his pleasaunce,
Shall of his Lorde be had in remembraunce,
And of rewarde worthely be sure,
Where it is worthy that sinners payne endure.

xviij. q. iij. Nabuchodonosor.
Sapien. v.
Jeremy. ij.

Trust well who serueth his maker stedfastly
With pure heart, keeping his commaundement
And lawes, shalbe rewarded finally
With heauenly ioy, and scape all punishment,
Therfore thou foole, leaue off this lewde intent,
Liue vertuously, and trust in Gods grace,
Then ill destyny in thee shall haue no place.

Prouerb. xvij. Eccles. xij.
Psalm. xvi. Roman. ij.

Vnto great ioy God hath vs all create,

And

Apoca.xvij.

And to vs all ordeyned his kingdome,
And none hath vnto hell predestinate:
But often when we folowe not wisedome,
By our owne folye we fall, and so become
Unto our maker vnkinde, and him denye,
Which them rewardeth that here liue vertuously.

Therfore thou foole desist thy wordes vayne,
And let thy tonge no more such wordes say,
For God hath vs made all of one stuffe certayne,
As one potter maketh of one clay
Vessels diuers, but when he must them lay
Upon the kill, with fire them there to drye,
They come not all to good moste commonly.

Doth this earthen pot his maker despise,
Whether it be made of fashion good or ill,
Esay.xlv. Roman.ix. Saying: why doest thou make me in this wise:
Wherfore mad man I reade thee to be still,
Blame not thy maker for thy vnhappy will,
For God hath neuer man nor childe create,
But all he hath to heauen predestinate.

And while we liue here on this wretched grounde,
We haue our reason and wittes vs to gyde,
With our free will, and if no fault be founde
In our demeanoure, in heauen we shall abide:
But if we Gods lawes set asyde,
Howe may we hope of him rewarde to win,
So our owne folye is moste cause of our sinne.

¶ The Lennoy of Barklay.

O creature vnkinde vnto thy Creatour,
What carest thou to knowe or to inuestigate
The priuitie of God, leaue this thy errour,
To thinke thee by him to be predestinate,
To endlesse wo and from his blisse priuate:
For sithe thou hast thy reason and free will
Geuen thee by God, thou art in suche estate,
To take the election eyther of good or ill.

DE OBLIVIONE SVI IPSIVS.

Qui volet alterius subitas extinguere flammas,
Atq; sua patitur vrere tecta domus,
Est fatuus, decet & stultorum fistula talem,
Aduocet vt stolidos ad sua vota viros.

Qui

QVi curas hominum tolerat, ſemperq; laborat,
Vt res alterius peragat, fructumq; miniſtret,
Nec curare ſuas properat res, commoda, fructus,
Quin ſua poſtponens facta atq; negotia paſſim,
In rebus propriis, ſtultus dormitat & excors,
Intentisq; oculis aliena incommoda penſat,
Hic legat interea noſtri documenta libelli,
Qui ſua contemnens aliena negotia verſat.
Cùm tamen omnis amor prima a ſe exordia ſumit,
Incipit a ſeipſo, proprio nil gratius vſu.
Hoc docuére Sophi, docuitq; Terentius illud,
Hoc docuit veteris ſanctiſſima pagina legis:
Qui vult alterius res explorare frequenter,
Se priùs inſpiciat, ſibi conſulat, atq; labores
Indè ſuos prudens proprios conuertat in vſus.
Alterius iactum luſor qui attendit, & vſq;
Negligit ille ſuum, ſtolidus rationis & expers.
Qui vult flammiuomas vndis cedare fauillas
Alterius tecti, proprioq; in culmine flammas
Conſpicit, atq; ſuis laribus ſuccurrere differt:
Ille parùm ſapiens, ſua non benè commoda curat.
Alterius qui portat onus, ſuffertq; labores,
Negligit & proprium, diſcrimina ſolus habebit.
Qui cauſa alterius fecit id, quod comparat ipſi
Contemptum, riſus, incommoda, damna, labores,
Vix noſtram effugiet fatuam quin ſcandet ad arcem,
Atq; aſinum manibus ducens ludibria tollat.
Quid te ſtulte iuuat peregrinas voluere cauſas?
Quid vè alios curas? proprij ſis tutor honoris:
Diſce domus propriæ, cauſas, res, commoda primùm
Quærere, & inde tibi ſit cura, labor quoq; amici.
Eſt penitùs fatuus qui curat res alienas:
Prouideas domui propriæ, diſpone, miniſtra,
Hoc decet: inde tibi ſit proxima cura ſodalis.

In l. culpa eſt. ff. de re iur. & in c. non eſt ſine culpa. de reg. iu. lib. vi.
Eccleſi. xxx.

De pe diſt ij. qui vult.

Terentius.

L. præſens. C. de ſer. & aqua.

Cicero in Epiſt.

xxiij. q. v. ſi placet.
Proverb. xi. and. xxvi.

xix. q. ii. duc.
xiiij. diſt. quod ait

Proverb. v. and. xxvi.

Proverb. xx.

iiij. Reg. xx.

Of fooles that forget them ſelfe, and do *another mans buſines, leauing their* owne vndone.

¶ Who that will ſuffer his owne houſe to burn,
Till nought of it ſaue the bare walles ſtande,
And with his water haſtely doth renne,
To quenche the fyre of anothers houſe or lande,
He is a fole, and haue ſhall in his hande,
A folithe pipe, or horne therewith to blowe,
For other fooles that in my Ship will rowe.

Within

Negligere propria,

Agris tuis ſitientibus alieni irrigandi non ſunt. Ordinata charitas incipit a ſeipſa. Qur ſapiens ſibi ipſi prodeſſe nequit, nequicquam ſapit. Miſerere animæ tuæ placens Deo.

In l culpa eſt. ff. de re iur, & in c, non eſt ſine culpa, de reg iu, lib, vi,

WIthin my Ship of rowme he ſhall be ſure,
Which for anothers aduauntage and profite,
Taketh great thought and doth much payne endure,
Unto his owne charge taking no reſpite,
But ſetteth it aſyde, and hath all his delyte,
With all his ſtudy him to enforce and dreſſe,
To care for euery mannes buſynes.

Eccleſ. xxx.

Such heartleſſe fooles to them ſelues negligent
In their owne charge ſleepe continually,
But with open eyen they are full diligent,
The worke of other with all their might to apply,
And for others profite prouide they buſely:
But while theſe fooles are glad to take in hande
Anothers charge, their owne ſtill let they ſtande.

Wherfore I am ſo bolde within my booke
Somewhat to touch theſe fooles mad vſage,
That if it fortune them on the ſame to looke,
They may thereby percepue in their courage,
That labour they ought for their owne auauntage
Moſte ſpecially, for that is the degree,
And the true order of perfect charitie.

For

For perfite loue and also charitee,
Beginneth with him selfe for to be charitable,
And then to other after this degree,
Thy owne aduauntage is ay most profitable:
The great Philosophers of maners firme and stable,
And also of wisedome godly and diuine,
Hath left to vs suche teaching and doctrine.

De pe. dist. ij. qui vult.

We haue by Terence the same commaundement,
The same is written also as I finde
In the holy lawe of the olde Testament:
And therfore he that ofte will set his minde,
For others matters with care his thought to blinde,
Let him first see vnto his owne profite,
Least some misfortune him after sharply bite.

Terentius Heauton

I presens c ser. & aqua.

Let him tourne his labour to his owne aduauntage,
And then do for other where as he seeth moste nede.
For who that playeth for money or els gage,
And on his felowes caste taketh onely heede,
And not to his owne,suche one shall seldome speede,
And is a foole: so is he that doth renne
To quench anothers house,suffring his owne to brenn,

Cicero in epistolis. xxij. q si placet Pro. xi. c. xxi.

Suche one of his owne damage hath no feare,
And worthy is his losse and hurte to bide:
So is he that will anothers burthen beare,
Or taketh anothers charge at any tide,
Despising his owne worke,and setting it aside,
If suche haue losse,and after it forethinke,
No man shall muche force whether he flete or sinke.

He is well worthy to haue a fooles pipe,
That goeth vnbidden to reape anothers corne,
And suffreth his owne to stande though it be ripe:
And generally all fooles are worthy scorne,
Of what maner birth soeuer they be borne,
If they them selues put to losse or damage,
Thereby to do some other aduauntage.

xix q ij. due, xiij. dist, quod dil

Say curious foole,say what pleasure thou hast,
In others matters thy selfe to intermitte,
Or their great charges thus in thy minde to cast,
Thy selfe to succour set thou thy minde and witte,
Let others matters therefore in quiet sitte,
On thy owne profite of all first set thy minde,
And then (if thou mayst) do somwhat for thy frende.

Pro. v. c. xxvi.

Prouer.xx. For vtterly that man is muche vnwise,
That thus taketh thought for anothers charge,
And doth his owne by negligence despise,
For suche fooles I forged haue this barge:
But of the same suche men I cleane discharge,
iiij.Reg.xx. That first of his priuate profite can take hede,
And then helpe a frende and felowe at a nede.

¶ The Lenuoy of Barclay.

¶ Ye that take charge, thought and busy cure,
For others misfortune, losse or aduersitie,
First of your selfe I aduise you to be sure.
For this is the order of perfite charitie,
Eche to him selfe moste louing ay to be,
And next to his frende: but who that doth despise
His owne busines whiche is in ieopardie,
Seing to anothers, forsooth he is vnwise.

DE VITIO INGRATITVDINIS.

Qui sibi vult fieri officium bonitatis amicum,
Atq; operas promptas appetit alterius,
Est tamen ingratus, nec munera prompta vicissim
Officij præstat: nil probitatis habet.

C. de liber. & eo. li.i.i. &.ij. xij.q.ij.octa. Tullius in offi. Colloss.iij. Leuiticus.xix. Thobi.iiij. Eccles.xxxiij.

EST fatuus qui multa petit, semperq; reposcit
Officium alterius, & negat ipse vices:
Qui sibi vult fieri quicquam, debebit honores
Reddere, & æquiualens munus amicitiæ.
Qui capiti alterius curas magnosq; labores
Imponit, precium conferat ille simul.
Dedecus est ingens, si quis benefacta laboris
Accipit, æquales denegat atq; vices.
Plautus in asi. Qui cupit ex aliqua lucrum nanciscier arte,
Hoc sibi proponat menteq; constituat:
Eroget impensas, nec rebus parcat auaris,
Si saltem laudem poscat habere bonam.
Pro.xxij. Et si præcipuos acquirere tentat honores,
Munificus, blandus, sit pius atq; bonus.
Sapien.xvi. Eccles.xxix. Qui benè contentus, facto nequit esse labore,
Quem modico precio soluere habere potest:
Non indignetur, sibi sit querimonia nulla,
Si labor & meritum fortè negetur ei.
Eccles.vij. Palach.iij. Qui petit alterius operas, benefacta, labores,
Ingenioq; frui: munera rursus agat.
Verùm a priuatis liceat descendere rebus,
Ingratas vrbes commemorare simul.

Roma

Roma quid ingrata quondàm impietare Camillum,
Tractaſti, pro te qui fera bella tulit?
Tu procul emeritum pepuliſti ex vrbe Camillum,
Quo duce fregiſti gallica caſtra tamen.
Attica terra ferox pepuliſti ingrata Solonem,
Qui ſtatuit leges & bona iura tibi:
Pro merito ingenti, pro ſudore atq; labore,
Exilium dederas, Attica terra viro.
Nec taceo ingratos auſus, quòd Sperta Lycurgum,
Latorem legum pellis ad arce tua.
Scipio qui fuerat patriæ ſeruator honeſtus,
Ingratam patriam ſenſit & ille ſuam.

Camillus, de quo Titus Liuius.

Solon de quo Herodotus.

Lycurgus, de quo Iuſtinus.

Scipio Affri. Titus Liuius.

¶ Of the vice of vnkindnes, and fooles *that it folowe.*

De ingratis.

Quicunq; tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue. Et merces mercenarij tui apud te omnino non remaneat. Fecundos decet imitari agros qui multo plus reddunt quam acceperunt. Omnes ſapientes odere ingratos. Ingratitudo exiccat fontē bonitatis.

¶ That fole can neyther god nor honeſtē,
Whiche when one doth to him a frendly dede,
It gladly taketh, though it be two or thrē,
Loking for kindnes, yet taketh he no hede,
To ſhewe the ſame agayne in time of nede:
Let ſuche foles be nothing wroth therfore,
Though in this ſhip I ſet them to an ore.

C, de liber, & eo. li. l. i. & ij xij. q ij, octa. Tullius in offi.

He is a Foole that crauing is alway,
Taking the seruice and rewardes of his frende,
And not remembreth the same agayne to pay,
But as a churle it casteth out of his minde:
For who that would haue one to him be kinde
And liberall, he ought the same to be,
For kindnes maynteyneth both loue and charitie.

Collos. iij. Leuiti. xix. Tobie. iiij. Eccle. xxxiiij.

He that will charge another with cures harde,
And great labours greeuous to sustayne,
Ought for his labour him worthily rewarde,
That the rewarde may be comfort to his payne:
It is disworship and also shame certayne,
To take the labour of any riche or poore,
And not iustly him to content therfore.

Plautus in asi

Wherfore the workeman ought also to intende
Unto his labour to saue his honestee,
And workemanly to bring it to an ende,
If he thereby would well rewarded bee:
And if the owner therof beholde and see
His worke so done, he is a churle vnkinde,
If he do not content the workemans minde.

Prouer. xxij.

He that would gladly that men should him commend,
Must fully purpose and fixe within his minde
Liberall to be, and not euer to intende
To false auarice, whiche many one doth blinde,
And if he purpose hye honours for to finde,
Or him selfe aduaunce to any great degree,
He must haue mekenes and liberalitie.

Moribus & vita nobilitatur homo.

He must of maners also be commendable,
And of his speche as pleasaunt as he can,
For an olde prouerbe true and veritable,
Sayth that good life and maners maketh man.
But euery lawe doth damne and also ban,
The churlishe vice and lewde of vnkindnes,
Which drieth vp the well of bountie and goodnes.

For vnkinde fooles if one labour diligent,
And so bring their worke vnto good conclusion,
They finde yet faultes, and so are not content,
Withdrawing the rewarde by their collusion:
Wherfore let suche thinke it no abusion,
Nor haue disdayne, ne yet in minde complayne,
If the poore laborer geue vp his worke agayne.

These frowarde fooles doth wrong and iniury,
To suche as to them do profite and honour,
For kindnes they render shame and vilany,
Rebukes, slaunder, extortion and rigour:
But whyle they hope to come to great valour,
And by suche rigour to honour to arise,
Their hope vanisheth as doth the snowe or yce.

Ecclesi. xxix.
Pro honore & beneficio, reddet illi contumeliam.

Wherfore, who that putteth one to busines,
To charge or labour of body or of minde,
Ought him rewarde agayne for his kindnes,
If he do not forsoth he is vnkinde:
But specially as I ofte witten finde,
It is a thing which doth for vengeaunce cry,
A poore laborer to put to Iniury.

Sapien. xb.
Ingrati enim spes. &c. in fine

Ecclesi. vij.
Micheas. iij.

What man can write the inconuenience
Which groweth of this lewde and cursed vice,
Unkindnes causeth great mischiefe and offence,
And is repugning to reason and iustice:
Wherfore let suche that will be named wise
Leaue it, and folowe liberalitie,
Whiche is nourisher of loue and amitie.

In diuerse bookes examples we may finde,
Howe many Cities high and excellent,
Agaynst all lawe and reason were vnkinde,
To suche as did their dignitie augment.
O vnkinde Rome thou was of this intent,
Whiche haste Camyllus exiled in great payne,
Though he euer labored thy honor to maintaine.

Camyllus de quo Titus Liuius

O cruell Athens by thy ingratitude,
Hast thou not banished Solon also fro thee,
Though he informed hath thy maners rude,
And geuen thee lawes of right and equitie:
For his great merit, loue and benignitie,
Thou hast him geuen exile and paynes harde,
His labour was not worthy that rewarde.

Solon de quo Herodotus

Thou vnkinde Sparta, of thy audacitie
What shall I write, or thy lewde vnkindnes,
Hast thou not banished by thy crueltie
Thy kinge Lycurgus, because he did redresse
Thy wanton errours by lawe and righteousnesse.
And Scipio whiche his countrey did defende,
Found it to him vnkinde at the last ende.

Ligurgus de quo Iustinus

Scipio Affricanus de quo Titus liuius.

A thousande mo whom I can not expresse,
To suche as haue for them abid great payne
Haue done displeasure, and shewed vnkindnes,
And them disceyued by some cautle or trayne:
Yet none of them great goodnes coulde obtayne
By their vnkindnes, for who that so doth cast,
Unkindly shalbe serued at the last.

¶ The Lenuoy of Barclay.

¶ O false vnkindnes out on thee I crye,
From all goodnes doest thou not man withdrawe:
Binding his heart to gyle and vilanye,
Agaynst nature, agaynst both right and lawe,
Thou makest man his maker not to knowe:
Therfore thou man expell out from thy minde,
This vice, for we finde in an olde saide sawe,
Wo is him that to his maker is vnkinde.

Minuisti eum Paulo minus ab angelis. &c.

¶ Remember man the great preeminence
Geuen vnto thee by God omnipotent,
Betwene thee and Angels is little difference.
And all thing earthly to thee obedient,
Fishe, birde, and beast vnder the fyrmament,
Say what excuse mayest thou nowe lay or finde,
Since thou art made by God so excellent,
But that thou oughtes agayne to him be kinde.

Genesis. i.

¶ God hath thee made vnto his owne likenes,
No earthly creature vnto thee comparable,
Thy eyes vpwarde to consider his highnes,

Ouidius metb. Prona, &c.

Where other creatures that are vnreasonable
Goeth on all foure, and are not other able,
Their looke alway vnto the ground enclined:
Therfore thou ought in vertue to be stable,
And to thy maker neuer to be vnkinde.

Genesis. iij.

¶ When man offended by disobedience,
Subduing him selfe to labour, care and payne,
And lost the comfort of Gods hye presence,
Hath not Christ Jesu redemed him agayne:
Beside all this thou hast no thing certayne
In earth, but by him, wherfore I call thee blinde,
And of thy maners vncurteous and vilayne,
If to thy Sauiour thou be not true and kinde.

¶ Though God hath made thee (man) thus excellent,
To liue (yf thou liste) in ioye eternally,

A little

A litle thinge shall him agayne content,
He nought requireth but thy heart onely,
And that thou dekye thy ghostly ennemy,
And in Goddes seruice thy heart and body binde,
Then shall he rewarde thee in heauen right gloriously,
So mayest thou be called vnto thy maker kinde.

SVIIPSIVS COMPLACENTIA.

Pulmentum fatuis præsens mea decoquit olla,
Adsit stultorum sordida turba precor,
Adsit qui speculo vultum, faciemq; frequenter
Inspicit, & semper cui sua facta placent.

HIc benè pulmentum posita contundit in olla,
Atq; coquit fatuis sua pulmentaria crassis:
Qui se prudentem fôrs æstimat, atq; decorum,
Cui sua sola placent, & quem vesania ductat,
Vt speculo semper se contempletur inani,
Cùm tamen in vitio fatuum quoq; cernat inertem,
Quamuis non videat capitis quas porrigit aures:
Hic si deberet digitis iurare leuatis,
Cùm de formosis, sapientibus, atq; peritis
Sermo foret: sese cunctis præstare putaret,
Et sibi non similem spatioso crederet orbe:
Iuraretq; simul quòd detestatio rerum
In se nulla foret, se pulchrum, seq; beatum
Æstimat, atq; homines audet iurare deosq;.
Consulit hoc speculum semperq; & fungitur omni
Tempore, seu somno iaceat, lectoq; supinus:
Siue stet erectus, vitro suspensus inhæret.
Quid speculum memorem Pachici gestamen Othonis,
Quod secum in castris Cæsar gestare solebat?
Quotidiè barbam qui rasit, glaber vt esset:
Vngebatq; cutem cum succo lactis asselli.
Officium muliebre quidem est, hos fœmina quærit
Ornatus, speculum & pendet de fronte puellæ,
Retiolum, & mundum, contexta monilia, vestem
Ordinat, idq; mares hodiè comitantur aguntq;,
Vt sibimet placeant, sese mulieribus æquant:
Nostri etenim iuuenes habitus gestant muliebres,
Illaq; virgo viri: nulla est discretio rerum.
Pigmalion effigiem fertur de marmore quondam
Fecisse, & proprium sibi tam coluisse laborem:
Perditus vt fuerit vecors in marmora versus.
Fonte super vitreo perijt Narcissus amore,
Dum sua forma placet fatuo quam vidit in vndis:
Stultorum numerus sic creuit, & impia turba.

Pronerb. xiij. and xiiij.

Eccles. xx. Job. v. and xviij. Pronerb. xxvi. Ezechiel. xvi. Esay. xl.

Otho Imperator speculum semper secum habuit. Iuuenalis. Salustius.

Ennius. Tullius in offici. Pigmalion de quo Ouidius. x. Meth. Narcissus de quo Ouidius. iij. Meth. Pronerb. xiij.

Of

Of fooles that stande so vvell in their ovvne *conceit, that they thinke none so wise, stronge,* fayre, nor eloquent, as they are themself.

We haue ouercome the malice and enuy
Of such as against our nauy did conspire:
Wherfore I shall my fooles call quickely,
That they my Ship may apparayle and attire:
Drawe nere ye fooles, which sitting by the fire,
Looke ay in a glasse to see your countenaunce,
And in your owne deedes haue all your whole pleasaunce.

Sapientiæ propriæ confidere

Ne innitaris prudentiæ tuæ. Astutus omnia agit cũ consilio, qui autẽ fatuus est, apperit stultitiam. Cum sua cuiq; placent facta atq; negotia soli: Hinc stultis tota est terra repleta viris.

Prouerb. iij. *C, ne imitaris de consti,*

Unto my Ship I call him to be Cooke,
The meate to dresse to other fooles eche one,
Which in his mirrour doth alway gase and looke,
When he may get him vnto a place alone:
And though of colour and beautie he haue none,
Yet thinketh he him selfe faire and right pleasant,
And wise, though that he be mad and ignorant.

Roman. viij.

In his owne deedes is onely his delite,
In his owne conceite thinking him selfe rightwise
And fayre, though he be yelowe as kite
Is of her feete, yet doth he still deuise

His

His bayne mirrour, that onely is his gise:
And though he beholde him selfe of lothly shape,
He will it not beleue, but in his glasse doth gape.

Though for his foly all men might him repreue,
And that he see it before him openly
Within his glasse, he will it not beleue,
But strongly it defende and eke deny,
He seeth not his eares longe and hye,
Which stande vpon his foolishe hood behinde,
His lewde conceyt thus maketh him starke blinde.

When people commen of men of hye prudence,
Or of hye beautie, and strength if men doth tell,
If one such foole were there in the presence,
He swere durst boldly, and that on the Gospell,
That he onely all other did excell,
And that to geue councell good and profitable,
Were none in the world vnto him comparable.

These fooles boast them selfe of their wisedome,
And thinke them selfe to haue preeminence
Aboue all other that are in christendome,
In giftes of grace, as beautie and science,
Of strength, good maners, vertue, and eloquence:
But though they stande in their owne conceytes,
Nought is but foly within their foolishe pates.

And though their face and visage stande awry,
And all to reuilde, their mouth standing aside,
Within their mirrour the same they can not spye,
But in their foly continually abide:
And whether that they are still, eyther go or ride,
Labour or be ydle, they gase still in their glasse,
Yet will they not beleue to haue eares like an asse.

Oft when these fooles lye in their bed vpright,
With tawny looke, or els their bottle nose,
They haue their mirrour alway in their sight,
The bayne glasse of their beautie to appose:
And when such a foole into the kitchin gose
To stirre the pot, there whether he sit or stande,
The glasse alway is in the other hande.

When he a while his glasse hath loken then,
If one examined him of his beautie,
He boldly durst sweare both by God and man,

That

Proverb. xiij. and. xvij.

Ecclesi. xx. Iob. v. and. xviij.

Proverb. xxvi. Ezech. xvi. Esay. iij.

That nought were in him which might repreued be,
But all goodnes, fayre shape, and looke of grauitie,
And that his gere gayly vpon his backe doth sit,
He hardly is wise, if he had any wit.

I written finde that great inconuenience,
As losse, contempt, and occasion of pride,
Hath fallen vnto many by this lewde complacence,
Which haue not knowen the way themselfe to gyde.
Otho Imperator speculum secum semper habuit Iuuenalis
The Emperour Otho had ay borne by his side,
In warre and peace (a glasse) for his pleasaunce,
To see his colour therin, and countenaunce.

And to the intent to make his colour gay,
With Asses milke he noynted oft his skin,
And shaued his bearde once euery day:
But for that he offended God herein,
After was he sharply punished for this sinne,
And put vnto extreme rebuke and shame,
To geue other example to auoyde the same.

Salustius
It is forsooth a maner feminine,
And not for man to be so elegant,
To such toyes wanton women may encline,
A yonge mayde may at her forehead haue pendant
The bayne mirrour to see her shape pleasaunt.
Man should nought set by to nourishe his beautie,
But onely manhood, strength, and audacitie.

The wanton mayde may for her selfe ordayne
Her caul, her coyfe, and such conceytes newe,
As brouches, filets, and oyntmentes soueraigne,
And clothing of diuers colour and of hewe:
But nowe yonge men the same fourme do ensue,
And to content their mad and foolishe minde,
To women they compare them selfe against kinde.

Ennius Tullius in officijs
Disorder reigneth as I before haue saide,
The yonge men taketh womans countenaunce,
And her apparell, and women are arayde
As men, against all lawe and ordinaunce:
Thus man and woman ensue misgouernaunce,
In their behauour is small diuersitie,
Their owne conceyte causeth great enormitie.

Pigmalion, de qua Ouidius, x, Metb.
The Poet Ouid sheweth in a fable,
Howe that one called Pigmalion by name,

A figure made vnto him selfe semblable,
Which he in marble right craftely did frame,
And in so much he worshipped the same,
Till at the last his minde was past and gone,
And he transformed so was into that stone.

And if the Poets fables be all sure,
As by their subtile wordes oft we here,
The childe Narcissus was chaunged of figure,
While he beheld into the water clere:
For while his shadowe vnto him did appere,
Upon the same so sore he set his minde,
That he transformed was to another kinde.

Narcißus de quo Ouidius. iij. Met.

But to returne againe to our purpose,
And of this sort of fooles to conclude:
If God should them to other shape transpose,
That thinke them fayre, though they be foule and rude,
Into foule fashion he many should include:
For while fooles their owne beautie magnifie,
So groweth the number, and so they multiply.

¶ The Lenuoy of Barklay the translatour.

¶ Blinde man inclere thy wilfull ignorance,
Stande not so great in thy owne conceyte,
Ne in thy lewde fashion set not thy pleasaunce,
Whether thou be poore, or man of great estate,
Another man much more shall in thee wayte,
Of good and ill then thou thy selfe canst do,
Therfore be not cause to thy selfe of disceyte,
If one thee teache, apply thy minde thereto.

DE CHOREIS ET SALTATIONIBVS.

Qui choreis gaudet, aut saltibus immoderatis,
Vt cuculum ducat stultior ipse manu:
Ille Deum offendit, perdit quoq; tempora frustra,
Contrahit inde etiam plurima damna sibi.

HOs quoq; non sanos fore dicimus, immo furentes,
Qui choream quærunt, quos labor ille iuuat:
Vt currant passim, veluti furiosa vagatur
Thyas, vbi erectus Thyrsus in arua vocat:
Vt Druydæ saltant pulsantes tympana galli,
Vertice in idæo, cùm furor vrget eos.
Ceu quondam Salij fœtidos saliêre per vtres,
Turba Cybeleios sic agit illa choros.

Exod. xxxij. Psalm. xi.

Orgia Bacchi.

Druydæ, de quibus Iulius Cæsar in comment.

Quid

Salij de quibus Virg.ij.Geor.

Quid rogo? quid fatui plantas in puluere lassas
Efficitis? quæ merx digna labore tamen?
Ast ego dum meditor fatui primordia ludi,
Principij causas commemoro esse malas:

Exod.xxxij.

In statua vitulum dæmon cùm poneret aureum,
Contemptum faceret impius atq; Deo.

i.Corinth.x.

Cùm benè potasset populus, persuasit ad illam,
Luderet inq; chorum turba proterua, iubet.

Vide nota Glo. in cle i de cel. Missæ.
In cle attendentes de sta.rel.de vi.& ho.cle. cum decorem.

Illecebræ tales pariunt incommoda multa,
Ad vitium præbent semina multa frequens.
Concurrunt illic pomposa superbia, luxus,
Et petulans saltus, & furiosa Venus:
Nam Venus inprimis choreis solatur in illis,
Hanc sequitur pedibus turba petulca citis.
Ludus in orbe quidem est nullus damnosior isto,
Contaminat stimulis pectora casta suis:

Prouerb.ij.

Ludus & iste quidem non pax, sed pugna videtur,
Clamando currunt, vociferantq; nimis.
Quis locus immunis, quem non vesania talis
Contaminat? Templi vix loca tuta manent.
Clerus, & in cappa monachus, puer atq; puella,
Et iuuenes blandi, decrepitiq; senes.
In girum saltant pedibus, ductantq; choreas,

Virg.ij.Geor.

Atq; incompositis motibus vsq; ruunt.

Iudith.ij.

Rusticus in circo teneram cùm flectit amicam,
Non sitis hunc tota nocte die ve premit?

Of leapinges and daunces, and fooles that *passe their time in such vanitie.*

That fole that fetteth his felicitie
In wanton daunces and leapes immoderate,
Hath in my Ship a rowme for his degree,
Beside the sterne for troubling of his pate,
Ye God displeaseth, which doth such foly hate,
Such lese their time in vayne, and oft therin
Are many hurtes, and cause of deadly sinne.

Exod.xxxij. Psalme.x.

Those fooles a place may chalenge in my ship,
Which voyde of wisdome, as men out of their mind
Them selfe delyte to daunce, to leape and skip,
In compasse renning, like to the world wide.
In vnkinde labour such fooles pleasure finde,
Renning about in this their furious vice,
Like as it were in Bacchus sacrifice.

Orgia Bacchi

Druidæ, de quibus Iulius Cæsar in comment.

Or as the Druidans runneth in vayne about,
In their mad feastes vpon the hill of Yde,

Makin

Choreæ fatuitas.

Nil placet in tota sapientibus vsq; chorea. Quod iuuet aut prosit: cõdeceat ve bonos. In circuitu impij ambulant.

Making their sacrifice with furour, noyse and shout,
When their madnes letteth their wit aside:
Or when the prieſtes of Mars all night abide
Within their temple by vſe abhominable,
To their Idols doing their ſeruice deteſtable.

Salij, de quibus Virgilius. ij. Georgicorum.

Like as theſe Paynims hath to their Idols done
Their ſacrifice, wandring in their madnes,
Their bodies wery ng, in vayne walking their ſhone:
So do theſe fooles them ſelfe to daunſing dreſſe,
Seeking occaſion to great vnhappineſſe,
They take ſuche labour without all hope of gayne,
Without rewarde, ſure of werines and payne.

Say fooles that vſe this fury and outrage,
What cauſeth you to haue delite therein,
For your great labour ſay what is your wage,
For ſooth ye can therby no profite win,
But ſeke occaſion (as I haue ſaide) of ſin,
And for thy wery ng thy fete thus in the duſt,
Thou getteſt no gayne, but cauſe of carnall luſt.

But when I conſider of this fooliſhe game,

Exod.xxxi. The firſt beginning and cauſe originall,
I ſay the cauſe therof is worthy blame,
For when the deuill to diſceaue man mortall,
And do contempt to the hye God eternall,
Upon a ſtage had ſet a Calfe of golde,
That euery man the ſame might clearely beholde.

So when the fende ground of miſgouernaunce,
Cauſed the people this figure to honour
As for their God, and before the ſame to daunce
1. Corin.x. When they were dronken: thus fell they in errour
Of idolatrie, and forgat their creatour,
Before this ydoll daunſing both wife and man,
Deſpiſing God: Thus daunſing firſt began.

Vide vo. glo. in cle. de cel miſ, Suche blinde fooles and inconuenience,
Engendreth great hurt and incommoditie,
And ſoweth ſeede wherof groweth great offence,
The ground of vice and of all enormitie,
In it is pride, fowle luſt and lecherie,
In cle attendentes de ſta. rel, de vi, & ho, cle, cum decorem And whyle lewde leapes are vſed in the daunce,
Oft froward bargayns are made by countenaunce.

What els is daunſing but euen a nurcery,
Or els a bayte to purchaſe and mayntayne
In yonge heartes the vile ſinne of ribawdry,
Them fettring therin, as in a deadly chayne:
And to ſay truth in wordes cleare and playne,
Uenereous people haue all their whole pleaſaunce,
Their vice to nouriſhe by this vnthrifty daunce.

And wanton people diſpoſed vnto ſinne,
To ſatiſfie their mad concupiſcence,
With haſty courſe vnto this daunſing runne,
To ſeeke occaſion of vile ſinne and offence:
And to expreſſe my minde in ſhorte ſentence,
This vicious game ofte times doth attice
By his lewde ſignes chaſt heartes vnto vice.

Then it in the earth no game is more damnable,
It ſemeth no peace, but battayle openly,
Prouerb.y. They that it vſe of mindes ſeme vnſtable,
As mad folke running with clamour, ſhout & cry,
What place is voyde of this furious folly?
None, So that I doubt within a while,
Theſe fooles the holy Church ſhall defile.

Of

Of people what sort or order may we finde,
Riche or poore, hye or lowe of name,
But by their foolishenes and wanton minde,
Of eche sorte some are geuen vnto the same:
The priestes and clerkes to daunce haue no shame.
The frere or monke in his frocke and cowle,
Must daunce in his doctor, leping to play the foole.

To it comes children, maydes and wiues,
And flatering yonge men to see to haue their pray,
The hande in hande great falshode oft contriues,
The olde quean also this madnes will allay,
And the olde dotarde though he scantly may
For age and lamenes styre eyther foote or hande,
Yet playeth he the foole with other in the bande.

Then leape they about as folke past their minde,
With madnes amated, renning in compace,
He moste is commended that can most lewdenes finde,
Or can most quickly renne about the place:
There are all maners vsed that lacke grace,
Mouing their bodies in sygnes full of shame,
Which doth their heartes to sinne right sore inflame.

Virgilius in Georg.

Iudith. 4.

So ofte this vice doth many one abuse,
That when they are departed from the daunce,
On lust and sinne continually they muse,
Hauing therin their will and their pleasaunce,
Then fall they oft to great misgouernaunce,
As fooles geuen to worke vnprofitable,
So in my ship they well deserue a bable.

¶ The Lenuoy of Barclay.

Do away your daunces ye people muche vnwise,
Desist your foolishe pleasure of trauayle,
It is me thinke an vnwise vse and gyse,
To take suche labour and payne without auayle:
And who that suspecteth his maide or wiues tayle,
Let him not suffer them in the daunce to be,
For in that game though sice or sinke them fayle,
The dice oft runneth vpon the chaunce of three.

DE NOCTVRNIS IOCVLATORIBVS.

Qui cithara, aut alijs ludis de nocte vagatur,
Ante domum stultæ cantando pulsat amicæ,
A dulcia mouet luctantia membra sopore:
Hunc fatuum oblectat, moriatur frigore noctis.

IAm ſatyræ finem poſuiſſem penè,ratemq́;
Mouiſſem ad portum,celſaq́; vela ſimul:
Eſay.xxix. Sapien.xiiij. Iob.xxxiij. Sed mihi propoſitum rapiunt nunc turba,cohorsq́;
Stultorum,vigili qui modò nocte volant.
Dum mollem capiunt animantia cuncta ſoporem,
Prouerb.vij. Dum requies animis corporibusq́; datur:
Ebria turba vias,vicos,ſtrata,atq́; plateas,
Occupat,& clamat,ſtultaq́; verba canit.
Nocturni lemures ſtigiis de fontibus orti,
Hos homines turbant,eumenidumq́; cohors.
Hi cytharas feriunt,hi dulcia barbita tangunt,
Hi fidibus ludunt,lſmariaq́; lyra.
Ouidius in arte. Ante domum cantus charæ,modulantur amicæ:
Luke.v. Et ſtantes vlulant,cantica ſtulta canunt:
Non abeunt,donec fundatur vrina matellis,
In caput,aut donec ſaxa,vel olla volat.
Quin etiam hæc peragunt hyberno tempore ſtulti,
Cum glacie & niuibus candida tecta rigent.
Sapien.xvij. Iohn.xi. Omalè prudentes,quid vana hæc gaudia noctis
Delectant? quid vos currere nocte iuuat?
Nec ſolùm iuuenes,humili de plebe creati,
Cantando tacitæ ludrica noctis agunt:
Hoc proceres faciunt,clerus,monachi,atq́; ſacerdos,
Ad ludum hos omnes fiſtula ſtulta vocat.
Hic latrat,ille boat,balatum ructitat alter,
Toruius exclamans,plus ſibi laudes habet.
Hac etiam in turba reperitur ſæpè maritus,
Qui ſolet in fatuo ducere fune chorum.
Vxoremq́; ſuam viduo in lodice cubantem
Deſerit,& cauſam dat ſibi ſæpè mali.
Iuuenalis. Dum cuculum paſcit vir,fœmina ſæpè nouellam
Currucam admittens,oua aliena cubat.
Epheſ.iiij. i.Theſſa.iiij. Vos igitur moneo facitis qui talia,veſtras
Obſeruare fores,ſeu remanete domi.

¶ Of night vvatchers and beters of the ſtretes, playing *by night on inſtrumentes, and vſing like follies,* when time is to reſte.

¶ He is a fole that wandreth by night
In fielde or towne,in company or alone,
Playing at his lemmans dore withouten light,
Till all his body be colde as leade or ſtone:
Theſe foles knocking till the night be gone,
At that ſeaſon though that they fele no colde,
Shall it repent and fele when they be olde.

Nocte ludere in plateis.

Quorum sunt in tenebris opera, & dicunt: quis videbit nos? & quis nouit nos? Insaniæ plenas vigilias habentes, neq; vitam neq; nuper cras mundas iam custodiunt. Stultus qui plateas no cturno tempore currit, Carmen & exclusus flebile cantat amans.

NOwe would I of my boke haue made an ende,
And with my ship drawen to some hauen or porte,
Striken my sayle, and all my fooles sende
Unto the lande, a while them selfe to sporte:
But this my purpose is letted by a sorte
Of frantike fooles, wandring about by night,
For often all euill doers hateth the day light.

Esaie xxix.
Sapien. xiij.

While (man) beast, and euery liuing creature,
Refreshe their mindes and bodies with rest
And slepe, without the which none can endure,
And while all birdes drawe them to their nest,
These dronken bandes of fooles then doth iest
About the stretes with rumour, noyse and cry,
Singing their foolishe songes of ribawdry.

Job. xxxiiij.

Prouerb. vij.

The furies fearefull sprong of the floudes of hell,
Vexeth these vagabondes in their mindes so,
That by no meane can they abide ne dwell
Within their houses, but out they nede must go,
More wildly wandring then eyther bucke or doe,
Some with their harpes, another with their lute,
Another with his bagpipe or a foolishe flute.

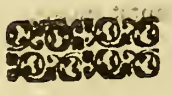
Ouidius in arte

Then measure they their songes of melody
Before the doores of their lemman deare,
Howling with their foolishe songe and cry,
So that their lemman may their great folly heare,
And till the yordan make them stande areare
Cast on their head, or till the stones flee,
They not depart, but couert there still to bee.

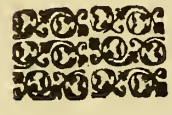
Luke.9.

But yet moreouer these fooles are so vnwise,
That in colde winter they vse the same madnes,
When all the houses are lade with snowe and yse:
O mad men amased, vnstable and witles,
What pleasure take you in this your foolishenes,
What ioy haue ye to wander thus by night,
Saue that ill doers alway hate the light.

Sapien.xviij.
Iohn.xi.



But foolishe youth doth not alone this vse,
Come of lowe birth and simple of degree,
But also states them selues therin abuse,
With some yonge fooles of the spiritualtie,
The foolishe pipe without all grauitie,
Doth eche degree call to this frantike game,
The darkenes of night expelleth feare of shame.



One barketh, another bleateth like a shepe,
Some rore, some countre, some their balades sayne,
Another from singing geueth him selfe to wepe,
When his soueraigne Lady hath of him disdayne,
Or shutteth him out: and to be short and playne,
Who that of this sort best can play the knaue,
Loketh of the other the mastery to haue.

Inuenalis.

The foolishe husbande oft of this sort is one,
With wanton youth wandring by night also,
Leauing his wife at home in bed alone,
And geueth hir occasion often to mis do,
So that while he after the Owle doth go,
Feeding the Coucko, his wife hir time doth watch,
Receiuing another, whose egges she doth hatch.

Therfore ye fooles that knowe you of this sort,
To geue occasion of sinne vnto your wiues,
And all other, I you pray and exhort,
Of this your folly to amende your liues,
For long night watches seldome time thriues,
But if it be in labour good to win,
Therfore kepe your doores, els abide within.

Ephes.iiij.
1.Thessa.iiij.

Though

Though I haue touched of this enormitie
In englisch tonge, yet is it not so vsed
In this Realme, as it is beyonde the sea,
Yet much we vse which ought to be refused,
Of great night watching we may not be excused,
But our watching is in dronken gluttony,
More then in singing or other melody.

Additio translatoris Alexandri Barcley.

When it is night, and eche should drawe to rest,
Many of our fooles great payne and watching take,
To proue maistryes, and see who can drinke best,
Eyther at the tauerne of wine, or the ale stake,
Eyther all night watcheth for their lemmans sake,
Standing in corners like as it were a spye,
Whether that the wether be whot, colde, wet or dry.

Some other fooles range about by night,
Proudly ietting as men mindeles of wood,
To seeke occasion with pacient men to fight,
Deliting them in shedding mennes blood,
Eyther els in spoyling of other mennes good,
Let these fooles with such like and semblable,
Drawe to this barge, here shall they beare a bable.

¶ The Lenuoy of Barclay.

¶ Ye fooles that put your bodyes vnto payne
By nightly watching, voyde of auauntage,
Leaue off your foly, or els ye shall complayne,
And mourne it sore if ye liue vnto age:
For though ye thinke that this your blinde outrage
Is vnto you no hurt nor preiudice,
It doth your body and goodes great damage,
And great cause both to you and yours of vice.

DE MENDICIS ET EORVM VANITATIBVS.

En metui ne me stultæ defectio sectæ
Afficeret, numerus nec satis vsq; foret:
Sed mendicorum turbas scrutatus vbiq;,
Inueni paucos (credite) vbiq; bonos.

INter mendicos fatuorum est magna caterua,
De quorum ritu nostra camæna refert.
Se plures nutrire volunt, natosq; tenellos,
Hoc studium multis, hæc quoq; vita placet.
Clericus, & monachus rerum qui seruat aceruum,
Mendici exercet attamen officium.

C. de mendi. vali. lib. xi. v. q. v. Non omnis. lxxxvij. dist. c. pasce. Glo. super Math. C. auaritiæ de præben. Prouerb. xxiij.

Pauper-

Paupertatis onus tales plerumq; queruntur,
Aſt opibus pleni, diuitiisq; rogent.
Vſu oportuno eſt eleemoſina ſacra ſtatuta,
Vtq; inopi ſolùm, pauperibusq; detur.
Hanc dedit omnipotens homini vt releuamen egeno
Eſſet, ſed tamen hanc plæbs vitioſa rapit.
Non Prior in clauſtro, non Abbas, Præsbiter atq;
Cenſibus in propriis cor ſatiare queunt:
Plus cupiunt, ſaccos, capſasq; inferre per vrbes,
Mandant, hisq; domus, limina cuncta premunt.
Per plateas currunt mendici, perq; tabernas,
Nullus ab his vacuus nunc locus eſſe poteſt.
Sunt qui reliquiis ſanctorum munera poſcunt,
Et quæſtum faciunt per loca cuncta ſuum.
Spirituum vendunt pennas ſæpè æthereorum,
Vanaq; non nunquam corpora & oſſa ferunt.
Sunt alij, qui cùm validi ſint corpore & annis,
Mendicant tamen, & crimina grandia agunt.
Fraude ſua pueris effringunt membra parentes,
Vt morbos vlulent, vulnera grata fleant:
Vt ſtipem precibus poſcant, manibusq; quadrantem:
Quas fraudes meliùs Theutona ſcripta notant.
Mendicant multi iuuenes validi atq; potentes,
Cauſa eſt, quòd labor his atq; opus omne graue eſt.
His quia plus placuit alienis viuere rebus,
Paupertatis & hinc pondera grata gerunt.
Si mendicorum pergam memorare profanos
Ritus, & mores, pagina deficiet.

Luke.xi. Tobie.iiij. and xii. Eccleſi.iij. Pſalme.xl. Daniell.iiij.

Eccleſi.vij.

De pe. & re.c. cum ex eo.

Eccleſi.xix. l.vna.C. de mendicis validis.

Vide librum ſtultorum in lingua theutonica latiùs

xlij.diſt. quieſcamus in glo.

Of foolish beggers, and of their vanities.

Since I haue taken the charge on me,
No botes and barges for fooles to apparayle,
And ſo agayne of newe to take the ſea,
I feared leaſt company ſhould me fayle,
Within my fooliſhe ſhippes to trauayle:
But nowe doth beggers them ſelfe to me preſent,
For fewe of them I finde of good intent.

C. de mendi. vali. li. xi. v.q. v. non omnis xxvi diſt c. paſce Glo. ſuper Math.

A Great company of fooles may we finde
Among beggers, which haue their whole delite
In their lewde craft, wherfore I ſet my minde
In this barge their maners briefely for to write:
For though that neede them greeuouſly do bite,
Yet is their minde for all their pouertie,
To keepe with them of children great plentie.

And

Mendicantes improbi.

Tot mendicorũ cernis, fraudesq; dolosq; Vt meritò hos fatuis grãdibus accumulẽ. Vtilius esurienti panis tollitur, si de cibo securus iustitiam negligat: quàm esurienti panis frangatur, vt iniustitiæ seductus acquiescat

And though that they might otherwise well liue,
And get their liuing by labour and busynes,
Yet fully they their mindes set and geue,
To leade this life alway in wretchednes:
The clerke, frere, or monke, which hath store of riches
For all his life, if he it gyde wisely,
Will yet the beggers office occupy.

Cauaricia de prebendis.
Prouerb. xxiij.

Such oft complayne the charge of pouertie,
In garmentes going ragged and to rent:
But yet haue they of riches great plentie,
Which in good vse can neuer of them be spent,
Almes is ordeyned by God omnipotent
And holy Church, for to be geuen in deede,
Unto good vse, and such as haue moste neede.

Luke. xi.
Toby. iiij. and. xij.

Almes is ordeyned by God our creatour
For men that liue in neede and wretchednes,
Therewith their paynefull liues to succour,
And not for riche that liues in viciousnes:
But yet such caytifs boldly in dare presse,
For their lewde life without all maner drede,
This almes taking from them that haue moste nede.

Ecclesi. iij.
Psalme. xl.

The

Daniell.iiij. The Abbot, the Priour, and also their couent,
Are so blinded with vnhappy couetise,
That with their owne can they not be content,
But to haue more they alway meane deuise:
Yea, in so much that some haue founde a gyse,
To fayne their brethren taken in captiuitie,
That they may begge so by authoritie.

They fayne miracles where none were euer done,
And all for lucre, some other range about
To gather and begge with some fayned pardon,
Eccles.vij. And at the alehouse at night all drinketh out:
So runne these beggers in company rowte,
By streetes, tauernes, townes and villages,
No place can well be free of their outrages.

Some begge for buildinges, some for reliques newe
Of holy saintes of countreys farre and strange,
De pen. & re, c. cum ex eo. And with their wordes fayned and vntrue,
For cause of lucre about they runne and range,
But in a simple village, farme or grange,
Where as these beggers moste simple men may finde,
With their false bones as relikes they them blinde.

Eccles.xix. Other being stronge and full of lustynes,
L. vna c. de mendicis vali. And yonge ynough to labour for their foode,
Geueth their bodyes fully to slothfulnes,
The beggers craft thinking to them moste good:
Some ray their legges and armes ouer with bloud,
With leues and plasters, though they be whole and sound,
Some halt as cripples, their legge falsly vp bounde.

Some other beggers falsly for the nones,
Disfigure their children (God wot) vnhappely,
Mangling their faces, and breaking their bones,
To stirre the people to pitie that passe by:
Hic plura notantur in libro teutonico. There stande they begging with tedious shout and crye,
Their owne bodyes tourning to a strange fassion,
To moue such as passe to pitie and compassion.

Such yonge laddes as lustye are of age,
Mightie and stronge, and wemen in likewise
Wanton and yonge and lustie of courage,
Geueth them selfe vtterly to this gyse:
The cause is that they labour do despise,
For their minde is in ydlenes to be still,
Or els in vice to wander at their will.

They

They paciently their pouertie abide,
Not for deuotion of heart or of minde:
But to the intent that at euery tide,
Other mens goodes should them feede and finde:
But if they a while haue runne in the winde,
And in their hande the staffe some heate hath caught,
They neuer shall after leaue the beggers craft.

Amonge these beggers also is commonly
Brauling, debate, hatred and chidinge,
Great othes, mockes, falshood and enuy,
And one with other euermore fightinge:
As for their dronkennes and vnsure abiding,
Their ribaudry both in deede and communication,
These are chiefe poyntes of their occupation.

If the begger haue his staffe and his hood,
One bagge behinde, and another before,
Then thinkes he him in the middes of his good,
Though that his clothes be ragged and to tore,
His body nere bare, he hath no thought therfore:
And if some man clothe them well to day,
To morowe it shall agayne be solde away.

And if these caytifs fortune to begge or crye
For meate or money, on woman or on man,
If one to them that, that they aske denye,
And so depart: anon these beggers than
When he is gone, doth wary, curse and ban.
And if another geue them ought of pitie,
At the next alestake dronken shall it be.

But if that I should gather in my barge
All foolishe beggers, and labour or intende
To note all their vices, to fore should be the charge,
And as I suppose, I neuer should make an ende:
Wherfore I councell them shortly to amende,
Or els their lewdnes, sinne, and enormitie,
Shall cause men withdrawe their almes of charitie.

xlij. dist. quiescamus in glo.

¶ The Lenuoy of Barklay the translatour.

O people vnthriftie, geuen to ydlenes,
Spending your youth this wise in vanitie,
What ioy haue ye to liue in wretchednes,
Where ye might come to better rowme and degree,
By worke and labour, and so auaunced be,
Yet begge ye still hauing your ioy therin:

Amend

Amende your foly, and learne ye this of me,
That goddes good should not be spent in sinne.

DE MVLIERIBVS IRACVNDIS.

Sunt plerique mares, asinos equitare frequenter
Qui cuperent, si non fœmina prima foret:
Sed quia præcipitem mulier contorquet asellum,
Fœmineo hinc generi pareat vsq; pecus.

Prouer.xxi. Eccles.xxv. Prouer.xxi.

FOemineum laudare genus mea carmina vellent
Nunc potiùs, sed me causa maligna mouet:
Si natura negat, facit indignatio versum,
Fœmina me patitur praua silere nihil:
Commendare bonas mulieres semper amabo,
Sed prauas versu dilacerare decet.
Ad quod securum facit, & dictare paratum,
Nulla quòd hanc Satyram fœmina docta leget:
Cornelia. Gracchorum mater leget hos Cornelia nunquàm
Versiculos, mulier nulla deserta leget:
Propterea audaci depromam carmina vultu,
Laudabo iustas, dilaniabo malas.
Eccles.xix. Fœmina quæ Sophiæ iucundo lacte fouetur,
Et quam delectat cum probitate decor:
Non facilè ad crimen putidum, moresq; pudendos
Corruit, aut tentat dedecus atq; nefas:
Eccles.xxvi. Fœmina iusta quidem mulcet plerunq; maritum
Iratum, placat sæuitiamq; viri.
Hester.v. Rex quondàm Assuerus mandauerat ense necandos
Hebræos cunctos, & iugulare viros:
Hester sed verbis placabat pectora regis,
Iratum blanda mollijt atq; prece:
Rex pius a Nabal spretus, lenitur ab vna
Abigayl. Abigayl, gladium, continuitq; manum.
i.Reg.xxv. Consilium dat casta bonum, dat fœmina mores
Eccles.xl. Ingenuos, mala sed non pia vota parit.
Prouerb.v. Consilio Salomon mulierum infectus iniquo,
Salomon Vt coleret falsos in sua damna deos.
iij.Reg.xi. Linguulaca est mulier, semper profundere voces,
Eccles xlvij. Verba dira cupit, & sine fine loqui.
Prouerb.xi. Piëris innumeros pullos eduxerat olim,
and.xxv. Longiùs emisit semina pica loquax.
Eccles.xxv. Erue diue pater, rex cœli, & conditor orbis,
Eccles.xlij. A nequam & praua nos muliere precor:
Ouid.v.Meth. Est picis similis mulierum garrula turba,
Prouerb.xj. Quæ garrit, queritur, eiulat, atq; furit.
Eccles.lvj. Fœmina quæ semper nocturnis litigat horis,
Eccles.ij.
Prouerb.vij.
Iuue.vi.Saty.

Et pacem

Et pacem in ſtrato non ſinit eſſe thoro:
Murmurat & tacitos blactit maleſana ſuſurros,
Atq; moleſta viro litigat illa nimis:
Fœmina ſæpè etenim verſuta eſt atq; maligna,
Vt ſibimet prudens, imperet vſq; viro:
Nec poterit tolerare boni documenta mariti,
Nec vult pacifici vota tenere viri.
Sæpè cadit iuſtus metuenda in damna maritus,
Vxoris temeræ quæ ſibi lingua parit.
Amphion teſtis, Thebanæ conditor arcis:
Vxoris Niobes crimina morte luit.
Si fas vſq; loqui foret his, Calphurnia nudum
Monſtraret clunem, & poſteriora viris.
Nulla adeò in terris animancia, ſiuè creata,
Quantùm fœmineum concitat ira genus.
Fœmina dùm inſanit malefido agitata furore,
Scuitiam ſuperat, dira leæna, tuam:
Seuior hyrcana eſt hæc fœmina tigride, raptos
Dùm catulos ſequitur, fœmina ſæua magis.
Exemplum præbet nobis irata Medea,
Natos truncauit quæ furibunda ſuos.
Exemplumq; dabit nobis ſimul impia Progne,
Quæ teneri nati membra necata coquit.
Quòd niſi perdoctus Iuuenalis cuncta referret
Crimina, quæ mulier fingere ſæpè ſolet:
Vellem quandoquidem ritus memorare vetuſtos
Fœminei generis, & recitare dolos.
Cor mulieris enim cunctis ſpinoſius herbis,
Felle tumet ſemper, pectora bile dolent,
Nil manet intactum putido mulieris ab ore:
Perturbant mores fœdera iura fidem.
Et fœdant thalamum ſacrum, nec pronuba Iuno
Has vetat in vetitæ crimina legis agunt.
Fida comes nulli mulier vult eſſe marito,
Grande ſupercilium fœmina praua gerit.
Euacuat loculos nummis, & conterit omnes
Cenſus, atq; domus penſitat acta nihil.
Sunt tria ſollicitant quæ terram, quæ mare quartum,
Quod nec terra poteſt, nec maria vlla pati:
Seruus qui factus dominus, magnusq; patronus,
Tum fatuus totiens ebrius atq; ſatur:
Dein furioſa quidem mulier, præcordia cuius
Liuor edax ſemper, iraq; ſæua rapit:
Quartum quod ſuperat cuncta hæc ancilla ſuperba,
Hæres quæ dominæ ſit citò facta ſuæ.
At modò de tali cupio muliere ſilere,
Præbet quæ poclis dira venena viro.

Prouer.ij.c.v.
Eccleſi.xix.c.rrb.
Eccleſi.bij.
Amphion.
Ouid. vi. meth.
Calphurnia.
i.l.ff.de poſt.
Eccleſi.rrb.
Medea de qua.
Sene. in. med.
Progne de quo.
Ouidus. vi. me.
Eccleſi.bij.
Eccleſi.rrb.
Prouerb.ix.
Eccleſi.xlvi.
Iuuenalis.
Prouerb.rrb.
Iuuenalis,

Agrippina.
Pontia.
Danaides.
Clytimneſtra.
Lucretia.
Thais.
Portia.Catho.
Sabina.
Prouerb.xij.
Eccle.xxv.c.xxvi.

Qualis Agrippina, aut veſanæ Pontia mentis.
Quales & ſatyri, pagina docta notat.
Bælides occurſu terrent modò corda virorum.
Sæua Clitimneſtra, & fœmina quæq; mala.
Iungitur in thalamis Lucretia rara maritis,
Thais habet partes perfida in orbe ſuas,
Portia rara hodiè contingit iuncta Cathoni,
Nec multis nubit caſta Sabina viris:
Fœlix qui poterit mulierem ad vota tenere
Vſq; ſua, & caſtum continuare thorum.

Of the yre immoderate, the vvrath and great lewdenes of women.

C. For wrathfull men I purpoſed to ordeyne
A ſlowe Aſſe, their haſtines to aſwage,
But nowe muſt they forgo that beaſt agayne,
For wemen clayme the ſame by their great rage,
Their furour paſſeth in dede and in language
All men in earth, none may with them compare,
He is well happy which may of them beware.

Ira muliebris

Mulierem bonam quis inueniet, procul et de vltimis finibus precium eius. Melius eſt habitare in terra deſerta, quam cum muliere rixoſa & iracũda. Commorari leoni & draconi placebit plus quã habitare cum muliere nequam. Breuis omnis malicia ſuper maliciã mulieris: & non eſt ira ſuper iram mulieris.

Prouerb.xxi.
Eccleſi.xxv.

My balade bare of fruite and eloquence,
And I alſo with all my heart and minde,

Would

Would wemen laude and prayse with reuerence,
And namely suche as are founde true and kinde,
But of that sort but fewe a man shall finde,
So the ill cause, and their nature cruell,
To say the truth doth me constrayne and binde,
And of their vices somewhat briefly to tell.

I haue long loued, loue nowe, and euer shall,
Them to commende that in vertue haue delite,
And that are good and chaste, namely of all
But bad, that are full of wrath and despite,
It is conuenient of their madnes to write,
And their conditions reproue without all drede,
So am I bolder and readier to endite,
For no wise woman shall these rebukes rede.

The mother of Graccus, Cornelia prudent,
Chaste and discrete, and of beautie soueraine,
Shall not my Balade read, for hir intent
was euer in vertue hir honour to maintayne:
No godly woman that doth from sinne refrayne
Shall I dispraise, but rather them defende,
Therfore in my wordes I shall boldly and playne,
Lawde iust and good, and the euill discommende.

She that hath bene brought vp in honestie,
Feeding hir minde with wisedome and prudence,
And kept hir good name in youth by chastitie,
The feare of God alway in hir presence,
Suche runne not lightly to vile sinne and offence,
And doth nothing but good and commendable,
O that suche one is worthy reuerence,
Better then all golde, then riches more laudable.

A woman iust and to goodnes inclinde,
If wrath and yre hir husbande do inflame,
With hir good councell shall mitigate his minde,
And pease his wrath: an example of the same
We haue by king Assuerus by name,
Which commaunded all the Hebrues to be slayne:
But his queene Hester worthy in dede of fame,
with hir fayre wordes appeased him agayne.

The kinge Dauid despised by Nabal,
That wrong purposed to punishe hastily,
Yet was he appeased by a woman liberall,
Abigayl by name, whiche very womanly

Cauſed him that yͤe to temper by and by,
His hande withdrawing and ſwoꝛde of punichment:
So good women councell well and righteouſly,
But the euill geue councell after the woꝛſt intent.

Salomon the wiſe infect with the folly
Of womens councell and blinde aduiſement,
To his great hurt fell to Idolatry,
Renouncing the ſeruice of God omnipotent,
Of womans tongue who can the malice ſtent,
Foꝛlooth no man,foꝛ all their felicitie
Is ſet in ſpeaking of woꝛdes impꝛudent,
Foꝛ in their tongue is all their crueltie.

Their cruell tongue is charper then a dart,
Therwith they labour to bꝛing men to yll name,
And with the ſame they ſtrike ſome to the heart
With thoughtfull wound,no thing can heale the ſame:
They neuer haue done,and yet haue they no ſhame,
Without occaſion to chide with noyſe and cry,
In cruell woꝛdes is all their mirth and game,
Sowing their ſede of chattering like the pye.

O God aboue,O king moſt gloꝛious
Of heauen and earth,the which haſt rauiſhed hell,
Deliuer vs from the tonges venemous
Of frowarde wemen curſed and cruell,
Foꝛ a thouſande mo miſchieues then man can tell
Pꝛocede of their mad and diſoꝛdred language,
One woman chiding maketh greater yell,
Then ſhould an hundꝛed pyes in one cage.

The pooꝛe huſbande with ſome is ſo beſted,
That he no reſt hath one houre of the day,
Noꝛ in the night when he is in his bed,
There ſhe him teacheth a bꝛauling crede to ſay:
And if he there ought vnto hir denay,
She groneth,grutching with hir complayntes ſtill,
Yea foure dayes after let him do what he may,
He ſhall hir not alwage til ſhe haue chid hir kill,

Thus is hir chiding to this pooꝛe man great wo.
Moꝛeouer,in woman is gyle and ſubtiltie,
And ſecret malice,which none can take hir fꝛo,
And foꝛ that ſhe would fayne commended be,
She him commaundeth,as much moꝛe wiſe then he
In hir owne conceipt,deſpiſing his doctrine.

And

And if hir husbande to any thinge agree,
By no maner meane will she therto encline.

She will that nothing be perfourmed of his will,
All must be ruled after hir foolishe minde,
And that in thinges wherin she hath no skill:
So oft the husbande fautlesse great hurt doth finde,
And also losses which his heart sharply binde,
By the lewde dedes and language of his wife,
And though a womans wordes be but winde,
Yet of them growe both murther, losse and strife.

Ecclesiastes. 9.

Right so Amphion of Thebes mighty king,
For the offences and selfe will of his wife,
Because he did hir will in euery thing,
For his owne folly at laste he lost his life:
Wordes among wemen is common and rife,
And feare of shame from many gone is quite.
So one Calphurnia in a case playntife,
Hir bare tayle shewed to the Judge in despite.

Amphion. Ouidius vi metb.

Calphurnia in. l. ff. de postu.

But for to speake of womans wrath and yre,
No beast on earth to wrath is so inclinde
As she, hir wrath in heate passeth hote fyre,
No tong can tell the rancour of hir minde:
This wrath in woman is rooted so by kinde,
That if she be once set in hir madnesse,
She passeth all the cruell beastes of Inde,
The beare, the wolfe, fell lion, and the lionesse.

The cruell Tigre to woman is not like,
Which, when hir whelpes from yir den taken be,
Rangeth about in furour them to seke,
For madnes gnawing, and tearing stocke and tree,
A wrathfull woman is yet more mad then she.
Cruell Medea doth vs example shewe,
Of womans furour, great wrath and crueltee,
Which hir owne children did all to peeces hewe.

Medea de quo Seneca in me.

Progne also may be to vs example,
Which sodde hir owne childe after she had him slayne,
The story in Ouid is written longe and ample:
But if Iuuenal had not written playne
Of women the wrath, their crueltie and trayne,
The same should nowe haue written ben by me,
But folly it is to write the same agayne,
Therfore I leaue it because of breuitie.

Ecclesi.vij. The heart of woman is ay deuising scornes,
Discrypt and cautel, falshode, leasing and gyle,
It is more sharpe then knife, pricking as thornes,
If she be pacient it lasteth but a whyle,
Hir stomacke swelleth by bitter gall and vile,
Hir body full of rancour and madnes,
But where she setteth man by worde to reuile,
From hir stinking mouth commeth all vnhappines.

Ecclesi.xxv. No maner vice shall she vntouched leaue,
She troubleth maners of men that are laudable,
And of their good name doth falsly them bereue,
She troubleth right and peace most profitable,
Breaking hir fayth by sinne abhominable,
The bed defiling, Dean can not withdrawe
Ecclesi.xlvi. Them from that vice, their minde is so vnstable,
They take their pleasure in sinne agaynst the lawe.

She that hir minde doth to this vice subdue,
Geuing hir body to this misgouernaunce,
To husbande nor to none other man is true,
Yet kepeth she a solempne countenaunce,
As none were like hir in England nor in fraunce
In al vertues, and knowing nought of sinne:
But if she were well sought, she is perchaunce
A wolfe or gote within a Lambes skinne.

Iuuenalis. A woman is like a clister laratike
In mans purse, voyding that is within,
If man should euer be ruled by his wife,
Hir proud apparell should make his thrift full thin:
Alwell can some spende as their good man can win,
And muche faster, but if that coyne do fayle,
She laboureth not to get it without sinne,
But craftily to forge it with hir tayle.

I finde in the worlde that there be thinges three
Right harde to knowe, the fourth that no man may
Knowe nor perceiue: first, when a birde doth flee
Along in the ayre, no man can spye hir way,
The way of a Ship in the sea though it be day,
Harde is to see which way the Ship hath gone,
The thirde harde thing as I haue oft heard say,
Is the way of a serpent ouer a stone:

But the fourth way that of all hardest is,
Of ponge man is in youthes lustines.

A vicious womans way is like to this,
Which after her sinne and great vnhappynes,
Feedeth her with meate of blinde deliciousnes,
Then wipeth her mouth, and sayth in audience,
With minde assured, and past all shamefastnes,
I haue not committed ill, sinne, nor any offence.

Three other thinges on earth I finde certayne, *Prouerb. xxx.*
Which troubleth the grounde and also the sea,
The fourth neyther sea nor lande may well sustayne:
The first is a churle that hath a bondman bee,
And so by fortune come vnto hye degree,
The seconde is a foole when he is dronke and full.
The thirde a wrathfull woman full of crueltie,
He that her weddeth hath a crowe to pull.

Yet is the fourth worse and more eleuate,
That is a hande mayde lowe of her linage,
Promoted from a begger, and so come to estate,
Succeeding her lady as heyre in heritage:
Of suche proceedeth much malice and outrage,
Disdayne, great scorne, bilany and debate:
For the frenche man sayth in his language,
Nothing is worse then a churle made a state.

I would fayne cease of womans gile and treason,
And their great falshoode which none can well defende,
I nought will speake, howe some by mortall poyson,
Their husbandes bringe to sodayne death and ende,
Examples abounde, who list thereto intende:
Of Agrippina and Poncia wood of minde, *Agrippina. Poncia.*
Which on their husbandes did mortall hande extende,
Of many such we may in writing finde.

What shall I write the cursed crueltie
Of the sisters of Danaides echone, *Danaides*
Fiftie in number, which by iniquitie
Slewe all their husbandes, reserued one alone.
O chaste Lucres, alas where art thou gone, *Lucretia*
From their presence all women ner the chace,
Thou art beloued nowe almoste of none,
And baudy Thais hath nowe thy rowme and place. *Thais.*

False Clitymnestra cruell of her deede, *Clitymnestra*
May trouble the heartes of all men on the grounde,
And cause them of other suche to take heede,
Whose manifolde malice doth minde of man confounde.

The

Portia Cathonis.

The prudent Portia to fewe men nowe is bounde,
Or associate by the way of mariage,
This Portia kept her body chast and sounde,
True to her husbande Cato the great sage.

Sabina.

The chaste Sabin is not wedded nowe a dayes
To many men, as she was wont to be,
I meane that fewe encline nowe to her wayes,
Wherfore I say that well happy is he,
That hath a woman keeping her honestie,
Pacient of minde, in suche is great comfort,
She is a Jewell that loueth chastitie,
It is pitie that so fewe be of that sort.

Proverb. xij. Eccles. xxv. and. xxvi.

Ye gentle women, and other great and small,
Be not displeased with these true course sentences:
For certaynely I haue not written all
The vice of women, their sinnes nor offences:
If I had read all the liberall sciences,
And all my life should thereabout intende,
Yet could I neuer write all inconueniences
By women done, nor their malice comprehende.

But while I liue, the good I will commende,
And them exalt at euery time and season,
I may haue leysure ynough thereto tindend,
Since of them is no plentie but great geason,
But such fooles as are voyde of all reason,
And shame to all women by their misgouernaunce,
As powling, pye, disceite, sclander and treason,
Them shall I blame with wrathfull countenaunce.

¶ The Lenuoy of Barklay the translatour.

¶ Ye wrathfull women by vice lesing your name,
Correct your selfe, and labour ye with payne,
In your liuing for to deserue no blame,
Assay with meekenes to get your name agayne,
By that meane may ye all your will obtayne:
Let chastitie you gyde and pacience,
For to be frowarde (it is a thing in vayne,)
Unto him, to whom ye owe obedience.

The lawe commaundeth you to do reuerence
Unto your spouses with honour and meekenes,
And not displease him by your wilfull offence,
As hasty language, disceyte and vnkindnes:
If ye liue well, then shall God sende riches

To you in earth, with wealth and ioy mundayne,
And if ye fortune to fall into lewdenes,
These great giftes shall ye iustly lese agayne.

DE POTENTIA FATVITATIS.

Stultitia extendit castra & tentoria passim,
Et secum totus militat orbis iners:
Præcipuè stulti, quos magna potentia vectat,
Et qui diuitijs, præsidijsq; valent.

CVm tibi nemo ausit prauos ostendere mores,
Esse scitus qui contendis stultissime diues:
Hinc cæco incedens in tramite, turpiùs erras.
Vis sapiens cunctis reputari, & dicier horis,
Tu licèt insciticæ plenos effuderis orsus.
O quotiens cùm nemo velit præponere stultum
Se laudat, fatuusq; refert mauortia gesta
Plurima, cùm malesana tamen quæ prodit ab ore est
Laus proprio, ascribit solus sibi fortia stultus.
Fortunata nimis tellus quæ principe diuo
Ornatur, quem vix superet vel magnus Vlysses:
Tempora partitur prudens cum tempore versat
Singula, non illum nummus, non munera captant:
Virtutis cultor sed enim, & sua prospera regna.
Væ terræ cuius rex est puer, illius atq;
Consulibus tuceta placent, nocturnaq; vina:
Hic etenim imperium, regnum quoq; dissipat omne.
Stultus in arce sedens palpatus munere spurco,
Inuertit leges, concessus, rostra, virosq;,
Alter amicitiam præfert, insontia damnat:
Sancta hinc simplicitas teriturq;, caditq; nefande,
Æquo deberent libramine iura foueri:
Sed vereor sint pheudo senes quos casta Susanna
Allicit, Andronici pro quo perimatur Onyas.
Vota etiam Benadab fregit dùm munera vidit,
Et Ionatham Triphon per munera missa fefellit:
Sic Romam quondàm tetigit clamando Iugurtha,
Vrbem venalem cùm diceret, & perituram
Munere, si diues emere illam temptet iniquus.
Munera, crede mihi placant hominesq; deosq;,
Omne genus nummum veneratur, pectore vincit
Fortia, inaccessum linquit nihil, omnia vastat.
Quo sibi concumulet numerum, ingentemq; cateruam
Stultitia, & regnet cuncto & dominetur in orbe.

Sapien.v.
Prouer.xvij.
and.xxiij.
Eccles.xxxiij.

Psalme.ix.
Prouerb xxvij.
Eccles.xv.
xxij.q ij pri.
Job.xxxvj.
Prouerb.xx.
Eccles.x.
Sapien.vi.

Ecclesiast.v.
and.x.
Prouerb.xxx.

Sapien.xi.
Eccles.x.

Sapien.vi.
and.xj.
Daniell.xiij.
ij.Mach.iij.
iij.Reg.xx.
i.Math.xj.
Iugurtha de quo Salustius.

Ouid.de arte.
Hora.in Epist.
Eccles.x.
Eccles.x.

Of the great might and povver of fooles.

¶ Blinde foly hath her tentes abrode displayde
In euery place, from them no fielde is frée,
With her madnes the world is whole dismayde,
She hath all men in her captiuitie,
But namely such as are of moste degrée,
Of moste riches, power, linage and might,
Under her standard submit them selfe to fight.

Potentia fatuitatis.

Omnibus in terris tenet insipientia sceptra, Illius & sequitur regia turba pedes. Rapinas meditatur mens eorum, & fraudes labia eorum loquuntur: Ideirco lapsi in die angustiæ minuetur fortitudo eorum, & lucerna impiorum extinguetur.

Sapien. v.
Prouerb. xvij. and xxiij.
Eccle. xxxiij.

THou foolishe man trusting in thy riches,
Thereby contending to haue preeminence,
Howe be it that thou art geuen to viciousnes,
And none so bolde to shewe thee thy offence,
The more thou errest in thy blinde negligence:
For if that thou be hye of rowme and name,
If thou offende, the more shall be thy shame.

Psalme. ix.

Though all thy wordes be full of foolishnes,
And all thy deedes to no good ende do come,
Yet wilt thou be reputed in riches,
Before all other, and also in wisedome,
O howe oft times (of these fooles) will some

Commend

Commende them selfe, and laude their glorious name, Prouer.xxvij.
When they see that none other will do the same,

These fooles them boast of deedes of valiaunce. Ecclesi.xv.
And worthy actes done by them in battayle, xxij.q.ij.pri.
Howe be it that laude whereby man doth auaunce, Job.xxxvij.
Him selfe by his owne mouth, is of but small auayle,
And vile before men of wisedome and counsayle:
But suche fooles that of eche hated be,
Them selfe may commend by good auethoritie.

These fooles say, that lande is fortunate, Prouerb.xx.
Which is gouerned by riche prince or king, Ecclesiastes.x.
But better is that lande which longeth to a state, Sapien.vi.
Which is indued with wisedome and cunning,
Working by councell in euery maner thinge:
For who that reigneth in wisedome and vertue,
The great Ulisses shall scantly him subdue.

A wise Prince gydeth himselfe by reason,
And his Realme by iustice and equitie,
Ordeyning eche thing, according to the season,
Nowe with rigour, and oft by benignitie,
Not being parciall to hye or lowe degree,
No coyne nor bribe can change nor turne his minde,
But so he iudgeth as lawe and right doth binde.

Such loueth vertue, next God omnipotent,
And grace him gydeth with godly chastitie,
Wherby his Realme becommeth excellent,
His lande increasing in great prosperitie,
His counsell discrete and full of grauitie,
Graciously gydeth the subiectes on his grounde,
And so departing, this Prince in heauen is crounde.

Well is that lande, and ioyous may it be, Ecclesiastes.v.
Which is defended by such a noble estate, and.x.
But wo be that lande, whose crowne of royaltie Prouerb.xxx.
Is geuen to a childe, whose counsell drinketh late,
Geuen to the wombe, to riote and bebate:
Suche frowarde counsell shall blinde his innocence,
And cause him decay from his hye excellence.

A foole promoted to riches and renowme, Sapien.xi.
Sitting in his stage or chayre of rowme royall, Ecclesi.x.
Blindeth iustice, tourning the lawes vp set downe,
By vile rewardes and giftes temporall,

Another

Another by fauour letteth true iuſtice fall,
Damning innocence by falſe iniquitie,
Thus falſly ouerthrowen is iuſt ſimplicitie.

Sapien.vi. and.vij.

Iuſtice ought be wayed in an euen balance,
By egall meaſure,all fauour ſet aſide,
Not rigorouſly for wrath or diſpleaſaunce,
The feare of God ought a iudges minde to gyde,
But much I feare leaſt the falſe ſeede abide
In earth yet,of them which by falſe pollicy,
Daniell.xiij. Unto death iudged Suſanna wrongfully.

ii.Mach.viii. And of Andronicus which hath Onias ſlayne,
Though both be deade,the ſeede of them abide,
Wherof falſe traytours begin to growe agayne,
Infecting falſly the world on euery ſide,
Maſterſhip and money euery thinge doth gyde.
iij.Reg.xv. Benadab by giftes hath broke his othe alas,
i.Mach.xii. Triphon by the ſame diſceaued Ionathas.

In hope of bribes men of great dignitie,
Blindeth the lawes,and ſome doth oft betray,
Their king and countrey ſelling their honeſtie,
Iugurtha,de quo Saluſtius bello Iugurthino. Example of Iugurtha which oft by Rome did ſay,
Ouidius de arte amandi. While he from it departed on a day.
O Rome,Rome,who that had ſtore of golde,
By thy owne gyders thou falſly ſhoulde be ſolde.

Truſt me(on grounde)no maner man we finde,
Of ſo great wrath,malice nor rancoure,
But the holy Croſſe ſhall mitigate his minde,
Horatius in Epiſt. All men doth it great worſhip and honour,
Money ouer man is like a conquerour,
No heart ſo ſtronge which it doth not ouercome,
It is preferred before vertue and wiſedome.

Eccleſiaſtes.x. Eccleſi.x. When money labours,it leaueth nought vndone,
It all ouercommeth the hye and lowe degree,
And ſhortly to ſpeake for a concluſion,
It thouſandes blindeth of men of digintie
With diuers folyes,which they themſelfe not ſee:
Thus doth the number of fooles reygne ſo wide
Ouer all the world,that no man can them gide.

¶ The Lennoy of Barklay the tranſlatour.

¶ O noble Princes in worſhip decorate,
Inſire your mindes to vertue and prudence,

Remember

Remember it is more dishonour to a state
Then to a simple man, to fall to vile offence,
And where as of God ye haue preeminence
Aboue lowe people, labour with full intent
To passe them in vertue, and so with diligence,
Learne to liue by the red Rose redolent.

¶ Though that we Britons be fully separate
From all the worlde, as is sene by euidence,
Walled with the sea, and long bene in debate
By insurrection, yet God hath made defence,
And by his prouision ordeyned vs a prince,
In all vertues most noble and excellent,
This prince is Harry cleane of conscience,
Smelling as the Rose ay freshe and redolent.

Drawe neare ye Princes of mindes eleuate,
Wekenes may ye learne being in his presence,
And godly wisedome, as hath appeared late
In diuers dedes done by his excellence,
Subduing without bloud great inconuenience,
Punishing the proud, louing the innocent,
Wherfore to his dedes geue your aduertence,
Folowing the smell of the Rose redolent,

By his reigne is all Englande laureate
With godly peace, not neding great defence,
Murdred is Mars, and with woundes sauciate,
The bondes of peace hath driuen the tirant hence,
Banished is battayle by his magnificence,
And peace confirmed by God omnipotent:
The blinde Venus chiefe ground of negligence,
Is exiled from the red Rose redolent.

In him is iustice with pitie sociate,
Upon the poore he spareth no expence,
Nor of the Church after like maner rate,
Promoting men of wisedome and science,
Seruing his maker with loue and reuerence:
Wherfore O Englande be true of thine intent,
With faythfull heart do him obedience,
Thanke God which hath the rose vnto thee sent.

DE CVRA ASTROLOGIÆ.

Est fatuus siquidem, vanusq́, incredulus atq́,
Ex astris cupiens nosse futura poli:
Rusticus & quiuis indoctus, certat haberi
Astrologus, fatuas fingit Æphimeridas.

xxvi.q.v.non li-ceat christia. et per totum et.
xxvi q.vñ. non obseruetis. sequentur.
Galath.iiij.
xxvi.q vij.quis existimaret.

xxvi.q.vij. ipsos.

Exodus.xx.

Saturnus.
Mars.
Venus.
Mercurius.
Iupiter.

Titus.ij.
Ptolomeus.

Roma.xi.
Eccles.i.
Psalm.xxxv.
de pe.di.iiij.in domo.
Ephes.i.
Roma.viij.

xxv.q.v.non li.
xxvi.q. ij. admoneat.

ASTrologos etiam decet huc accessere vanos,
Atq; mathematicos,ariolosq; simul:
Huc ades astronome,atq; planetista,augur,aruspex,
Sortilige,& quisquis sydera sola colis.
Singula facta hominum parua,atq; minuta recenses
Exponis vano sydera iudicio.
Stultorum in numero plures nunc scire futura
Conantur,rebus peruigilantq; malis.
Astrorum cura est illis,& sydera spectant,
Omne quod ostendunt astra referre volunt.
Archanas rerum causas,elementa,planetas
Spectant,& quicquid lucidus orbis habet:
Errorem hic lunæ varium solisq; labores.
Astrorum motus inspicit,atq; vices,
Hic docet immitis quid sydus triste minetur
Saturni,quid Mars significare velit.
Hic aperit quo læta Venus se proferat astro,
Atlantisq; nepos,Iupiter atq; pius.
Saturno genitos ad furta,& probra resensent:
Quos tamen atq; bonos reddere fata queunt.
Et natos Martis referunt ad tristia bella,
Quos pace interdum cernimus vsq; frui.
Iuste age,nec dubita,sapiens dominabitur astris,
In manibus summi stant elementa dei:
Iudicium siquidem,& mentem vis scire tonantis
Stulte mathematice,ò te furor vnde rapit?
Tu facis,omnipotens tanquam sua fata reuelet
Mortali cuiuis,iudiciumq; poli.
Omnia linquamus Supero, qui cuncta creauit,
Qui nutu cœlum,& sydera clara regit.
Astra quid aduersi possunt portendere? si nos
Defendit? cuius gloria summa,deus.
Quicquid Æphimirides fingunt per inane laborant,
Nil genisis,sortes,nil quoq; fata valent.

Of the vayne care of Astronomie.

THe is forsoth of purpose vayne and blinde,
Of minde mis beleuing,and without aduisement,
Whiche stedfastly thinketh in his minde,
To knowe thinges to come playne and euident,
Onely by the starres of the firmament.
Yet charles voyde of cunning and wisedome,
Are nowe a dayes Astronomers become.

xxvi q v non licet Christia et per totum et

HEre call we to our foolishe company,
Such fooles as labour and study with great payne,
To iudge the planetes by their Astronomy,

And

Astrologiæ vanitas.

Futura præscire solius dei est, qui in sui contemplatione etiam angelos illa prescire facit. Non liciat igitur Christianis tenere traditiones Gentilium, & obseruare & colere elementum, aut lunæ, aut stellarum cursus, aut inanē signorum fallatiam pro domo facienda: vel propter segetes vel arbores plantandas, vel coniugia facienda.

And other craftes without profite, and vayne:
Come hither Astronomers, haue ye no disdayne
Ye planetistes and witches, and other of this sort,
Which honour the starres onely as your comfort.

xxvi. q vij. non obseruetis. &c. sequentur.

Suche iudge the dedes of men both more and lesse,
Expounding the starres by their vayne iudgement,
They labour, wening by their foolishenesse
To knowe the secret of God omnipotent,
On this vayne study so set is their intent,
That what soeuer they in the starres see,
Without all doubt they thinke the same shall bee.

Galathi. iiij.
xxvi. q vij quis existimaret.

On the starres is all their felicitie,
And in the planets are they full diligent,
And then vtter with great audacitie
All that the same do showe or represent:
The priuie workinges of euery element,
And secret causes of other bodies aboue,
They note to knowe to what effect they moue.

xxvi. q. ij. ipsos

Exodus. xij.

Some gase vpon the wandring of the moone,
Another deuiseth the course of Phebus cleare,

Gasing on the Sunne at morning, night or none,
And by other planets sheweth what doth appeare,
Howe some of them when they do gyde the yere,
Engendreth plenty, pleasure, mirth and ioy,
And howe some other doth man and beast destroy.

Saturnus Some teacheth what thing sad Saturne doth manace,
Mars And what cruell Mars doth note and signifie,
Venus Some expoundeth Venus with hir pleasaunt face,
Howe she men bringeth oft time to villanie,
Marcurius Another is in hande to treate of Marcury,
Howe eche of these planets doth men predestinate,
Iupiter And howe Iupiter their wrath doth mitigate.

These fooles say that in their bookes they finde,
That men borne vnder the constellation
Of Saturne, to theft and robbing are enclinde,
Yet finde we suche true oft by probation,
And good and iust without all deception:
They say the children of Mars without fayle,
Shall be disposed and full geuen to battayle.

Yet finde we often by playne experience,
That suche as vnder this planet borne be,
Are not inclined after their sentence,
But geuen ay to peace and tranquilitie:
Right so by Venus we often times see,
That though she dispose hir children vnto lust
And bodily pleasure, yet are they chast and iust.

Thus it appeareth both playne and openly,
That it is folly to geue great confidence
Titus.ij. To the vnsure science of Astronomy:
Ptolomeus Wherfore haue done iust man, note this sentence,
A man of wisedome, vertue and science,
If he the wayes of vices set aside,
Shall rule the starres, and they shall him not gide.

Thinke well the starres and eche element,
Roma.xi. The hole firmament and planets euerychone,
Stande in the handes of God omnipotent,
None can them gide saue this hye Lorde alone:
Therfore mad man let thy folly be gone,
Eccles.i. Wilte thou knowe the secretes of thy creatour,
Psal.xxxb. Leaue of thy blindnes, thy folly and furour.

Takest thou this labour and charge vpon thee,

As

As who sayth, God which reygneth eternall
Woulde shewe his secretes and godly priuitie,
By starre or planet to any man mortall,
Wherfore it is best me thinke that we leaue all
Unto the iudgement and will of God aboue,
Which geuerth all, howe soeuer the starres do moue.

De pe. dis. iiij. in domo

He by his might hath made the firmament,
With all the starres and planets of the same,
Which at his will are euer obedient,
And he them ruleth, therfore what hurt or shame,
What misfortune, aduersitie or blame,
Can all the planets to man or childe pretende,
If God most glorious by his might vs defende.

Ephes. i.
Rom. viij.
xxvi q v non lz

Thus is it folly, voyde labour and vanitie,
To geue great credence vnto Astronomy,
It is great folly also in certayntie,
To trust vnto fortune, to byrth or desteny,
A vertuous liuer may all the same defye:
Liue well, and then trust surely to Gods grace,
The starres ne fortune shall in thee haue no place.

xxvi q vij admoneat

¶ The Lenuoy of Barklay.

¶Leaue of your folly which labour this science,
And let this your cloked errour be refused,
Unto the starres geue not to great credence,
For many one therby haue bene abused,
And many one haue studied sore and mused,
To write Prognostications which haue ben found
Of none effect, and then fally excused,
For suche shewe before after as they are bound.

DE GEOGRAPHIA REGIONVM INQVISITIONE.

Qui cœlum & terram, latum metitur & orbem,
Climata describit, & memorat populos:
Hic fatuum instantem crassa a ceruice repellat,
Nil bonitatis habent hæc monumenta quidem.

NOn satis est sapiens, non est ratione politus,
Sed nostra in naui carbasa plena trahat:
Qui latera immensi mundi metitur, & orbis
Climata, stat fatua circinus inq; manu,
Nosse cupit cunctas regiones, & loca cuncta:
Humano siquidem, cognita non generi
Nunc orbis lati metas, longosq; reflexus,

Plini. li. ij. circa prin.

xxvi. iiij. c. igi.

Esa.xl.c.xlviij. Eccles.iij. p.Corin.x.

Penſantur, fatuos ſedula cura mouet.
Noſcere conantur gentes quas ſpectet Eous,
Quas calor auſtralis, occiduusq; tepor,
Stultus hyperboreum menſuram flectit ad axem,
Et quærit populos hac regione feros:
Menſuratq; vrſam digitis quandoq; minorem,
Quo populos tali ſub regione notet.
Europæ atq; Aſiæ ſpacium colluſtrat vtrumq;,
Græcos, Æolios, Cappadochas, Cylices,
Et Libyæ gentes rutilo ſub ſole iacentes:
Athlantem & Calpen, Herculis atq; fretum:
Semotam Thylen, quærit vel in orbe Britannos
Extremo, & radio Theutona clauſtra notat:
Noſſeq; vult tumido poſitas in gurgite gentes,
Et cauſas reflui ſucciduiq; maris.
Præſtita Coſmographi luſtrat documenta Strabonis,
Intactum toto nil ſinit orbe quidem.
Quid Geometer enim tantas in pectore curas
Concipis? incaſſum circulus iſta terit.
Plinius errauit, quamuis ſpectabilis auctor,
Errores varios & Ptolomeus habet.
In vanum ſiquidem multorum corda laborant,
Rebus in incertis quos ita ſudor agit.
Antea quæ fuerat priſcis incognita tellus,
Expoſita eſt oculis & manifeſta patet.
Heſperiæ occiduæ rex Ferdinandus, in alto
Æquore nunc gentes repperit innumeras.

Strabo.

Eccleſi.bij.

Plinius. Ptolomeus. Sapien.iij. Hiere.ij. Ezech.xiij. Eccleſi.xxviij.

Ferdinandus Hiſpaniarum rex.

Of the foolishe deſcription and inquiſition of diuers Countries and Regions.

¶ Who that is buſy to meaſure and compace
The heauen and earth, and all the worlde large,
Deſcribing the climates and folke of euery place,
He is a fole, and hath a greeuous charge
Without aduauntage: wherfore let him diſcharge
Him ſelfe of that fole which on his necke doth ſitte,
About ſuch follies dulling his minde and witte.

Plinius libro ſecundo circa principium.

That foole of wiſedome and reaſon doth fayle,
And alſo diſcretion, labouring for nought,
And in this ſhip ſhall helpe to drawe the ſayle,
Which day and night inſireth all his thought,
To haue the whole world within his body brought,
Meaſuring the coſtes of euery realme and lande,
And climates, with his compace in his hande.

He coueteth to knowe and compriſe in his minde,

Euery

Mathematicæ superstitio.

Stultior ille quidē qui mensurā vndiq; terræ metitur, nec se nec sua scire valet. Furor est, profectò furor est, egredi mundū, & tanquam interna eius cuncta iā sint nota: ita scrutari extera. Quasi verò mensuram illius rei possit agere, qui sui nesciat, aut homines possint videri, quæ mundus ipse non capiat.

Euery region and euery sundry place,
Which are not knowen to any of mankinde,
And neuer shall be without a speciall grace:
Yet such fooles take pleasure and solace,
The length and breadth of the world to measure,
In vayne busynes taking great charge and cure.

xxvi.q iiij.c,igitur.

Esa.xl. and.xlvij
Ecclesiastes.iiij.
ij.Corinth.x.

They set great study, labour and busynes
To knowe the people that in the east abide,
And by and by their measures after dresse,
To knowe what folke the west and north part gyde,
And who the South, thus all the world wide,
By these fooles is meated by geometry,
Yet knowe they scant their owne vnwise body.

Abacuc.iij.

Another laboreth to knowe the nations wilde,
Inhabiting the world in the North place and side,
Meting by measure countryes both fierce and milde,
Under euery planet where men sayle, go, or ride,
And so this foole casteth his wit so wide,
To knowe eche lande vnder the firmament,
That thereabout in vayne his time is spent.

Then

Then with his compace draweth he about
Europe and Asia, to knowe howe they stande,
And of their regions not to be in doubt:
Another with Grece and Sicil is in hande,
With Apuly, Afrike, and the newe founde lande,
With Numidia, and where the Mozians do dwell,
And other landes whose names none can tell.

He measureth Athlant, Calpe, and Capadoce,
The Sea of Hercules, Granado, and Spayne,
The Iles thereabout, shewing all in groce,
Throwing his measure to Fraunce and to Britayne
The moze and lesse, to Flaunders and Almayne,
There is no Ile so litle that hath name,
But that these fooles in hande are with the same.

And regions that are compassed with the sea,
They busyly labour to knowe and understande,
And by what cause, nature oz propertie,
The Sea doth flowe, not ouercouering the lande,
So he describeth his circle in his hande,
The whole wozlde, leuing nothing behinde,
Strabo. As in the doctrines of Strabo he doth finde.

Which wzote in bookes, making declaration,
Sometimes him grounding vpon aucthozitie,
Ecclesiastes. vij. Howe eche Realme and lande had scituation,
Some in bzode fieldes, some closed with the Se:
But ye Geometrians that of this purpose be,
Ye are but fooles to take such care and payne,
About a thing which is fruitlesse and vayne.

It passeth your reason the whole wozld to discusse,
And knowe euery lande and countrey of the grounde,
Plinius. Foz though that the noble authour Plinius
The same purposed, yet faulty is he founde:
Ptolomeus. And in Ptolomeus great errours doth habounde,
Though he by auctho̓itie maketh mention
Of the description of euery region.

Since these authours so excellent of name
Haue bookes composed of this facultie,
And neuer could perfectly perfourme the same,
Fozsooth it is great foly vnto thee,
Eccles. xxxiij. To labour about such foolishe vanitie:
Ezech. xiij. It is a furour also one to take payne
Sapien. iij. In such thinges as proued are vncertayne.
Jeremy. ij.

Foz

For nowe of late hath large lande and grounde
Bene founde by maryners and crafty gouernours,
The which landes were neuer knowen nor founde
Before our time by our predecessours,
And hereafter shall by our successours
Perchaunce mo be founde, wherein men dwell,
Of whom we neuer before this same heard tell,

Ferdinandus that late was king of Spayne,
Of lande and people hath founde plentie and store,
Of whom the biding to vs was vncertayne,
No christian man of them heard tell before:
Thus is it holy to tende vnto the lore,
And vnsure science of vayne geometry,
Since none can knowe all the world perfectly.

¶ The Lenuoy of Barcley.

¶ Ye people that labour the worlde to measure,
Thereby to knowe the regions of the same,
Knowe first your selfe, that knowledge is moste sure:
For certaynly it is rebuke and shame
For man to labour onely for a name,
To knowe the compasse of all the world wide,
Not knowing him selfe, nor howe he should him gide.

DE EO QVI NON VVLT ESSE FATVVS.

Marcia cum docto certauit Appolline, victus
Amisit palmam, perdidit atq; cutem.
Attamen in manibus pendebat fistula stulti,
Et fatuus mansit Marcia vt ante fuit.

QVilibet hanc fatuus naturam continet in se,
In solita vitæ proprietate manens,
Rideri quòd non sentit se, illudiër atq;,
Marcia propterea decoreatus eras.
Nam Phœbum cithara doctum irritauerat ille
Ad pugnam, propter quam sine pelle iacet.
Huius ad exemplum, tantis obducta tenebris
Stultorum mens est, & ratione carens:
Vt fatuus quisquis se tempore credat in omni
Prudentem, sapiat cùm tamen ipse nihil:
Nec tamen aduertit risus, hominumq; cachinnos
De se sic fieri, nec vidit auriculas.
Seria cuncta putat, cùm risu illuditur ipse,
Quæq; audire cupit, credit & illa libens.
Tibia dependet solitis innexa lacertis,

Prouer.xxvi.
and.xvi.
Ouid.vi.Meth.
Ouid.vi.fast.
Iuuenalis.

Eccles.ij.
Prouer.xxvi.

Eccles.xx.
Sapien.iiij.

Eccles.xix.

Ouid de tristibus. Prouerb.xix.

Stultitiæ signum præbet vbiq; suæ.
Si quis opes multas locupleti possidet arca,
Thesauros magnos & tenet in cumulo,
Hunc plures vigili cursu sectantur amici,
Semina qui cumulent ad scelus atq; nefas:

Luke.xv.

Et spoliant stultum iuuenem, vacuumq; relinquunt,
Prodigus his socijs heu bona cuncta terit.

Tullius de amicitia.

Ampliùs & vacua dum nil seruauit in arca,
Nec res occulto sensit abire dolo:
Factus inops tandem, cunctis priuatur amicis,
Et refugit fatuum perfida turba procul.
Acclamat superos, & tristia verba profundit,
Pœnituit tandem, at sera querela nimis.

L.ius alimentorum.ff.vbi pub. edu.debe. Prouer.xxviij.

Qui res tam multas vno consumit in anno,
Ad cursum vitæ quæ satis vsq; forent.
Est fatuus, vafris res compartitur, at illi
Plus nummum quærunt quàm vel amicitiam:
Ex quo paupertas, contemptus, risus, egestas
Proueniunt, stultus & sine honore sedet.

Of him that vvill not see his ovvne foolishnes, and that striueth against his stronger.

Non velle stultitiam propriam recognoscere.

Si contuderis stultum in pila quasi prisanas, feriente desuper pilo, non auferetur ab eo stultitia eius. Plus proficit correctio apud prudentem, quàm centum plagæ apud stultum. Expedit magis vrse occurrere raptis fœtibus, quám fatuo confidenti sibi in stultitia sua.

¶ The foolish Marcia did with Appollo striue,
But he ouercome, lost soone the victory,
And for his folly was fleyed being aliue,
For that he compared to ioyous armony
His foolishe Bagpipe voyde of all melody,
Yet kept he still his bagpipe in his hande,
Not willing his foly to knowe nor vnderstande.

OVer all the worlde eche foolishe creature,
If he by his foly or negligence offende,
Hath such condition within him by nature,
That to mens mockes nought will he intende,
Nor knowledge his foly, nor study to amende,
But as one obstinate, continue in his sinne:
O foolish Marcia, for this thou lost thy skinne.

Prouer. xxvi.
and. xvi.
Ouid, vi, Meth,
Ouid, vi, fastorum
Iuuenalis

This foolish Marcia with Phœbus did contende,
Comparing with him in songe of Armony,
But for that Marcia could not his part defende,
He fleaed was aliue muche piteously:
To whose example we see that commonly
Many mad brayned and blinde fooles are aliue,
Which voyde of reason, with prudent men dar striue.

Eccles. ij.
Prouerb. xxvi.

And euery foole that is voyde of discretion,
At all times thinketh himselfe wise and prudent,
Though he be destitute of wisedome and of reason:
Such are so blinde that they can not aduise,
Howe men by mockes and scornes them despise,
Laughing to derision their maners and lewde deede,
Yet see they not the fooles eares vpon their head.

Eccles. xx.
Sapien. iiij.

This foole thus laughed to scorne and derision,
Taketh all in sport, laughing with them also,
Not thinking him contemned for his mad condition,
Lewde and disordred: but where soeuer he go,
He best is content with them that so will do.
He loueth to be flattered and clawed by the sleue,
That thing that he would here, he gladly doth beleue.

Eccles. xix.

Who that him prayseth in scorne and in mockage,
And in derision doth magnify his name,
Anone he enclyneth vnto that lewde language,
Auaunsing him selfe, and presuming on the same,
Striuing with his better to his rebuke and shame,
So hangeth on his shoulders his pipe continually,
Whereby men may his lewdnes notifye.

Ouid de triſti. Prouer.xix.

If ſuch a foole haue patrimony and lande,
Or in his cofers great treaſure and riches,
He ſhall haue frendes and felowes at hande,
To egge him forwarde vnto vnhappynes:
Luke.xv. And ſowing in him ſeede of muche vnthriftynes,
And then to ſpoyle him, and leaue him poore and bare,
Wherby he after muſt liue in payne and care.

Waſtfull youth oft ſpendeth all his whole ſubſtaunce,
On ſuch felowes folowing alway their minde,
Renning hedely to vngracious gouernaunce:
Tullius de amicitia But when of his good no more is left behinde,
And he their falſhood and priuy gyle doth finde,
He then aduiſeth him of his olde eſtate,
Beginning to ſpare, but then it is to late.

So when he by them is brought to pouertie,
Hauing nothing his body to ſuſtayne,
Then all his frendes away faſt from him flee,
As trayters vntrue, leauing the foole in payne,
Then cryeth he on God, and ſore doth him complayne
With wofull wordes, mourning with heart full faynt,
And then forthinketh, but late is his complaint.

L. ius alimentorum ff. xv. pub. edu. debe. But who that in his coſtes is ſo rife,
That he that ſpendeth within a yere or twayne,
Which were ynough the dayes of his life,
With honeſt rule his body to mayntayne,
He is a foole ſpending his good in vayne:
Prouer.xxviij. But they on whom he ſo his good doth ſpende,
Shall more to his money, then to his loue intende.

Wherof proceedeth pouertie and contempt,
Scorne and deriſion, neede and aduerſitie,
And from all honour theſe fooles are exempt,
That thus waſte their goodes in prodigalitie:
For who that is of ſmall power and degree,
And with his betters will in expence ſtriue,
Without all doubt that foole ſhall neuer thriue.

Additio Alexandri Barcley And alſo fooles that ſtriueth in the lawe,
Againſt an eſtate them paſſing in riches,
Shall their owne fleſhe vnto the bones gnawe,
Or he that is voyde of reaſon, and witles,
And dare preſume by his preſumpteouſnes,
Againſt a man of hye wiſedome and lore,
He ſhall bide a foole, euen as he was before.

Ye fooles voyde of wisedome and science,
That will presume with cunning men to striue,
And ye feble Fooles that by your insolence,
Thinke you more strong then any man aliue,
And ye poore fooles which labour to contriue,
Men to ouercome, suche as are better then ye,
I you ensure that ye shall neuer thriue,
But eyther be brought to shame or pouertie.

And thou that art a courtier or a knaue,
Or a bonde churle, and all thy whole linage,
Thinke well thou shalt but small profite haue,
To striue with thy master come of hye parage,
I finde it moste for mans aduauntage,
Within his bondes his body to preserue,
And not in riches, strength, wisedome or language,
To striue against the streame, least ye in swimming sterue.

DE NON INTELLIGENTIBVS LVDOS.

Qui vult cum pueris & stultis ludere, debet
Illorum lusus & tolerare iocos.
Ad clauum ne sit nauis reuocandus, & alta
Vela trahens malum frangat & inde ratem.

LVdere cum fatuo qui vult, tolerare nec ipsum — Math.vij. i.dis.in prin.
Cogitat, ad fatuos connumerandus erit.
Cum puero siquidem qui vult contendere, stultus
Si non ipsius ludrica ferre potest.
Stultus & hic pariter mouet ad conuitia risum, — Prouer.xxvi.
Æbrius, obtusus, dicitur atq; puer.
Qui vult cum pueris & stultis sæpè iocari, — Eccles.i.
Alternis vicibus ludrica verba ferat.
Venari qui vult, opus est vt retia ponat,
Sectetur canibus, cumq; labore feras.
Quisquis fortè globo cupiat subuertere stantes, — Eccles.xix.
Erigat ille simul mox quoq; pyramides.
Pro verbo verbum, pro lusa ludrica dantur,
Stultus qui poterit non ita ferre vices.
Intollerabilius tamen est & semper iniquum, — Psal.xxxvij. Roma.ij. i.Thes.v. i.Peter.iij. Prouer.xiij. Eccles.xij. and.xxvij. Prouer.xxvj.
Pro pietate bona reddere fortè malum.
Hæc fatuos natura manet, quòd rarius vsquam
Condignas referunt pro bonitate vices.
Versari sapiens vir cum prudentibus optat,
Cum fatuo stolidus quærit habere locum.
Quòd fatuus tolerat nullum, sua sola putanda est
Ambitio, cunctos nam regere ipse cupit.

c.quia per ambi. de elec.li.vj.

Est dolor in stolido vehemens, si præsidet illi
Prudens, se meritum nam putat esse virum:
Insipiens solus scepta tenere petit.

Luke.i. Hester.iij.

Non vult ferre parem, maiorem ferre recusat,
Cuncta sibi in terris inferiora putat.
Gaudia non Aman malesanus tanta putabat,
Quòd cuncti colerent omnia iussa viri·
Quantus erat dolor huic, quòd Mardochæus apella,
Non caput atq; genu flectere vellet ei,

Ecclesi.viij. Ex.c.xxij.

Qui sapiens igitur dici cupit atq; probatus,
Insanos fugiat, insipidosq; viros.

Of fooles that vnderstande not game, and *can nothing take in sport, and yet inter*mitte them with Fooles.

Who that with fooles or children will play,
Or meddle with suche as wit and reason want,
He ought them to suffer, folowing their way,
And them endure as for that small instant,
Least for his maners mad and ignoraunt,
I call him hither to gyde the helme and sayle,
If the ship breake, the lesse is his auayle.

Iocum non intelligere.

Ludere cum fatuis qui vult pueris ve benigne. Illorum tolleret verbera, verba, iocos: A facie verbi parturit fatuus tanquã gemitus partus infantis: Sagitta infixa femori canis, sic verbũ in corde stulti: Ludus autem noxius in culpa est.

That man shall one be of our foolishe sort,
Which without wisdome and aduisement,
Will busely with fooles and children sport,
And can not them indure with meke intent:
And mad he is that will in minde assent,
To haue ado or company with boyes,
And can not suffer their foolishnes and toyes.

Math.vij. i.dis.in princi.

He is a foole also that hath great game,
When childe or dronkarde blameth one absent,
If he can not also indure the same,
And quench madnes with wordes pacient:
For without doubt who that will be present
And conuersaunt with caytifes in their bourdes,
Or els with children, must suffer their lewde wordes.

Prouerb.xxvi.

Yet some are busy on euery man to rayle,
With voyde wordes and tales mad and vayne,
With scornes and mockes behinde eche mans tayle,
And yet disdayneth to abide the same agayne,
Their madnes doth their mindes so constrayne,
That with euery foole they gladly haue to do,
And can not suffer what doth belong therto.

Eccles.i.

He that will labour a beast to hunt or chase,
With his pleasure must take payne and businesse,
Folowing the same about from place to place,
His lines, colers, and leshes he must dresse,
And often also abide full great hardnes:
So he that will by ill worde man ouerturne,
Must holde him sure least he vnwarely spurne.

One worde in sport spoken another like requires,
Rayle with a foole, or childe that can not gide
Him selfe by reason, thy sportes like desires,
He is a foole whiche can it not abide,
For like will to like: if thou be by the side
Or in the company of foole or innocent,
To suffer their folly thou must be pacient.

Eccles.xix.

A foole hastily rendreth yll for yll,
And oft for good and loue most profitable,
They render hatred malice and ill will,
Whiche is a thing wrong and intollerable,
Yet this nature in fooles abideth stable,
That seldome or neuer they goodnes pay agayne,
They other scorne, or scornes hauing disdayne.

Psal.xxxv.
Roma.v.
i.Thes.v.
i.Peter.iij.

Prouer.xiij. Eccleſ.xiij. and.xxviij.

With ſuche fooles none wiſe ought intermitte,
But coueyt among wiſe men to be conuerſaunt,
And ſo they do,but fooles voyde of witte,
Taketh their rowme among other ignoraunt,
The company of fooles to fooles is pleaſaunt,
For it is a prouerbe,and an olde ſaide ſawe,
That in euery place like to like will drawe.

A precious ſtone wrapped in myre and fen,
Loſeth his colour,and ſemeth not of price:
Right ſo one good among vnthrifty men,
Diſtayneth his name with their ill name and vice,
And doth to him ſelfe great wrong and preiudice,
For eche man is reputed of the ſame ſort,
As is the company wherto he doth reſort.

Prouer.xxvij.

Wherfore me thinke it beſt for euery creature,
To auoyde the bandes and mad enormitie
Of ſuche fooles whiche can no man endure,
By their blinde pride and deſire of dignitie,
They couet to gouerne both hye and lowe degree:
No dolour troubleth a fooles minde ſo ſore,
As when a man of reaſon is ſet him before.

C.quia per ambi. de elec.li.vi.

If twentie men be in one company,
Some of hye birth,ſome wiſe,ſome liberall,
If one foole be among them certaynly,
He thinkes him ſelfe muche wiſer then they all:
Thus ſhortly to ſpeake,a fooliſhe man rurall,
If he a churle,a foole and vnthrift be,
The more he loketh to come to hye degree.

Luke.i.

Suche fooles promoted haue no pacience
To ſuffer their felowes,ſo hye ſet is their minde,
And to their betters they haue no reuerence,
They can not them endure,they are ſo blinde:
So by experience as we often finde,
A foole though he neither haue wiſdome nor cunning,
Yet he thinketh him ſelfe aboue all worldly thing.

Heſter.iij.

Hereof the Bible examples doth expreſſe,
Howe the falſe Aman (howebeit he was vnwiſe)
Had diuers ſtates of wiſedome and richeſſe
To him obeying,and yet did them deſpiſe:
But for that Mardocheus would not riſe
Out of his place to do him honour,
His minde was filled with malice and dolour.

In

In so much that he would haue had him slayne
For this small fault, but God gaue remedye
To Mardocheus for to escape his trayne,
And so false Aman his treason did abye,
And hanged was for Mardocheus worthily,
And that before Mardocheus face and eyne,
By the perswasion of Hester noble quene.

But of this proces to drawe vnto conclusion,
What man that intendeth for to liue quietly,
And wise to be called without abusion,
Let him auoyde mad and foolishe company:
But if he nedes will vnto suche apply,
Let him meekely endure their game and sport,
Els shall he be one of this my foolishe sort.

Ecclesi. big. rr. and. rrij.

¶ The Lenuoy of Barclay.

O wise man thou oughtest lewde company auoyde,
For it is daply proued by experience,
That with a thing corrupt a sound thing is destroyed:
Right so good men oft fall into great offence,
And iudged ill, though they gide them by prudence,
And that for haunting of company diffamed:
For though one be geuen to godly innocence,
As is his company, right so shall he be named.

MALEFACERE ET NON EXPECTARE.

Ille quidem celerem contorquet in æthera pilam,
Nec spectat lapsam quo cita pila cadit,
Qui facit infæstos multos sibi, reddit & hostes,
Nec lapsus spectat consimiles q; vices.

INsulsos etiam fatuos referam qui lædere multos
Percupiunt, lædi non tamen vsq; putant.
Insanum penitùs fateor, qui crimina iactat
In faciem alterius, conspuit atq; caput:
Nec tamen hæc rursùs fieri pateretur ab illo,
Nec vice consimili pertolerare iocum.
Quid sis facturus benè præmeditariër antè
Conuenit, haud facias, quod tolerare neges.
In saccum qui vult alios detrudere, sumat
Maxilli pariter plagam, aliquando sui.
Fecerat vt thaurum infœlix ex ære Perillus,
In quo mugitus ederet ore nocens:
Imbuit at primus vaccam quam fecerat ipse,
Criminis atq; sui præmia iusta tulit.

Math. bij. In prohe. de re. i. c. dilecti. de ma. & obe. q. vi. qui se scit. Sapien. rviij. Ecclesi. xxxiij. and. xxxv.

Perillus de quo Ouidius de arte.

Math.vij. Quod tibi non fieri cupias (ò stulte prophane)
Ne facias alijs, ne malefacta feras.
Psal.vij. Sæpè facit foueam fatuus, nocuumq; foramen
Prouerb.xxvi. In damnum alterius, quo tamen ipse perit:
Ecclesi.xxvij. Nempè crucem quondam fecit maledictior Aman,
Hester.vij. Qua Mardochæi frangeret ille gulam:
In caput illa suum sed crux descendit, & in qua
Suspensus, laqueo deperit ille suo.
Prouerb.xvii. Conueniet cunctis benè te confidere, sed tu
Ecclesi.vij. Prouideas fraudes, præcaueasq; dolos.
Qui benè confidunt, sæpè experiuntur amarum
Virus: nàm quis scit in cute quanta fides.
Ecclesiast.ix. Non conuiua homini nequam, cui liuida corda
Prouer.xxiij. Sunt, & secretum pectoris exitium.
Ede ait hic hospes, nunc fercula sumito nostra,
Iam bibe, de cæna vt possis abire satur.
Attamen aduersùs te virus corde sinistro
Portat, liuentes aufuge docte viros.
Ecclesi.xiiij. Sæpiùs arridet te risu fortè iocoso,
Qui cuperet mentem dilaniare tuam.

¶ Of them that vvilfully offende, not taking heede *to the ende; and hurteth euery man, not thinking to* haue their malice rendred agayne.

¶ That foole casteth a dart into the ayre,
And gaseth after it without aduisement,
Of the falling downe therof not being ware,
Which laboureth with dedes and wordes violent,
To get many foes, hurting the innocent,
And loketh not agayne like to endure:
One ill turne requireth another be thou sure.

Math.vij. *Ii probe, decre. in c. dilecti, de maio. & obe. ij q. vi. qui se scit.*
Sapien.xviij.

HEre touche I fooles and men without counsell,
Which putteth many vnto busines and payne,
And them sore greueth by their dedes cruell,
Not thinking to be serued with the same agayne:
That foole forsooth is of a frantike brayne,
Which other men will hurt rebuke and blame,
And will not suffer of them agayne the same.

Ecclesi.xxxiij. and.xxxv.

Consider man oft time within thy minde,
The wrong that thou wouldest do to thy neighbour,
Whether thou might in thy heart paciently finde,
The same to suffer of him without rancour,
Malice or ill will, wrath or displeasure:
For thou oughtest not to do vnto any creature

That

Multos lædere.

Heus omnium rerum viciſsitudo eſt. Quod tibi vis fieri, mihi face quod non tibi, no li: Sic potes in terris viuere iure poli. Ab alio expectes, alteri quod feceris. A quo procedit fraus, læpe reuerberet ipſum.

That thing which thou of him would not endure.

He that will other men thruſt by violence,
Into a ſacke by extortion and wronge,
Muſt in like maner arme him with pacience,
And ſuffer ſome blowes nowe and then amonge,
To one ill turne another doth belonge:
He that is buſy euery man to diſpleaſe,
Or to indamage, ſhall neuer liue in eaſe.

One named Perillus a workman excellent,
A bull of braſſe forged by his ſubtiltie,
Wherein a tiraunt might put men to torment,
Deuiſing death of moſte payne and crueltie:
But this workman to proue his facultie,
Was by that tiraunt put to death in like wiſe,
As he for other did ordayne and deuiſe.

Perillus de quo Ouidius de arte amandi.

O vnwiſe foole whom madnes doth abuſe,
Howe dareſt thou be ſo hardy for to do
That to another, which thy ſelfe would refuſe
Of him to be done to thee, yet ſome do ſo,
Making a pit for others hurt and wo,

Math. vij.

Wherein

Wherein himselfe is destroyed at the last,
Psalme.lvj. And some in their owne snares are taken fast.
Proverb.xxvi.
Eccles.xxvj.

So cursed Aman in like wise did ordayne
Hester.vj. For Mardocheus a maner of torment,
Wherein he hoped to haue hanged him in payne,
His life consuming with such punishment,
But the ende happened not after his intent:
For at the last Aman him selfe with care
Was hanged vp, and that in his owne snare.

On wrong and malice, ill will, and iniury,
Almoste all men hath nowe set their intent,
Proverb.xvii. Wherfore let wise men for them finde remedy:
Eccles.vj. For though that it be a thing conuenient
To trust to other, yet be thou prouident,
Of mans gile, falshood, and subtiltie,
So mayest thou escape oft times aduersitie.

Such men as put to much confidence
In other vnknowen, often great damage win,
Suffring losse and hurt by their owne negligence:
For when thou lookest vpon the vtter skin,
Thou knowest full litle what trust is within:
For oft vnder floures lurketh the serpent,
So painted wordes hideth a false intent.

Be not a gest thou man who euer thou art,
Ecclesiast.ix. To suche as louing outwarde thou seest appere,
Prouer.xxiij. Maliciously within, and of enuious hart,
He biddeth thee eate and drinke, and make good chere,
With loue, as farre as thou canst see or here:
But when such traytours moste swetely on thee smile,
Then are they busyest thee falsly to begile.

Under fayre wordes pleasaunt and liberall,
And smilinges false and deceyuable,
Such beareth benime to poyson thee withall:
Auoyde such men, thou wise man and laudable,
Eccles.xiij. Their deedes are so false and so abhominable,
That when thou geuest vnto them moste credence,
They shall thee bringe to moste inconuenience.

Yea, oft he laugheth as he were true and good,
Graunting thy wordes what euer thing thou say,
Which in his minde would fayne see thy heart bloud,
And of thy secret councell thee bewray:

Beware

Beware of ſuch men as much as thou may:
For among ſweete herbes oft groweth ſtinking weedes,
All flattering caytifs are not true in their deedes.

But when theſe caytifs hath hurt a mans name,
Or done him in body or goodes preiudice,
They thinke he ought not to render them the ſame,
Though it may be done by lawe and by iuſtice:
But certainly who that him doth exerciſe,
In doing other loſſe, hurt, or greeuaunce,
Shall liue a foole, and dye by ſome miſchaunce.

¶ The Lenuoy of Barcley the tranſlatour.

¶ O men malicious, falſe and iniurious,
Which ſet your mindes falſe meanes to deuiſe,
To hurt your neighbours by malice odious,
And thinke not to be ſerued in like wiſe,
Ye are abuſed therein I you promiſe,
For he that here to his neighbour is cruell,
And doth him in deede or worde hurt or deſpiſe,
Shall eyther be rewarded here or els in hell.

DE IMPROVIDENTIA FVTVRI.

Quiſquis in æſtatis fœcundo tempore meſſem
Negligit, & fructus, nec bona grana legit:
Cogitur hyberno ſub ſole carere cupitis,
Vrſorum & digitos ſuggere more ſuos.

STultum præterea reputo qui deſide vita
Viuit, & in pigro pectore torpor ineſt.
Quis non caſtiget fatuum hunc, qui tempore nullo
Diſpenſat vitæ commoda recta ſuæ.
Non aptare poteſt animum ad quæcunq; futura
Inceptor ſtolidus, nec ſua facta notat.
Hic nihil acquirit rerum pro corporis vſu,
Omnia dilapidat, nil retinere ſolet.
Eſt adeò demens, proprios nil cernit ad vſus,
Rebus oportunis inuigilatq; nihil.
Prouidet atq; nihil ſtultus, niſi cogat ægeſtas,
Atq; fames ſtimulet, torqueat atq; ſitis:
Temporis haud fatuus meditatur fata futuri,
Præſentes tantùm reſpicit ille dies.
De naſo ad fauces hominis meditatio ſtulti
Vergitur, vlteriùs mens ſua vana tepet.
Hunc puto prudentem, verſat quem cura futuri,
Vnde habeant pueri fortè alimenta ſui.

lxxxiij. diſt. nihil Seneca. Prouerb. vi. Deut. xxxij.

Eccleſi. xxvi. Prouerb. xix. Prouer. xiij.

Quærit

Ecclesi.iij. and.xxxviij. Prouerb.xx. Sapien.xv.

Quærit & æstatis calidæ sub tempore fructus,
Ad vitam vt possit commoda habere suis.
Ast illum pœnitùs fateor ratione carentem,
Ad res qui nunquam prouida corda gerit.

Prouerb.vi. and.xxiij.

Dormitat fatuus stratus sub sole calenti,
Qui nihil acquirit, sed bona parta vorat:

Prouerb.xxvi. Math.xxvi.

Tristis hyems istum ieiuno gutture torquet,
Non habet vt stomachum quid satiare suum:

Ecclesi.xxij. Prouerb.xxii. Iuuenalis. Prouerb.vi.

Et vitam miseram brumali tempore ducit,
Qui tempestiuas non cumulauit opes.
Qui non collegit fœnum, cùm Iulius ardet,
Nec sibi quæsiuit emolumenta domus:
Frigeat hic bruma gelida, quæratq; per vrbem
Fasciculos fœni, stramina nuda terat.
Exemplum magni præbet formica laboris,
Colligit & seruat tempore quæq; suo.

Of fooles vvithout prouision, that prouide nought *in the Summer to liue by in the Winter, nor* in youth to liue by in age.

¶ Who that maketh for himselfe no purueyance
Of fruit and corne in Summer season clere,
When of the same is store and abundance,
Shall after liue in hunger all the yere,
Sucking his fingers like as the Bere doth here.
And he that in youth will nought for him prouide,
In age must the paynes of pouertie abide.

I.xxxij.dist.nibil

Among our fooles I number him for one,
Which liueth ydelly and in slothfulnes,
Making in the Summer no prouision

Seneca.

To auoyde the Winters payne and colde hardnes:

Prouer.vi.

What man will not curse and dispraise his madnes,
Which at no time will for him selfe prouide
Of sustenaunce, in neede him selfe to gide.

Deutro.xxxii.

He that beginneth without aduisement,
Can not prouide that thing that is to come,
Nor scantly that which must be done present:
Thus are his deedes done all without wisedome.
Of this company yet finde I other some,
Which nought will saue them selfe to finde withall,
But all out wasteth by ryot prodigall.

Ecclesi.xxvi.

These fooles of their mindes are so blinde,
That nought they saue to their owne vtilitie,
On wise prouision they set nothing their minde,

But

Pigritiæ fatuitas.

Vade ad formicã ó piger, & considera vias eius, & disce sapientiam: qui parat in ęstate cibum sibi, & congregat in messe quod comedat. Formicæ populus infirmus, qui præparat in messe cibum suum. Omnis autem piger semper in ægestate est.

But if they be driuen by extreme necessitie,
As hunger, thirst, colde, or other aduersitie,
So oft when suche are vexed with moste neede, Prouer. xix.
They would prouide, but then they can not speede.

A foole of propertie that is negligent
For thing to come, prouideth nought at all,
But on one day setteth all his intent,
So in that space if any neede do fall
To him, he shall vpon his neighbour call
For helpe and succour, and sore to him complayne,
And aske reliefe, which he shall not obtayne.

When such fooles haue their wombes full,
They force no more, ne take no further thought, Prouer. xiij.
Their vayne mindes to further thinges is dull;
Saue on that which from hande to mouth is brought:
But he is wise, and of reason wanteth nought,
Which here him gydeth by vertue and wisedome,
And so prouideth for the time to come.

Whereby his wife, his children and ofspring, Ecclesiast. iiij. and. xxxviij.
May without care, eyther busynes or payne,

With

With honestie haue their foode and their liuing,
Without occasion their good name to distayne,
I count him wise that thus doth set his brayne,
Prouer.xx. And in the Summer can make such purueyaunce,
Whereby all his may haue their sustenaunce.

And that in Winter, and the hardest of the yere,
Sapien.xv. But him I count much foolishe and vnwise,
And voyde of reason, which maketh still good chere,
And by no meane will the time to come aduise:
Prouerb.vi. and.xxiiij. But fooles folowe moste commonly this guise,
To sleepe all Summer when the season is moste clere,
And labour in the hardest season of the yere.

Such nothing labour, ne to no worke intende,
But to ydlenes a vice ill and damnable:
Prouer.xxi. That which is gotten vnwisely thus they spende,
So that when Winter comes they are not able
To haue one loafe of bread vpon their table,
Nor other thing their hunger to asswage,
An ydle man is worthy suche wage.

In Winter he abideth a life miserable,
Prouerb.xxvi. Which in the Summer prouided hath no thing,
Math.xxvi. That to his vse is neede and profitable:
Who that in July while Phœbus is shining,
About his hay is not busye labouring,
And other thinges which are for his auayle,
Eccles.xxij. Shall in the winter his negligence bewayle.

And who that can not him selfe wisely prouide,
Of wood and vitaile, and other sustinaunce,
Prouer.xxij. Shall in the Winter not knowe where to abide,
For colde and hunger with other like grieuaunce:
Learne man of the simple Emmet purueyaunce,
Iuuenalis. Which gathers and puruayes euery thing in season,
Prouer.vi. Shame is it to man of beast to learne reason.

For euery thing God hath a time puruayde,
Additio Alexandri Barcley And geuen reason to man him selfe to gyde
By good prouision, if that his minde be layde
Vnto the same, and slouth to set aside:
But that yonge man that will in age abide
Without prouision, whereby he might him feede,
Shall worthely in his age dye for neede.

Of that foole who shall haue compassion,

Which

Which by his folly, great slouth and negligence,
Upon him selfe intendeth to haue none,
But all outwasteth by immoderate expence:
So to conclude in briefe and short sentence,
That foole hath not the way him selfe to gide,
Which in due season can not eche thing prouide.

¶ The Lenuoy of Barclay

¶O blinde man vnwise, wasting and negligent,
Learne of the Emet to labour craftely,
And in thy youth to be so diligent,
Wherby in age thou liue mayest easely:
For he that will not his minde therto apply
In youth and sommer to labour without feare,
In age and winter shall liue in penury,
And sucke his clawes for hunger with the beare.

DE LITIGANTIBVS IN IVDICIO.

Litibus & rixis qui delectatur, & omni
Tempore contendit, iudiciumq; petit,
Est fatuus vehemens: nempè excæcare laborat
Iustitiam, & legum contaminare fidem.

ACrior ad reliquos fatuos consurgere dignum est, — 1. Corinth. vi.
Quos agitant mœsti iurgia vana fori: — Prouerb. iij.
Turba quidem est ingens stultorum, copia prægnans — Eccles. viij.
Horum, qui lites iuditiumq; petunt. — Titus. iij.
Pro causa exigua, minima pro re vel inani — ij. Timo. ij.
Contendunt stulti, concipiuntq; dolos: — Mathe. v.
Iudicij amfractus fatuo quæruntur ab omni, — Prouer. xvij.
Et gaudent lites quòd sine fine gerant. — Esaie. lvj.
Tardo etiam strepitu plures ambagibus vti — Iacob. iij.
Conantur, longis iudiciumq; trahunt.
Scilicet vt nocui fugiant decreta sacratæ — Prouer. xvij.
Iustitiæ, leges aufugiantq; bonas.
Est qui se patitur banniri, in iusq; vocari, — Eccles. vi.
Excludiq; sacra stultus ab ecclesia. — Hiere. v.
Nil tamen hæc curat, ius fraude lacessere tentat, — Prouer. xxvi.
Iusticiam fugiens impietate sua:
Nec saltèm id fatui meditantur, qui fora quærunt, — Eccles. xxviij.
Et lites varias, iurgia vana mouent. — Esaie. lviij.
Inuidiam quòd tunt incurrunt, quòdq; dolosos — Eccles. viij.
Causidicos ditant, qui sibi dona petunt.
Postquam te scribæ calamus compinxit auarus, — Eccles. viij.
Ponit & in crasso codice verba tua:
Tu tamen insipiens tua cuncta impendere liti, — Prouer. xviij.

Et cauſæ intendis quæ loculum euacuet.
Corrumpis nummis, alio vel munere iuris
Cuſtodes, meliùs vt tua cauſa ſonet.
Pinguiùs & meliùs ſiquidem declamat agitq́;
Cauſidicus, palpet quem tua larga manus:
Sæpè oratores ſpacioſo ex orbe vocamus,
Quo prolongari iurgia noſtra queant:
Vtq́; phaleratis verbis diffundere cauſam
Poſſint, & legum garrula verba loqui.
Cauſidico a tali iudex citò fallitur, is qui,
Iudicij ſceptrum ſimplicitate regit.

Proverb. iij.

Eccleſi. vi.

Eccleſi. xl.
Proverb. xvij.

Of great ſtriuers in the lavve for *things of nought.*

The is a fole, whether it be man or wife,
Which him deliteth in iudgement and lawe,
And euer contendeth in diſcorde and in ſtrife,
In ſmall trifles and ſcantly worth a ſtrawe:
Suche their owne fleſhe vnto the bones gnawe,
And labour by their ſubtiltie and gyle,
To blinde iuſtice, and the lawes to defyle.

De rixoſis.

Sicut coruus ſequitur cadauera, ita rixoſus lites. Non cõtendas aduerſus hominem fruſtrà, cum ipſe tibi nihil mali fecerit. Non iudices contra iudicem, quoniam ſecundum q̃ iuſtum eſt iudicat.

A cauſe

A Cause conuenient doth me binde and constrayne,
To blame mo fooles, and that in mightie number,
Which I haue suffred till this time to remayne,
To see if they would waken from their slomber:
Suche are mad fooles which other men incomber
With busy pleading, wherby them selues are brought
By long continuaunce vnto the poynt of nought.

For small occasion for little thing or nought
Vnwise men striue deuising falshode and gyle,
Nowe euery foole hath set his minde and thought
To seke the extreme of lawe, but though they smile
At the beginning, after within a while
Their laughing shall turne to sorowe and damage,
And onely the lawiers catcheth the aduauntage.

Yet are these fooles ioyous in their minde,
They norishe strife without ende them among,
And some by falshode can crafty meanes finde,
By false delayes their matter to prolonge:
Suche fooles draweth the lawe thus wise a longe,
To that intent that by rightwise iudgement,
Transgressours should not haue worthy punishment.

These fooles that thus their matters doth differre,
Shall in that space their owne good waste and spende,
To that purpose their neighbour also to marre:
So are they both made beggers at the ende,
Then must they to some agreement condiscende,
Their cause and matter discussed neuer the more,
O mad fooles so should they haue done before.

Some suffer them selues for default of apearaunce
To be outlawed, and other some suspended
Out of the Church for his misgouernaunce,
And yet nought careth therfro to be defended,
Howebeit they might, and haue their matter ended,
Suche assay by falshode to prouoke the lawe,
And then it flye, and them therfro withdrawe.

But suche fooles that thus so busely
Pursue the lawe, with strife and brauling bayne,
Consider not that they renne in great enuy
Among their neighbours, which shall them pay agayne
With their owne malice and gyle to their great payne:
But in the meane space the lawiers are made riche,
Leauing these fooles and their matter in the diche.

1. Corinth. vi.
Prouerb. iij.
Eccles. viij.
Titus. iij.

1. Timo. ij.
Psalm. v.
Prouer. xvi.

Iacob. iiij.

Prouer. xvij.

Eccles. vi.

Prouer. xxvi.

Eccles. xxviij.

Esaie. lviij.

Eccles. viij.

Thou busy foole intende vnto this clause,
That euery lawier shall geue more aduertence
To money and giftes, then vnto thy cause,
For after he hath set thy wordes and sentence
In his fat booke filled with offence,
And there pricked with his couetous pen,
Thou neuer shalt thriue while thy name is therin.

Ecclesi.viij. Prouer.xviij. Yet thou vnwisely art ready to intende
Vnto thy cause, and though it fortune be
Scant worth a grote, yet gladly wilt thou spende
Thy whole good theron, so seking pouertee:
For howebeit that the lawes ought be free,
Yet Sergeaunt, Atturney, Promoter, Iudge or Scribe,
Will not feele thy matter without a priuie bribe.

Prouerb.iij. Therfore thou acloyest with money or rewarde
The kepers of the lawe, to make them to thee bounde,
Insomuche that though thy matter be but harde,
Yet money shall make it haue muche better sounde:
And to be playne, that case hath euer best grounde,
That is best annoynted with mastership and golde,
Though it be false it strongly is vpholde.

Ecclesi.vi. And without doubt the lawiers diligence
Is in his pleading euer moste substanciall,
When of thy purse he hath had experience,
And knoweth thy hande to him free and liberall:
Wherfore we often, vnto our matter call
From farre places men of greatest disceat,
And fayrest wordes, to prolong our debate.

Ecclesi.xi. Prouerb.xxiij. And with their fayre and paynted eloquence,
To glose our matter in wordes of no substaunce,
So that Iudge that by way of innocence,
Gideth the lawe in iust and right balaunce,
Of such pleaders is led the blinde mans daunce,
So that they playnly proue before his sight,
The right to be wrong, and the wrong to be right.

¶ The Lenuoy of Barclay.

¶O men malicious thus busy in the lawe,
For euery matter and thing of nought to striue,
I read you your mindes from such strife withdrawe,
And from such falshode as ye oft contriue,
Or I ensure you ye shall neuer thriue,
But wast your goodes, therwith to get enuy,

Liuing

Liuing in discorde while ye are aliue,
And at the ende your wilfulnes deplore.

Alas mad foole and man vnmerciable,
What meanest thou thy neighbour to oppresse,
And for thing of nought to be so vengeable,
To put both thy selfe and him to busines,
Wasting your goodes about vnhappines:
Leaue man thy malice and mitigate thy minde,
For who that can liue in peace and quietnes,
Shall welth and rest,both loue and riches finde.

Where as the foole that is alway inclinde
To strife and pleading for thing of none auayle,
And none occasion,labours the lawe to blinde,
Becomming a begger at last for his trauayle,
And at the last shall euery man assayle
This foole with malice,for his accustomed strife,
So that his folly he shall mone and bewayle,
And so be wery of his wretched life.

DE OBSCENIS FATVIS.

Colloquium prauum,& linguæ lasciua pudendæ
Verba,bonos mores contaminare solent:
Inducuntq; malos ritus, vitamq; prophanis
Gestibus inuertunt,ingeniumq; pium.

FÆsta noui patris celebrant plures Grobiani, Eccles.ii.
Magna cohors vigili hunc sedulitate colit: i.Esd.vi.
Illius obscænis lustrantur ritibus artæ, Math.v.
Non nisi pæstiferos hic Grobianus amat. i.Corin.vi.
Ad templum mixtim currunt iuuenesq;,senesq;, xxviij. q.i. sæpe.
Et pariter mulier,virgo,puella,puer:
Thura ferunt manibus,grobiani festa colentes Ezech.ix.
Sordidulis verbis,rancidulisq; litant. Eccles.xxix.
Iam pudor ex terris abijt,petulansq; remansit Iob.xxvij.
Spurcities,hominum qua perit vsq; genus: Ouidius.i.meth.
En fatuus porcum cœnosum continet aure, Psal.xi.
Campanam manibus concutit atq; suis.
A porco trahitur fatuæ (mihi credite)nauis
Prora,per æquoreum quæ comitatur iter. Ecclesiast.xx.
Pondera ne puppis tumidis mergantur in vndis, Prouerb.xi.
Turbaq; stultorum,quam superesse sat est.
Nam si non biberet vinum stultissima secta, Eccles.v.
Munera iam Bacchi merce minuta forent.
Sus tamen innumeros porcellos parturit,inde ij.Peter.ij.

Ephesians.v.
Psalme.xl.

Magna cohors hominum fæsta suina colit.
Obscœni mores,& turpia verba,colendos
Efficiunt homines,nil pudor ipse valet.
Turpibus ecce viris primi nunc dantur honores,
Gloria prima datur fœdiloquisq; viris:

Jeremy.ij.
Esay.xl.

Iam porcus viridem gestans in fronte coronam,
Admittit fatuos ad sua iura viros.

Colloss.iij.
Titus.i.
Horestes.
Prouerb.xij.
Eccles.xxi.

Quidam sunt adeò obscœni turpesq; relatu,
In quorum saliunt verba pudenda genis.
Insanos quales si nunc spectaret Horestes,
Eheu clamaret,quàm furiosa cohors.
Illos delectant crapulæ,tucetaq; crassa,
Atq; cadus vini,verbaq; mixta iocis.

Eccles.xxij.
Esay.lxvi.

O Grobiane tuas fatuus quicunq; per aras
Sacrificat,fatua hunc morte perire decet.

¶Of fooles abhominable in foule wordes of ribaudry.

De turpiloquio stultorum.

Coinquinat mores bonos sermo malus. De altitudine ventris inferi,& a lingua coinquinata, a verbo mendacij, & a rege iniquo libera nos domine. Væ mundo a scandalo.

¶The lothsome wordes that nowe a dayes we vse,
And shamefull commoning full of wantonnes,
Art wont good maners to infect and abuse,
Indusing ill maners,ill life and vicionsnes,

With

With countenaunces and dedes of vnhappynes:
For as the wise man sayth in a parable,
Foule wordes infecteth maners commendable.

In our time nowe both woman, childe and man,
Without number worship with humble reuerence
The feastes abhominable of vile Grobian,
With all their might, honour, and their diligence,
Compassing his aultars with laudes and incense,
With wordes and vses foule and abhominable,
Such men mischieuous to him are acceptable.

Ecclesi.li.
i.Esdras.vi.
Math.v.
i.Corinth.vi.
xxviij.q.i sapè

To his vile temple runneth both ponge and olde,
Man, woman, mayden, and with them many a childe,
And beare with them incense as I before haue tolde,
Worshipping his feastes with their language defilde,
And wordes from which all goodnes is exiled,
And with vile language of ribaudry they ground,
Whose ill example doth simple youth confounde.

Ezech.ix.
Ecclesi.xxix.
Job.xxvij.

Shamefastnes is exiled and all her whole linage,
And in his place is vilenes bid behinde,
Ungoodly maners, vngoodlyer language,
Which are the clene destruction of mankinde,
Lo here a foole, that with such vice is blinde,
A vile swine and foule leadeth by the eare,
His beastly life of this vile beast to lere.

Ouid.i.Metb.
Psal.xi.

These fooles also are in such an outrage,
To ringe the bell of their mad ribaudry,
That men may knowe their life by their language,
Wherby they vtter their lewdnes openly:
Thus all the Shippes of our foolishe company
Are led by the waues of this Sea mundayne,
By the foule swine folowing her like and trayne.

Ecclesiast.xx.
Prouerb.xi.

Least our fooles of their right course might fayle,
Or by great charge breake or els be drowned,
The swine of the sea them draweth at her tayle,
And them not suffreth to sinke or strike on grounde,
But if all the fooles that of this sort are founde,
Should drinke no ale nor wine during this yere,
We neded not to fere, that they should be much dere.

Ecclesi.v.

But these fooles the truth to determine,
Because the sowe so doth her pigges multiply,
Therfore they folowe the maners of the swine,

ij.Peter.ij.

In

Ephesians.v. Psalme.xl.

In ribaude wordes full of shame and vilany,
Such maners in this time doth men best magnify,
And them promoteth much rather then wisedome,
O where are honestie and shamefastnes become.

Jeremy.

They are exiled, and haue no rowme nor place,
In earth at this season with hye or lowe degree,
But suche as vse ribaude wordes doyde of grace,
Are nowe promoted soonest to dignitie,
And howe be it that they much vnworthy be,
Who that of his language is moste abhominable,
Is taken in the court as a man moste commendable.

Esay.xl.

Tollost.iij. Titus.i.

The hogge promoted out of the mire and dust,
Vile and vngoodly of body and visage,
Promoteth and admitteth men after his lust,
The vilest setting moste hye vpon his stage,
And some are so past shame in their language,
So foule and lothly, that they moste commonly,
Haue all their wordes in vicious ribaudry.

Horestes

Proverb.xij.

Eccles.xxxi.

So that if mad Horestes might them see,
Hauing respect vnto their lothlynes,
He might well say they were more mad then he,
And wonder on their language full of viciousnes,
For all their delite is in deliciousnes,
Gluttony and drinke, but he hath gayest name,
Which ribaude wordes can mingle with the same.

Eccles.xxxij.

Esay.lxvi.

Thus who that offreth the fiende such sacrifice,
With ribawde wordes foule and abhominable,
Geuing occasion to youth to fall to vice,
Such in his dedes is greatly reprouable,
And shall as a fowle both poore and miserable,
Shamefully liue without much better ende,
Before his death, if he him not amende.

¶ The Lenuoy of Barcley.

¶Man vse thy tunge in mirth and honestie,
And laude thy maker therewith with reuerence,
To that intent God gaue it vnto thee,
And not to vse it in inconuenience,
In ribaude wordes is great sinne and offence,
And to youth great example and damage,
But though thou be clene of deede and conscience,
Yet men shall thee iudge after thy language.

DE STATVS SPIRITVALIS ABVSV.

En ſtatum multi modò ſpiritalem
Appetunt, primis iuuenes ab annis:
Pœnitet tandem fatuos relicto
Viuere mundo.

REſtat adhuc aliquid quod noſtro carmine dignum eſt,
Quodq; locum in fatua puppe tenere ſolet.
Omnis homo pueros ſacris modò deuouet aris,
Viſq; ſacerdotem ruſtice habere tuum:
Non hoc propoſito, ſupremi vt ſacra tonantis
Rite colat, placeat aut ſua vita deo:
Verùm vt ſepoſito vitam ſudore quietam
Ductitet, illecebris inuigiletq; malis.
Nil animæ curat fatuus, mentisq; ſalutem,
Sola placent rerum ſordida lucra ſibi.
Nil doctrina iuuat, funeſta pecunia princeps
Sacra dei inuertit, ſacrificosq; lares.
Ordo ſacerdotum fatuo turbatur ab omni,
Labitur & paſſim religionis honos.
Non Numa presbiteros tales in templa ſacrauit
Priſca, ſed in cunctis integra vita fuit.
Pontificis culpa eſt, diuinos vendere honores,
Iam ſtultis ſolitum eſt, pæſtiferisq; viris:
Quis furor ò miſeri ad vos miſtica ſacra prophanos
Compellit, procul hinc tollite quæſo manus.
Non ſtatus in terris nunc eſt damnoſior illo,
O quali ſuperos religione colunt.
Quid fratres memorem ſubductis colla cucullis
Geſtantes, miſerè ò nunc ſacer ordo vales:
Auguſtinus enim dederat confratribus olim
Viuendi ſalubres cum pietate modos:
Hos monachi obſeruant laſciui more ſiniſtro,
Auguſtine parùm iam tua ſcripta valent,
Non quales ſtatuit primæuo tempore Moſſes
Presbiteros, tales ſæcula noſtra vouent.
Indocti (fateor) nunc pinguia vota ſequuntur,
Eccleſiamq; ſacram ſordida turba regit.
Poſt ſua fata tamen, quid ſit rexiſſe videbunt
Eccleſias, mores nec coluiſſe bonos.

viij.q.in Scripturis.&c. Moſes.
xviij.diſt.nos autem.gloſa.i.
xxi.diſt.cleros.
xxiij.diſt.his igitur.
xij.q.i.quis.

Numa Pompeius.

xxxvi.diſt. oportet.
xcv diſt.ecce.
xcvi.diſt quis dubitet.
xliij.diſt. per totū Monachi.
Auguſtinus.
vij.q.i.non autem Moyſes.
Deut.xviij.
xxi.q.iij.hi qui &c.ſacerdotum.
Prouerb.xxi.
Peter.iij.
Glo ij q.vij.non omnis.xl.diſt.c.ſi

Of the abuſion of the ſpiritualtie.

¶ Here muſt I yet another barge ordayne
For many fooles of the ſpiritualtie,
Which to the intent to auoyde labour and payne,

In their meane youth take on them this degree,
But after when they a while priestes haue be,
To haue forsaken the world they repent,
Where first they should better haue proued their intent.

Omnes modò cupiunt clericari.

Quid Romæ faciam, mentiri nescio mulos: Qui vel equos strigilant, pinguia quæ ferunt. Clerice qui nescis quid ius, & quid sit honestum: Aptius est aratrum, quam facer ordo tibi.

YEt somewhat here remayneth of my charge,
Which must be touched, and here of very right,
Among our fooles haue a simple barge,
And that is this, as much as I haue insight,
Euery man labours nowe with all their might,
Unto the order of priesthood to promote
His sonne, howe be it he be a very sote.

dist. 4. in Scripturis &c. Moyses.

If he be foolishe or of his wit vnstable,
Misshapen of his face, his handes or his feete,
And for no busynes worldly profitable,
For the holy Church then thinke they him moste meete,
And so thou rurall churle, a man may wete,
Thou wouldest not thy sonne haue priest for this intent,
To serue and to please our Lorde omnipotent.

xxi. dist. nos autem glosa. i xxi. dist. cleros.

But to the intent to liue in ease and rest,
And to auoyde all worldly busynes,
And in his lust to feede him with the best,

Continuing

Continuing in vice, and much vnhappynes.
Such fooles haue their mindes on riches,
On cursed lucre, pleasure, ioy and wealth,
Caring nought at all for their soules health.

xxiij. dist. bis igitur

They care nought for wisedome, vertue, nor doctrine,
Cursed money troubleth the goodly sacrifice,
And to their minde the same they so encline,
That it them leadeth to eche vnhappy vice,
And yet they thinke them selfe to exercise
By way of wisedome, and gouernaunce laudable,
Though they be worthy a bagpipe and a bable.

xj. q. i. quia

The order of priesthood is troubled of eche foole,
The honour of religion euery where decayes,
Such caytifs and courtiers that neuer were at scole,
At first promoted to priesthood nowe adayes,
O Numa Numa, thou folowed not such wayes,
In thy olde Temples suche fooles to consecrate,
But such as were wise, and with vertue decorate.

Numa Pompeus

And such as had in cunning be brought vp,
Godly of maners and of life laudable.
But nowe blinde fooles nought knowing saue the cup,
Falshood and flattery are brought out of the stable
Straight to the aultar, and without any fable,
Mo priestes are made then learned men or clarkes,
As it appereth playne by their foolishe warkes.

Additio translatoris

From the kitchin to the quere, and so to a state,
One yester day a courtier is nowe a Priest become,
And then haue these fooles their mindes so eleuate,
That they disdayne men of vertue and wisedome,
But if they haue of golde a mightie some,
They thinke them able a man to make or marre,
And are so presumpteous, and proude as Lucifar.

O godly order, O priestly innocence,
O laudable life, wisedome and humilitie,
Alas why haue we you put from our presence,
And you exiled with godly grauitie,
Our life is nowe led in all enormitie,
And all by our foly and amased ignorance,
The prelates are the cause of this misgouernaunce.

xxxvj. dist. oportet.

O cursed hunger of siluer and of golde,
For your loue and desire immoderate,

To

To fooles and boyes priesthood is nowe solde,
And to men mischeuous filled with debate,
The godly honour longing to a state
Replete with wisedome, cunning and grauitie,
Are nowe not ordred right as they ought to be.

xvi. dist. ecce xcvi. dist. quis debitet.

O fooles cursed, O men much miserable,
Say, say what furour your mindes doth constrayne
To this holy order, which is to you damnable,
If ye in vertue your liues not mayntayne,
Away with this minde, withdrawe your feete agayne,
Assay your life longe before or ye begin,
For it is damnable to man ensuing sinne.

clij. dist. per totum.

Yet certainly I finde by euidence,
That in the world is no sort of degree,
Which is more geuen to inconuenience,
Then are such fooles of this spiritualtie:
O where is chastnes and dame humilitie,
Alas they are dead, and not with vs acquainted,
But flattering falshood hath our faces paynted.

Alas our order is fallen in errour,
The path is left, wherin we ought vs keepe,
With what religion do we our Lorde honour,
Alas the Shepherd is lewder then the sheepe,
This great disorder causeth my hart to weepe:
Alas what lewdnes is cloked vnder coules,
Who can expresse the foly of these fooles?

Monachi, & cæteri regulares arguuntur.

O holy orders of monkes and of freers,
And of all other sortes of religion,
Your straytnes hath decayed of late yeres,
The true and perfect rule of you is done,
Fewe keepeth truely their right profession
In inward vesture, diet, worde or deede,
Their chiefe study is their wretched wombe to feede.

O holy Benet with God nowe glorified,
O glorious Austen, O Fraunces decorate
With meekenes, the places that ye haue edified,
Are nowe disordred, and with vices maculate,
Enuy, pride, malice, gluttony and debate
Are nowe chiefe giders in many of your places,
Which grace and vertue vtterly out chases.

These holy fathers rehearsed afore by name,

Composed

Composed rules holy and laudable,
For men religious to liue after the same,
Whiche nowe but little to them are agreable,
But in their life from them muche variable:
O holy Benet, Francis and Augustine,
See howe your childzen despiseth your doctrine. *dij.q.i.non. autem.*

But to speake shortly and in generall,
We finde but fewe suche priestes nowe certayne, *Moyses*
As Moyses in the olde lawe first of all *Deutero.xviij.*
To serue in Gods Temple did ordeyne: *xxi.q.iiij.bis.& ē. Sacerdos.*
But vnwise men, rashe and mad of brayne, *Prouerb.xxi.*
Becommeth priestes onely for couetise, *.j.Peter.iij.*
Gouerning the Church in a disordred wise.

Loke who that nowe of minde is eleuate, *glo.j.q.vij.non omnis xl.dist.ē.fi.*
And that gentleman that mishapen and witles is,
Shall be made a priest, and after a prelate,
To gyde the Church full backwardly iwis:
But suche as here the same doth gyde amis,
And in their life them selfe not gideth well,
Shall after their death abide rewarde in hell.

¶ The Lenuoy of Barcley the Translatour.

¶ Ye that are gyders of Gods heritage,
Be in your dedes to him faythfull and true,
Instruct his flocke with vertuous language
And good example to goodnes and vertue:
Teache them the wayes of lewdenes to eschewe
Rather with your workes then paynted eloquence,
For the rude people most gladly them selues subdue
To that thing wherof they see experience.

¶ Expell couetise and desire of dignitie,
Beware of Venus, hir dartes are damnable,
Take not on you the order and degree
Of priesthode, without that ye be somewhat able,
For this is often proued without fable,
That when the shepheard is eyther foolishe or blinde,
Unto his master he is not profitable,
Nor to his flocke, as he shall after finde.

¶ The greatest roote of all misgouernaunce
That nowe is sted among the commontie,
Procedeth of foolishe priestes ignoraunce,
Whiche haue no wisedome, way nor facultie,
To yeale suche shepe as they playne scabbed see,

And straying abrode without aduisement,
They let them alone, so spiritually they dye,
Wherfore the keper is worthy punishement.

¶ The cause why so many prestes lacketh wit,
Is in you bishops, yf I durst truth expresse,
Which not consider what men that ye admit,
Of liuing, cunning, person and godlynesse,
But who so euer him selfe therto will dresse,
If an angell be his broker to the scribe,
He is admitted, howebeit he be witlesse:
Thus solde is pristhode for an vnhappy bribe.

DE INANI FASTV ET IACTATIONE.

Mendaces fatuos, de quorum pectore nugas
Bullatas capimus, nostra hos vehet illa carina:
Gestarum rerum falso praconia fingunt.
Militiam hic iactat, doctrinam iuris & alter.

xcij.q.ij.gloria. Episcopi. xxi q.i omnis. Prouer.xxviij.

FEruida iam digito compescere labra volebam,
Et finem numeris ponere forte meis:
Turba tamen stolidis frontem redimita corymbis
Percita stultigero gesta furore refert:
Alter enim miles gestat calcaria ahena,
Alter & in manibus romula iura gerit:
Miles & ab antiqua se nobilitate superbum
Iactat, & a Tullo tempore rege notat:
Aut genus a claris patribus quos Romulus olim
Legerat, atq; alios enumerare solet.
Forte tamen patres habuit, qui fœnore iniquo,
Fraudibus aut alijs stemmata parta gerunt.
Plures se faciunt ex nobilitate superbos,
Quam virtute sua non meruere tamen.
Nobilitas virtute bona, meritisq; beatis
Constat, diuitiæ stemmata nulla parant:
Candorem tituli, quanam virtute mereris?
Aut quid gessisti, quod tibi stemma dedit?
En ais, externis Martem diduximus oris,
Cognita sunt varijs gentibus acta mea:
Me Solimæ videre sacræ, Memphitica tellus,
Gallia bellipotens, marticolæq; Getæ:
Atq; alias bello regiones fortis in armis
Lustraui, merita nobilitate feror.
Doctoris quidam titulum nomenq; tenere
Gliscunt, se iactant, & didicere nihil.
De rebus fatuis vanissima verba loquuntur,

Milites. Tullius hostijs. patres conscripti.

Psalm.lvi. Prouer.xxviij. Iuuenalis. Seneca.

i.Corinth.iiij. De preben. venerabilis. Bar.in l.i.C.de incolis.li.x.

Doctores. xlix.di.sacerdotes & glo. in l.i.C.de athl.li.x.

Eneq;

Esseq; prudentes, doctiloquiq; volunt.
Nil sapiunt penitùs, tantùm de cortice libri
Sumpserunt tituli nomina vana sui.
Cum manibus ductant fatuum, præconia iactant,
Quæ nunquam meritis sed peperere suis.
Sed quid multa loquar? fatuis innata superbis
Hæc mala, quod non sunt, protinùs esse volunt.

Proverb. xxvi.

¶ Of the proud and vayne boasting of Fooles.

¶ My hande is wery, my witte is dull almoste,
Fayne would I reste to refreshe my wit agayne,
But a foolishe bande that vse them selues to boste
Of thinges not done by them in wordes vayne,
To write their lewdenes doth me binde and constrayne,
For some them bost in Physike and the lawes,
Or in dedes of war, howebeit they are but dawes.

Se iactare.

Multi nunc sunt heu doctores, Militesq; peruersores legis & iustitiæ qui se iactat & dilatat, iurgia consitat: qui verò sperat in domino saluabitur. Qui genus suum laudat, aliena laudat. Propria laus sordet: Sed nobilis est aliena.

HEre had I purposed as I before haue sayde,
To haue stint my tong and seased for a while,
Or of my booke here a conclusion made,
And so these fooles no further to reuile:
But then aduisement did me beholde and smile,
Saying that my purpose was intended in vayne,

xij. q. ij. gloria Episcopi

And I but euen in the middest of my payne.

xxi.q.omnis Prouer.xxviij.

This worde to me was halfe a discomfort,
For almost wery was I of my trauayle,
With that of fooles I sawe a mightie sort
Of diuers sortes and diuers apparayle,
Some rayde as knightes in white harnes and mayle,
And other as Doctours and gyders of some scoles,
But euer me thought that they should be but fooles.

Militis iactatio

Some other crowned as Poetes lawreate,
And other as Doctours expert in medicine,
Of whose maners, conditions and estate,
And stately boasting of strength and of doctrine,
Here shall I write, who list therto incline,
And first I proue that euery day we see,
That boasting fooles least of their dedes bee.

Some is a knight him boasting of his landes,
With his gilte spurres and other cognisaunce,
Another a Doctour and the lawes vnderstandes,
And sene all the scoles of Italie and Fraunce:
The knight him boasteth and boldly dare aduaunce
Of his olde linage, nobles and auncetrie,
Recounting the discent of all his progenie.

Patres conscripti romonorum

Yea insomuche that ofte he hath no shame,
Him selfe of the stocke of the Roman senatours,
Or of some kinges progenie to name,

Psalm.lxi.

Els other which hath bene mightie conquerours:
And yet perchaunce his first progenitours
Came first of all vnto their chiefe estate

Prouer.xxviij.

By false extorcion, oppression and disceate.

Iuuenalis Seneca

Suche fooles are proud of suche noblenes
Which they haue neuer, neyther coulde obtayne
By their owne vertue, their strength or their boldnes:
But in the getting therof for to be playne,

1.Corin.iiij. De preben, venerabilis

Noblenes is gotten with diligence and payne,
By iustice, vertue, strength and righteousnes,
And not by rigour, oppression or riches.

Bar.in l.j.c.de incolis,li.x.

Say foole by what vertue or worthynes,
Hast thou deserued this renowme speciall,
Or what hast thou done wherby this noblenes
Wheron thou boastest is thus vnto thee fall,
If it were sought I trowe no thing at all,

Saue

Saue that thou lust suche foolishe wordes to sayne,
Wherby thy folly and pride appeareth playne.

Lo, sayth a foole, I haue bene long in warre
In straunge countreys and farre beyonde the sea,
To diuers Nations my deedes knowen are,
Both Spayne and Egipt and Fraunce speakes of me,
In so many countreis in warres haue I be,
That all the people of east, west, north and south,
My name and lawdes haue onely in their mouth.

But yet perchaunce this foole that thus him boastes,
Was neuer in warre nor out of his owne lande,
Some other as Doctours come from straunge costes,
Coueting that name, though they nought vnderstand,
With euery foolishe thing they are in hande,
Speaking vayne wordes without wisdome & prudence,
Yet count they them wise and of perfect eloquence.

xlix, di, Sacerdotes. & glo. in li. c. de at bi, li, x

They boast their study and vant of their conning,
With stately wordes, proud loke and countenaunce,
And though suche fooles learned haue no thing,
With their solemne pride they defende their ignoraunce,
As none were wiser in all the scoles of Fraunce,
If they can recken and tell eche bookes name,
They thinke them selues great doctours by the same.

So leade they folly fast by the hande,
Boasting their lawdes and name in euery place,
Howebeit their owne dedes on sea or on lande
Were neuer so noble suche laudes to purchase:
But to be short, proud fooles are in that case
Roted by nature that them selues they most auaunt,
In that wherein they are moste ignoraunt.

Prouerb. xxvi.

¶ The Lenuoy of Barclay.

¶ Delist ye fooles your boasting wordes and vayne,
Let other men commende your honestie
And godly life, for it is folly playne
To prayse your selfe, though that ye worthy be:
Then muche greater shame is it to lye,
Boasting that thing the whiche ye neuer had,
In cunning, strength, lynage or degree,
Of all boasting, this namely is most bad.

¶ But yet men olde of our predecessours,
In their olde prouerbes often comprehende,

That he that is among shrewde neighbours,
May his owne deedes lawfully commende,
Since his ill willers will not therto intende:
Also I finde that there three sortes be
Of people liuing, which may them selues defende
In leasing, for they haue auctoritie to lye.

¶ The first is pilgrims that hath great wonders sene
In straunge countreis, suche may say what they will
Before those men that hath not also bene
In those same places, and hath of them no skill.
The seconde are men aged, suche may boast their fill
Without repugnaunce: And men of hye degree
Before their seruantes may playnly say what they will,
Yet are they nought but fooles yf they lye.

DE LVSORIBVS.

Multos ludorum fatuos damnosa voluptas
Sollicitat, tantúmq; iuuat.
Nil aliud curant, nec delectatio maior,
Iacturam neq; pensiculant.

In auten. de sanc. epi. interdicimus. Virg. de ludo. Exod. xxxij. 1. Corinth. x. l. si. ff. de alea.

EN iterum nostris offert se turba camœnis
Sordida, ludorum concominata iocos.
Initio furijs ego sum tribus addita quarta,
Ludus ait; fatuos hic numerabo meos,
Quidam sunt adeò incensi certamine ludi,
Et ludos tanta sedulitate colunt:
Voluere taxillos reputant sibi gaudia summa,
Tres benè currentes, gaudia sola parant:
Noctes atq; dies ludi certamina versant,
Alea discurrit, sordida lucra petit.
Nunc senio ditat, damnosa canicula mordet
Illum, sed Venus hunc radit iniqua citò.
Ludus agit bilem, mentis secreta relaxat,
Inficit ingenium, sensibus atq; nocet:
Efficit iratos homines, præcordia frangit,
Alea sollicitos efficit vsq; viros.
Nil curant aliud lusores, tota voluptas
Sortibus infixa est, irrequieta quidem,
Per noctem vigilant, latrant, iurantq; frequenter,
Nulla fames illos, nec sitis vlla mouet.
Sæpè furore graui diffamant vulnera Christi,
Torquent ad superos verba nefanda deos:
Tanquam pæstiferos lusores conditor orbis
Curet, & ad stulti turpia verba fleat.

Glo. in c. pe. de vi. & ho cle. xxxv. dis. c. i glo. i.

Iuuenalis.

De ex præla. inter dilectos vbi glo. & doc. do.

Car. in cle. ij. de. vita & ho. cle.

Leui. xviij. Roman. ij.

Spurci-

Spurcidius tamen hoc, quod fœmina ludit, iniquis
Intermixta viris, & tabulæ vsq; vacat.
Nobilis, & clerus, ciuis, iuuenisq;, senexq;,
Cum tenui vulgo ludere sæpè solent.
Quem decet vt modicum ludat, sibi congrua sumat
Tempora, personas elligat atq; pares.
Omnipotens cunctos lusores odit iniquos,
Et ludos vetuit regula sacra patrum:
Nam mala proueniunt ex ludo crimina multa,
Ludus opes minuit, & bona cuncta terit.

De cle. male. c. i. & .ñ.
De iudi c. ñ li. vi.
No in. c. cle. de vi. & ho. cle.
Host. in sum. de ex. prela. qualiter

Of Carde players and Disers.

The damnable lust of cardes and of dice,
And other games prohibite by the lawe,
To great offences some fooles doth attice,
Yet can they not them selfe therefro withdrawe,
They count their labour and losse not worth a strawe,
Caring nought els, therein is their delite,
Till thrift and health from them be scaped quite.

Ludo intenti.

Pone merum & talos, pereant qui crastina curant.
Mors aurem vellens, viuite ait, venio. Sedit populus comedere & bibere, & surrexerunt ludere.

LO yet agayne of fooles assembleth mo,
Unto my shippes in hope of aduauntage,
But oft it hapneth or they depart and go,

In auten. de sanct. epi. interdicimus.

Their

Their lust them turneth to losse and great damage,
By their lewde games,furour,and outrage,
Such are great gamners hauing small substaunce,
Which often fall to great losse and mischaunce.

Virgi,de ludo. Sperne lucrum Exod.xxxij. 1,Corinth.v.

Saith Poets that in hell are furyes three,
The fooles to punishe that are sende to the same,
For their not liuing here in equitie,
It needeth not them here to count by name,
The fourth fury is increased by this game,
Which(then the other) is more furious and bad,
For here in earth it maketh fooles mad,

L.si,ff.de alea

But of men geuen vnto this furiousnes
Of vnsure game,chiefe cause of strife and wo,
And much losse,somewhat I shall expresse,
But first I say some are so geuen thereto,
That where so euer they labour,ride or go,
If they be once inflamed with the game,
To their destruction,their minde is on the same.

In hope to get(that they haue lost)agayne,
All their whole pleasure is set to throwe the dise,
So of one losse oft times make they twayne,
Wherby oft time they ren in preiudice,
Glo.in c.pe de vi. & ho.cle.xxxv. dist.c.i,glo.i,
And get occasion of theft and other vice,
But three dise renning square all of one sort,
To such fooles is chiefe comfort,ioy and sport.

Such folowe this game,striuing night and day,
Tourning the dice sometime by pollicie,
Them fally setting,assaying if they may
Some vile aduauntage for to obtayne thereby,
But then if they not set them craftely,
Anone beginneth brawling and debate,
Blaspheming and othes,the pot about the pate.

Iuuenalis.

Excesse of watching doth players great damage,
And in that space oft Venus doth them blinde,
Making them hore long or they come to age,
Also this game troubleth oft their minde,
With wrath them making vnstable as the winde,
Their minde it discloseth,their wit infecting to,
It also their reasons troubleth with inwarde wo.

A couetous heart by game is kept in feare,
And stirred to ire euer when it can not win,

Which

Which yre vnto the stomake doth great dere,
Busying the minde priuily within,
The wit thus troubled, of wisedome is but thin,
And so the more that wrath doth him inflame,
The more backwarde and lewdly goeth his game.

De, ex, prela, inter dilectos, vbi, glo, & doc, do,

These fooles vngracious of their gouernaunce
Care for nothing, their lust is fixed fast
On vnsure fortune, and her vncertayne chaunce,
Which them promoteth to beggers at the last,
Watching without season till their wit be past,
Yea, two nightes or three as fooles voyde of grace,
No thirst nor hunger can moue them from that place.

Cur, in cle, ij, de vi & honore cle,

But in the meane season if that any discorde
Among them fall, the woundes of God are sworne,
His armes, heart and bones, almost at euery worde,
Thus is our Sauiour among these caytifs torne,
And wordes of malice, mischiefe, and great scorne
They throwe to God, renouncing oft his name,
When that misfortune doth backwarde gide their game.

Leuit. xxiiij.

Romans. ij.

These fooles in furour vpon our Lorde thus cry,
As if he cared for their mischieuous game,
Or when they for their losses are sory,
That God aboue should also be the same:
But while these fooles blaspheme thus Christes name,
The women and maydes, which is abhominable,
In game and othes to men are euen semblable.

De cler, male, c, i & ij,

De iudi, c, ij, li, vi,

There is almoste no maner of degree,
Man, childe, woman, poore man or estate,
Olde or yonge, that of this game are free,
Nor yet the clergy, both poore priest and prelate,
They vse the same almoste after one rate,
When by great losse they brought are in a rage,
Right fewe haue reason their madnes to aswage.

I will not say but it is commendable,
For recreation sometime to vse such sport,
So it be done in season and time laudable,
And among persons mekely of one sort,
And not for lucre, but pleasure and confort,
Without all othes and with perfect pacience
In losse and gayne, in such game is none offence.

No, in ea, cle, de vi, & ho, cle,

But yet the lucre that is won thereby,

As

Hoſt. in ſum. de ex, prela, qualiter,

Is not allowed, ne by lawes approbate,
For to be gotten true and righteoully,
For God almighty doth ſuch ill getters hate,
And their wronge games alſo, cauſing debate,
Enuy and murther, and euen for the ſame cauſe,
They are prohibite alſo by the lawes.

And to be playne, great inconueniences
Proceedeth to many by this vnlawfull game,
And by the ſame oft youth doth ſue offences,
To his deſtruction and all his frendes ſhame:
For when all their good is waſted by the ſame,
Often ſome by foly falleth to be a thiefe,
And ſo ende in ſhame, ſorowe and miſchiefe.

¶ The Lenuoy of Barclay.

¶ Conſider ye players the great loſſe and damage,
That commeth of this game vſed vnlawfully,
Firſt of it commeth no maner auauntage,
But if one put himſelfe in ieopardy,
And that ſmall lucre that gotten is thereby,
Though thou about the ſame haſt much payne,
Thinke wel that it is gotten wrongfully,
The lawe thee bindeth it to reſtore agayne.

Ludunt ſecurè quibus eſt æs ſemper in ara, Virgi. de ludo

Wherfore me thinke that man doth ſureſt play,
That with this madnes medleth not at all,
But in his cofers his money keepes alway,
For that is ſure howe euer the cardes fall,
Or other game as Tables, diſe or ball,
And better a little ſure then much in feare and dout,
Better haue one birde ſure within thy wall,
Or fall in a Cage then twenty ſcore without.

This game alſo oft cauſeth wrath and othes,
And malice, where erſt was loue and amitie,
And much falſhode, which God almighty lothes,
With falſe forſwering, diſceate and crueltie,
It cauſeth by watching alſo infirmitie:
So men by it loſſe of goodes and body finde,
Wherfore let euery man ſuche foly flee,
There was neuer wiſe man that ſet theron his mind.

DE SVPPRESSIS FATVIS.

Eſt (ſcio) turba meo fatuorum picta libello
Magna, ſub inſculptis atq; locata notis:
In tergum illorum capitoſus ſaltat aſſellus,
Depreſſos monſtrans ſtultigeroſq; viros.

Tranſtra

TRanstra per & remos collecta est tanta caterua,
Et numerum tantum nostra carina vehit: Prouerb.i.
Vt propè stultorum sine me discederet ingens Ecclesi.xxxiij.
Copia, sed monuit noster assellus herum.
Nauiculam meritò stultis conscendo paratam,
Sum quia quem torquent omnia facta nimis.
Exiguus pro me locus in rate, & angulus arctus
Sufficit inq; foris, me mora nulla tenet.
Ne me continuò calcat vè premat vel assellus,
Quem piger in tergo cogor habere meo:
Si saltem patiens ad mandata illius essem, Sapien.ij.
Libera sperarem membra abitura citò, Hebrewes.xij.
At beat hoc vnum, socios comitesq; tenemus ij.q.i. multi.
Plures, qui viuunt conditione pari:
Hi sunt, prudentum nunquam consulta sequuntur Prouer.i.
Qui bona, nec capiunt consiliumq; ferax:
Hi sunt, quos iræ stimulus per crimina iactat
Ob causam nullam, sed ratione carent. Prouer.xxvij.
Hi sunt qui lites mercantur, quiq; dolore Prouerb.xvi.
Inuidiæ marcent, causa doloris abest. Eccle.xlviij.
Hi sunt audaces, qui natos quosq; proteruos, Prouerb.xiij.
Dum virgis parcunt verberibusq;, parent.
Hi sunt, vicinis qui sæuos, quiq; molestos Prouerb.xxvij.
Se præbent, vel quos pocula magna iuuant. Ecclesi.xxxi.
Prætereà in pedibus quos torquet calceus arctus,
Quem tolerant, hi sunt quîs bona nulla placent. Ecclesi.viij.
Sunt & lurcones, sua qui patrimonia perdunt, Ecclesi.ij.
Qui plus consumunt, quàm sua aratra ferunt.
Hi sunt, lenones proprias qui ad crimina mæchis ff.de adul.mariti.
Vxores stolidi, sacrilegiq; locant. &.l.ij.
Stultus & hic pariter sua qui peccata recenset, de pe.dist.iij quia
Et pœnas, vitam sed gerit vsq; malam. dimissa.&.c.nihil
Hi satis a duro fatui calcantur assello, &.c.in salicibus
Sed tamen hac iuncti naue, per æquor eunt.

Of fooles oppressed vvith their ovvne foly.

¶ Of fooles I wot there is a great company
Within my booke in figures and scripture,
But in this ship namely are there many,
Which their owne foly can by no meane endure:
Such in this barge shall of a rowme be sure,
Though they haue rowme, I can graunt them no rest,
For with the asse they rudely are oppreſt.

Within my ship, and also on euery side, Prouerb.i.
Are so many fooles sayling before the winde,
So swiftly that me thinke they will not bide,

But

Multæ fatuorum preſſuræ.

Multimodos fatuos præſens contorquet aſellus. Et ſtultos plures calcitrat ille nimis. Qui ſe ſponte ſua per aperta miracula mittunt, Auriti & pecoris ſub pede crebro iacent.

But ſone depart, and ſo leaue me behinde,
The fault and cauſe is in my ſlothfull minde,
But the ſlowe aſſe hye on my backe both ſkippe,
And warneth me, ſo enter I the ſhip.

Eccleſ. xxxiij.

The Ship I enter, and worthy am thereto,
Among my fooles my ſelfe may claime a place,
For my great ſlouth in eche deede that I do,
But neuertheleſſe I am not in that caſe,
To occupy great rowme before eche mans face,
A litle and ſtrayte corner for me is beſt,
That I may ſleepe therin and take my reſt.

I couet not to be in places wide,
I am content with a corner of ſtraytnes,
Upon the hatches I couete not to bide,
For there is to much labour and buſynes,
And alſo the aſſe betokening ſlouthfulnes,
Should haue to much ſpace on me to tred,
If I at large about by it were led.

Yet in my ſlouth if I could be pacient,
And folowe the aſſe without all repugnaunce,

Sapien. vi.

But

But alway ready at his commaundement,
I should be put to muche lesse greeuaunce,
And so haue hope to escape this perturbaunce,
My members free from suche wo and payne,
But well I feele my trust is but in vayne.

Hebrewes.xij.
q.q.q.i.multi.

But this one thing my heart and minde doth glad,
And in my payne is the moste chiefe comfort,
That mo companions by the same Asse are lad,
Of my condition, liuing, and lyke sort,
Whose owne folly which they take for a sport,
By long continuaunce them selues doth sore oppresse,
Turning their mirth to wo and wretchednesse.

These are they which will not apply their minde
To wise mens counsell and aduisement,
Wherby they might both wealth and profite finde,
If to suche councell they gladly would assent,
These are suche fooles as furious of intent,
By wrath are driuen to diuers great offence,
For none occasion, without reason and prudence.

Prouer.i.

Prouer.xxvij.

These are suche fooles as by strife and debate,
And other suche, whiche lewdely by enuy,
And no cause geuen, their neighbours hurt and hate,
And so to malice their cursed mindes apply:
These are suche fooles as suffer paciently,
For lacke of beating their children folowe vice,
To their great shame, their losse and preiudice.

Prouerb.xvi.
Eccle.xlviij.

Prouerb.xiij.

These are they that by malice at all houres
Are cruell and greeuous, and put to losse and payne
Such as they ouercome may, both strangers & neibours,
By cursed leasinges whiche they vniustly fayne:
These are they that of all men haue disdayne,
With dronken driuels geuen whole to gluttony,
These are the felowes of this mad company.

Prouerb.xxvij.

Ecclesi.xxxi.

Moreouer into my Ship shall they ascende,
That are streite shoed, which them doth sharply greue,
But yet they see not therto, it to amende,
Suche are they that on no goodnes will beleue,
All wasting fooles which to their great mischiefe,
Sell and waste their landes, suche are of this sort,
And they that more spende then their landes may support.

Ecclesi.viij.
Ecclesi.ij.

These are mad fooles and abhominable,

ff. de adul, mariti, &, l. j.

And curſed of God, that are bawdes to their wiues,
Letting them to hire, and though that profitable
This way they thinke, yet right fewe of them thriues:
Theſe are mad fooles that lewde are of their liues,
Knowing what payne is ordeyned for eche ſinne,
Yet moue they not, but ſtill abide therin.

de pe. diſ. iij. quia dimiſſa, &c. nihil

Additio Alexandri Barclay. &c. in ſacrificibus.

Theſe are proude beggers and other ſtately fooles,
Sclaunderers, lyers, and iurours of the ſyle,
Phiſitians and lawiers, that neuer went to ſcholes,
And falſe Tauerners that recken one pot twiſe,
Taplers and hoſtlers that folowe that ſame gyſe:
Theſe are falſe officers that liue vpon bribes,
As archetours, officials, conſtables and ſcribes.

Fooles of theſe ſortes, and mo then I can tell,
For their miſliuing and great enormitie,
Of the ſlowe Aſſe ſhalbe troad downe to hell,
If they not mende them ſelues before they dye:
But in the meane time ſhall they be here with me
In my fooliſhe ſhip, on ſea rowing with payne,
If they amende departe they ſhall agayne.

¶ The Lenuoy of Barclay.

¶ O fooles oppreſſed with your miſgouernaunce,
Amende your life, expell this your offence,
Ye can not excuſe your ſelfe by ignoraunce,
Ye are taught to leaue your inconuenience
By godly Preachers men of hye prudence,
Alſo the puniſhement which God doth often ſende
To other fooles, ſhould moue you to amende.

DE MILITIBVS ET SCRIBIS.

Dum captant equites hominem, ſcribæq́; maligni
Villanum, & qui ſit ſimplicitate rudis:
Si ſaltem nummos habeat, ſpoliatur ab illis,
Cogitur vt ſoluat ruſticus ille nimis.

Prouer. xxi. Math. xxiij. Eccleſi. xli. Luke. ij.

AD naues noſtras, equites, ſcribaſq́; citamus;
Ad fatuam ſectam dant monumenta mihi:
Auriculas aſini geſtant, titulosq́; merentur
Quos dabimus, dignis pro meritisq́; ſuis.
Accelerare precor, quoniam mea nauis abibit;
Quæ vos ad remos, tranſtraq́; longa vocat.
Eſt labor æqualis, ſtudium ſimile, atq́; facultas
Par, quam ſcriba gerit, quam male fidus eques.

Hic

Hic rapit insidijs, spoliat clàm prædo per agros, Ezech.xxij.
Publicitus scribæ decipiunt homines. Esaie.x.
Sub madidis pluuijs æques, & sub frigore duro, Iob.xxx.
Corporis exponit fortia membra sui.
Hic animam calamo infuscat, perditq; salutem, Math.v.
Auri & nummorum est his quia magna fames. Iob.xxvij.
Accendit prædo villas, flammisq; perurit Prouerb.xi.
Culmina, quærit opes, exuuiasq; petit. Mich.ij.
Rusticus a scriba simplex seducitur, atq; Psal.ix.
Cogitur in pennas soluere cuncta suas.
Quærit opes quiuis, precium quoq; captat iniquum. Luke.xvi.
Est spoliatorum turba maligna nimis. Amos.v.
Officium si quisq; suum moderamine iusto Eccles.x.
Ritè ministraret, laus sibi magna foret.
Hic eques, vt gladijs inopes defendere, atq; Iacob.iiij.
Cum viduis pueros, emeritosq; senes: j.Timo.vj.
Quo duce tuta foret semper Respublica, quo vè
Latrones fugerent per fera lustra procul. Esaie.iij.
Hic calamo iustas leges conscriberet, atq; Mathe.xvij.
Iustitiæ normam panderet arte sua. Math.xxiij.
Sed modò pupillos inopes, viduasq; relictas, Zach.vij.
Ille armis, calamo hic, expoliare solent. Melach.iij.
Non dolus in terris maior, fraus turpior vsquam,
Ex scribis quàm quòd tot mala proueniunt.
Ast equites faciunt, quòd semita nulla viarum Luke.iij.
Tuta est, impunè crimina tanta volant.

Of the extortion of knightes, great officers, men of warre, scribes and practisers of the lawe.

While knightes and scribes, archetours and constables,
And other officers whiche haue authoritie
Under the king, as sheriues, by fayned fables
Catche a ruralt man, rude and of simplicitie,
If he haue money, these thieues so cruell be,
That what by craking, threatning and extortion,
They spoyle this poore man, so that simple is his portion.

TO our foolishe ship I summon and assite Prouer.xxi.
Constables, scribes, lawiers and souldiours, Math.xxiij.
Archetours, sheriues, & knightes that haue delite Eccles.xli.
To abuse their offices by falshode and rigours,
They geue me occasion to blame their errours,
And for that in their charge they often trip Luke.iij.
By false abusion, they shall be in my ship.

Hast hither I require, my Nauy is a flote,
Long tarying hurteth, for hawsed is the sayle,

The anker wayed, within borde is the bote,
Our ship decked after a homely apparayle,
By suche passangers I loke for none auayle,
But feare displeasure, because I shall be true,
Yet shall I so, ensue what may ensue.

De Scribis & equitibus.

Rapinæ impiorũ detrahẽt eos, quia noluerunt facere iuditium. Væ vobis scribæ, qui cõmeditis domos viduarum. Væ vobis viri impij. Neminem concutiatis neq; calumniam faciatis, & cõtenti estote stipendijs vestris.

Good officers are good and commendable,
And manly knightes that liue in righteousnesse,
But they that do not are worthy of a bable,
Since by their pryde poore people they oppresse:
My master Kyrkham for his perfite meknes,
And supportation of men in pouertie,
Out of my ship shall worthely be free.

I flatter not, I am his true seruitour,
His chaplayne and bedeman while my life shall endure,
Requiring God to eralte him to honour,
And of his Princes fauour to be sure,
For as I haue saide, I knowe no creature
More manly, righteous, wise, discrete and sad,
But though he be good, yet other are as bad.

They

They shall vnnamed my ship haue in cure,
And other officers who soeuer they be,
Which in extortion and falshode them inure,
Hoping by the same to come to dignitee,
And by extortion to augment their degree:
Mantel of Oteri for powling of the poore,
Were not his great wombe here would haue an ore.

But for his body is so great and corporate,
And so many burdens his brode backe doth charge,
If his great burthen cause him to come to late,
Yet shall the knaue be Captayne of a barge
Where as are bawdes, and so sayle out at large,
About our ship to spye about for prayes,
For thereupon hath he liued all his dayes.

But him I leaue and so retourne agayne,
Namely to speake of the vnrighteousnesse
Of knightes and false scribes, which fully set their brayne
To bring poore people into greater wretchednesse
Then they were earst, and so them to oppresse:
For playnly to speake, false knightes and scribes be
Of one maner liuing, practise and facultee.

The scribe in writing with his disceatfull pen,
Sitting in his siege aclopde with couetise,
By subtile wordes spoyleth the simple men,
Which come to him, desiring right iustice:
The knight in warre is geuen to the same vice,
Robbing and spoyling by fieldes priuely,
But the scribe oppresseth the poore men openly.

The knight in warre in time of frost or rayne,
Or the colde snowe, as man mased with rage,
Subdueth his body to ieopardie or payne,
Dampning his soule for bribing aduauntage:
The vniust scribe ensues the same vsage,
Defyling his soule with his pen and blacke ynke,
Whose couetise causeth his soule in hell to sinke.

The cursed hunger of siluer and of golde
After one maner doth these two so inflame,
That for the lucre thereof their soules are solde,
The one a thiefe without all feare and shame,
In time of warre in spoyling hath his game,
Murdring men, and burning towne and village,
Nought seeking but lucre by spoyling and pillage.

The poore churle vnexpert and innocent,
Suspecting nought for his true simplicitie,
Is by this scribe compelled by falshode violent,
To pay for his pennes till he a begger be:
Thus liue knightes and scribes after one degree,
Oppressing the poore,them putting to great payne,
Vnto them selues by falshode getting gayne.

Luke.xxi. Eche of them asketh lucre and winning,
Nought caring whether it be wrong or right:
Amos.iij. Thus cursed is the sorte that haue their liuing
In robbing poore people by violence and might,
Eccles.v. But if they had iustice and mercy in their sight,
Their offices ministring by lawe and equitie,
Both of God and man rewarded should they be.

Who that is righteous good men shal him commende,
Iacob.iij. And lawde his name,and his dedes magnifie:
y.Timo.y. The knight is ordeyned by manhode to defende
Widowehode and age from wrong and iniury,
With fatherles children and suche as liue in penury,
And with dint of sworde to defende the common wealth,
Expelling theeues,sauing the true mans healthy.

The Scribe is ordeyned him selfe to exercise,
Esaie.xl. To write with his pen iust lawes and veritable,
Math.xiij. And shewe by his witte the rule of right iustice:
But nowe their dedes are muche variable,
Math.xxiij. For knightes and scribes by wayes deceyuable,
By the sworde and pen right cursedly intende,
Them to oppresse whom they ought to defende,

As widowes,poore men,and children priuate
Of father and mother,and feeble men by age.
By suche oppression they encrease their estate,
And by succession of all their whole linage:
Alas the childe ofte forgoes his heritage
Without right,longe or he be of discretion,
And all by falle knightes spoyling and oppression.

In earthy no gyle nor falshode is doubtlesse,
Zach.vij. Nor ill that is to scribes comparable,
But touching thoppression and vnhappinesse
Malach.iij. Of other officers,it is innumerable:
And namely souldiers are nowe moste vengeable,
And other courtiers,that scant the kinges way
Of their spoyling may be quite night or day.

What

What shall I write of pouling customers,
And spoyling searchers, Bayliffes, and Constables,
Sargeauntes and catchpoles, and other officers,
Which with others plate garnish gay their tables,
Their houses stuffed with bribes abhominables,
Such by oppression become thus excellent,
Continuing in falshood for lacke of punishment. Luke.iij.

¶ The Lenuoy of Barcley.

¶ Ye knightes vnrightwise, and officers iniust,
Auoyde your extortion done by crueltie,
Auoyde this desire, mad and mischieuous lust,
Which ye haue in spoyling of the commontie,
Better is for you to liue in pouertie,
So pleasing God with vndefiled name,
Then by oppression to come to hye degree,
And then after death be damned for the same.

DE STVLTA NVNTIORVM LEGATIONE.

Cursor ego velox longis de partibus orbis
Aduenio, nec vas potui euacuare bibendo
Donec, has fatuis sulcantibus æquora passim
Præberem chartas, nauita siste ratem.

PRoposui fateor nullos vehere in rate nostra
Cursores, agitur res quia nostra mari.
Nauis in vndosa rapitur, volat atq; Carybdi,
Nec reuocare potest nuncius vllus eam:
Attamen ex istis, quidam sibi tradere partem
In rate, pro fatuis nuncius esse cupit.
Qui chartas scriptas, cera impressasq; sigillo
Portet in ore suo, gestet & in manibus:
Ne fiant madidæ, capiant ne vè altera damna,
Ambulet & tutam nuncius vsq; viam.
Quidam cursores plus quàm committitur ipsis,
Expediunt, nugas concipiuntq; meras.
Sæpiùs ex magna tamen æbrietate morantur,
Officium tardant, expediuntq; nihil:
Atq; vias calcant infidi tempore multo,
Otia longa terunt conficiuntq; moras.
Caupones omnes lustrant, omnesq; tabernas,
Vt capiant dulci vascula plena mero.
Ter legit atq; quater chartas, manibusq; reuoluit
Nosse volens quidnam litera missa canat.
Non alia ratione tamen sic scire laborat
Scripta, nisi vt valeat dicere multa noua.

Qualis debeat esse nuncius ponit spe in tui de tuo ecuti. Pyouerb.xxv. Ezech.xxx.

Pyouerb xiij.

Pyouer.xxvj.

Pyouer.xxiij.

Pyouerb.xxv. in fine.

Negligit

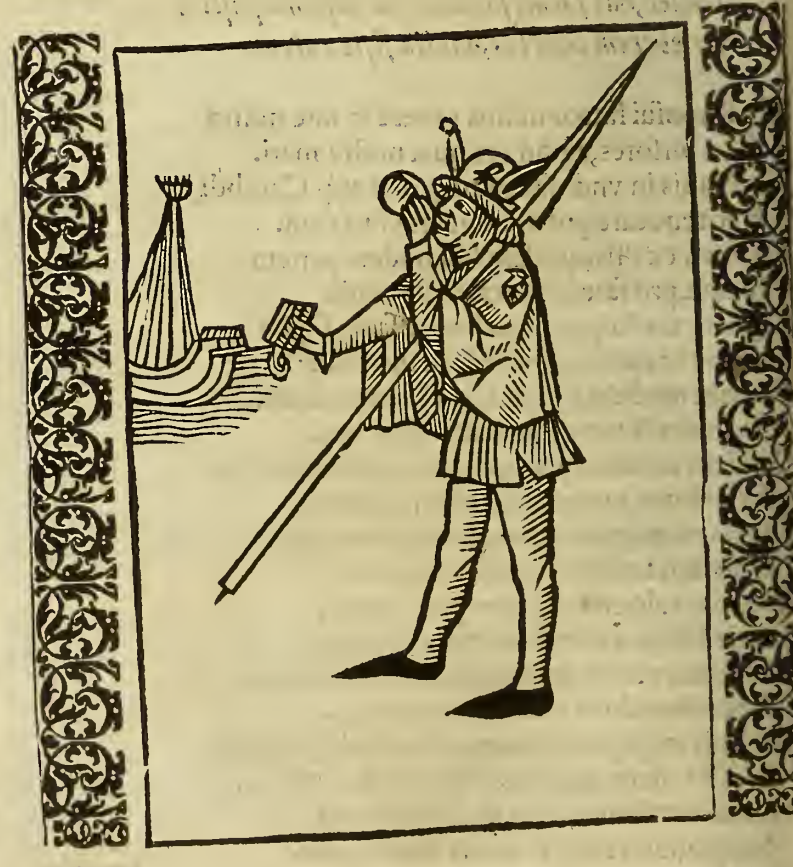
Negligit interdum, nec ſcit commiſſa referre,
Et ſine reſponſo perfidus inde redit.
Tempore ſeu meſſis recreat nix corpora noſtra,
Et ſicut requies quæq; cupita iuuat:
Sic recreat dominum per quem legatus abiuit
Nuncius, & chartæ credita iuſſa refert.
Hi ſunt, quos volui, ſtulti qui nuncia verba
Tranſuectant, currunt nec ſine vaſe meri.
Iecur habent calidum, calor hic innaſcitur ipſis,
Ob curſus volucres, nugiloquasq; genas.
Nuncius hic dignus precio, titulisq; decoris,
Expedit impoſitæ qui citò iuſſa rei.

Prouer. xxvi.
Sapien. v.

Prouerb. xx.
Jeremy. ij.
Eccleſi. xxxij.

Of foolish meſſengers and purſiuauntes.

I am a ſwift purſiuaunt or meſſenger,
None in the world ſwifter as I wene,
Here am I come from landes ſtraunge and farre,
Yet can I not (drinking) voyde my bottell clene,
Till in the fooles Shippes I haue bene,
And to the chiefe deliuered vp this bill,
Shipman (till I enter) let thy ſhip ſtande ſtill.



Nuncius inutilis.

Sicut frigus niuis in die meſsis, ita legatus fidelis ei qui miſerit eum: animam ipſius requieſcere facit. Claudus pedibus & iniquitatem bibens, qui mittit verbum per nuncium ſtultum. Nuncie, ſis verax, tacitus, celer atq; fidelis.

I had

I had purposed not to haue take in hand,
To cary in my ship any messangers,
Or pursiuauntes that occupy on lande:
For I my selfe and all my maryners,
Keepe on the Sea, with our foolish partners,
So farre from lande, and rowing with such payne,
That no messanger may vs reuoke agayne.

Qualis debeat esse nuntius ponit spe. in ti. de execu.

Prouer. xxv.

Yet some of them couet to haue place
To them assigned within a foolish barge,
And with our fooles to be so much in grace,
Of all their messages to haue the cure and charge,
To this intent to runne euer out at large
With letters or Charters about diuers landes,
Sometime in their mouth, and sometime in their hands.

Ezech. xxx.

Prouerb. xix.

Sometime otherwise them hiding priuily
To keepe them sure from moystnes of the rayne,
And so to go without all ieopardie
In his iourney, and safe to come agayne,
But some of these fooles take vpon them payne,
To execute more then is in their message,
To their owne scorne, and lordes great damage.

But yet oft time (howbeit their promis)
Was in all haste to their message to intende,
They it prolonge by ouer much dronkennes,
Tarying their charge, and bringing nought to ende
By their slowe pace, thus he that did them sende,
Thinketh his matter well done and brought to passe,
But by their prolonging it is euen as it was.

Prouer. xxvi.

And often these messengers so wisely them gouerne,
That while they should be in hande with their message,
They range about to eche alehouse and tauerne,
With the sweete wine their great heat to asswage,
Till he be brought into the dronken rage,
Then opens he his letter, it reading twise or thrise,
And all for this purpose, newe lesinges to deuise.

Prouer. xxiiii.

His letter he openeth, as false and past all shame,
To know the secret therof to this intent,
With his false tonge to glose vpon the same,
And oft in his message he is so negligent,
To lese his letters, and so as imprudent,
He can not that shewe that men to him commit,
Retourning without aunswere, so fooliche is his wit.

Prouerb. xxvi.

A true

Prouer.xrvi. Sapien.v.

A true messanger and of perfect diligence,
Is muche worthy, and greatly commendable,
For like as in Summers feruent violence,
The colde winde and snowe to man is delectable,
And as to men wery, rest is muche comfortable,
So a messanger speedie, faythfull and parfite
Retourning to his Lorde, doth him as great delite.

Such true messangers no man will discommend,
That is of wisedome, minde pacient, or doctrine,
But foolish messangers here I comprehende,
Which in their message to foolishe wordes encline,
More tending to their bottell full of ale or wine,
Then to their message, for this is proued playne,
That sende a foole forth, and so comes he agayne,

Such fooles haue their mawes so feruent
In heate by running, and excessiue language,
Filled with folly, that no drinke can it stent,
Nor with moystnes that feruent heate asswage:
But a faythfull man that doth truely his message,
Is to be lauded: But we dayly proued see,
That wise will do wisely, and fooles as they be.

¶ The Lenuoy of Barcley the authour.

¶ Ye foolish messangers geuen to negligence,
To slouth and riot in your busynes,
Reduce your mindes to perfect diligence,
So may ye to your lordes do comfort and gladnes,
Be true in his message, geue you to secretnes:
If ye do not, I Barclay shall certayne,
For eche of you my fooles liuery dresse,
That is a hood to keepe you from the rayne.

DE CELLARIIS ET COQVIS.

En venit aucta cohors promorum, iamq; coquorum,
Commissæq; domus cætera turba venit:
Ad nauem properant, & forti robore sulcant,
Adiuta his citiùs carbasa nostra volant.

Ezech.xxiiij.

ESt damnosa nimis dominis hæc turba penatum,
Cuius iam crapulas, luxuriemq; vides.
Est natura coquis, & promis semper iniqua,
Quos domini nulla sollicitudo manet.
Inq; vicem iactant, quoniam nos sola voluptas
Potus iucundi confouet atq; sibi.
Edendum est igitur nobis, semperq; bibendum,

Prouer.xxi. and.xxiij. Esay.lxv.

Nos

Nos cibus,& paſcunt vina aliena quidem.
Inuenies raros cuſtodes eſſe fideles, Pꝛouerb.xix.
Aut ſeruos dominis,perfida turba laris. Math.xxiiij.
Sopito domino reſerat cellarius vrnas,
Atq; aperit ſapidi vaſa vetuſta meri.
Oenophorum vino complet,vacuatq; lagenas Eccleſi.xxxi.
Bacchi,quas ſeruat ad ſua gaudia herus.
Contenti non ſunt proprio conſumere luxu, Pꝛouerb.xii.
Credita quæ manibus ſunt bona cuncta penus.
Adducunt alios ganeones atq; bibones,
Quorum opera poſſint euacuare cados.
Nulla fides illis,iacturæ damna futuræ, Luke.xvi. Treno.v. Pꝛouerb.xxix.
Hi nihil auertunt,decipiunt ſed herum.
In lecto recubans,cenſu pereunte,patronus
Nil ſentit,ſeruos credit habere bonos.
Sed cùm fortè iubet ſibi dulcem afferre lyeum,
Bombo vaſa ſonant euacuata graui.
Eſt dolus in promis,eſt & verſutia fallax, Eccleſi.xxxij. Luke.xii.
Infidi dominum decipiuntq; ſuum.
Quid coquus immundus facit,& quàm fraude patronum
Decipit,en audi,ſordida geſta cano:
Iſta caterua quidem nulla pietate mouetur, Epheſians.vi.
Edunt,conſumunt,& bona cuncta vorant.
Emptaq; fumoſam veniunt quæcunq; culinam,
Immundus guſtat fercula prima coquus.
Inde fame ſi quis coquus aut cellarius vnquàm
Deperit,at crapula dicitur vſq; mori.

Of foolish Cookes and Butlers, and other officers *of houſholde,that waſt their maſters good* without meaſure.

¶ Lo nowe comes a ſoꝛt by doſons multiplyed
Unto my ſhip,of diuers cokes and butlers,
A rowme to them may not be well denyed,
Noꝛ to all other ſuche houſholde officers:
Theſe ſoles halle faſt to be my mariners,
Rowing with ſuch might that all the ſea ſomes,
Such increaſe our nauy by vilenes of other wombes.

¶ This ſoꝛt of ſeruauntes whom thou doeſt here eſpye, Ezech.xxxiiij.
Geuen to their wombe by luſt abhominable,
Of meat and dꝛinke and ſuperflue gluttony,
Are to their maſters but litle pꝛofitable:
Of Cookes and Butlers are ſo deceyuable
Of nature,to their maſter,and folowe this offence,
That nought they ſet by his loſſe by their expence.

Theſe

Coqui & cellarij.

In cella atq; penu gens hæc furit, inq; culina. Et meliora bibens, pinguia quæq; vorat Consumentur carnes, & coquitur vniuersa compositio, & ossa tabescent.

Pꝛouerb.xxi. and.xxiij.

These fooles reuelling on their maisters cost,
Spare no expence, nought caring his damage,
But they as Caytifs often thus them boste
In their gluttony with dissolute language,
Be mery companions and lusty of courage,
We haue our pleasure in deyntie meat and drinke,
On which thing only we alway muse and thinke.

Esay.lxv.

Eate we and drinke we therfore without all care,
With reuell without measure as long as we may,
It is a royall thing thus lustely to fare
With others meat, thus reuell we alway,
Spare not the pot, another shall it pay,
When that is done, spare not for more to call,
He merely sleepes the which shall pay for all.

Pꝛouerb.xix. Math.xxiij.

Thus fewe or none of keepers shall we finde,
True in their deedes, and after one intent,
Though maisters to their seruauntes be full kinde,
Agayne is the seruaunt false and fraudulent,
So housholde seruauntes though they seeme innocent,
And without falshood before their lordes face,
They wait all and more in another place.

When

When master and maistres in bed are to rest,
The boordes are syred, the doores open eche one,
Then fares the Cooke and Butler of the best, Eccles.xxvi.
Eyther both together, or eche of them alone,
With wine and ale till all the best be gone,
By galons and pottels they spende without care,
That which their lorde for his owne mouth did spare.

They are not content among them selues to spende Proverb.xxv.
Their masters goodes in suche like gluttony,
But also for other gluttons they do sende,
And strange dronkardes to helpe out their vilany,
By whose helpe they may the vessels make dry,
And he that hath waye to drinke at eche worde,
Among these caytiues is worshipped as a lorde.

Among these waiters is no fidelitie, Luke.xvi.
They haue no hede nor care ne aduertence Treno.v.
Of the great losse, and the cause of pouertie
Growing to their lorde by this wastfull expence,
But him begyle behinde his backe and presence,
The master or lorde lying in his bed, Prouer.xvi.
Full little knowes howe his housholde is led.

But while the seruauntes false riot thus ensue,
Wasting their masters good and whole substaunce,
The master thinkes his seruauntes good and true:
But if it fortune after by some chaunce,
That the master haue a desire or pleasaunce,
Of his best drinke with his louers to haue some,
The vessell empty shall yelde nought but bom bom.

Then shall the lorde perceyue the great disceate Eccles.xxxvi.
Of his wastfull seruauntes, and their false abusion, Luke.xvi.
But his perceyuing then is all to late:
So it appeareth that great collusion
Commeth vnto many, and extreme confusion
By vntrue seruauntes, as cookes and butlers,
And by all other housholde officers.

I thinke it shame to write in this my booke
The great disceat, gyle, and vncleanlinesse
Of any scolian or any bawdy cooke,
His lorde abusing by his vnthriftynesse:
Some for the nones their meate lewdely dresse,
Geuing it a taste to swete to salte or strong,
Because their seruantes would haue it them among.

Ephes.vi. This company and bande vngracious,
Are with no pitie moued nor yet care,
They waste and eate their master out of house,
Deuouring his good till it be poore and bare:
And with what meates soeuer the lorde shall fare,
If it be in the kitchin, or it come to the hall,
The cooke and scolian must taste it first of all.

In euery dishe these caytiues haue their handes,
Gaping as it were dogges for a bone,
When nature is content fewe of them vnderstandes,
In so muche that as I trowe of them is none
That dye for age, but by gluttony eche one:
But suche fooles were not their hastie lookes,
To my foolishe ship should chosen be for cookes.

¶ The Lenuoy of Barclay.

¶ In this ship might I comprise or comprehende
Seruauntes of euery craft and faculte,
Which in lewde riot their masters goodes spende,
Bringing them therby to carefull pouertie:
But as for this time they shall passe by for me,
Since by their masters foolishe negligence
They haue occasion so riotous to be,
By great cause geuen of inconuenience.

¶ But to you seruauntes I turne my pen agayne,
Exhorting you to your masters to be true,
And not thus to spende and waste his goods in vayne,
And so to harde rede therby him to subdue,
Lewde felowship see that ye euer eschewe,
Beware of riot, be content with your degree:
For who that agaynst his master is vntrue,
In his owne labour is seldome sene to thryue.

DE RVSTICORVM ARROGANTIA.

Villanæ siquidem supereſt dementia ſectæ,
Quæ cupit in fatua ducere vela rate:
Ergo mihi parcat villana ſuperbia, quam nunc
Pingimus in teneris verſibus, atq; notis.

xlvi. dist. in prin. l. nuper. C. de man. & col. pa. glo. in l. seruis vr. ff. de le. iij.

SImplicitate rudis quondam natura colonum,
Extitit, atq; humilis conditione fuit:
Si numerum ætatis poscas, non sæcula longa
Fluxerunt, in quis simplicitas nituit:
Iustitiæ solium turritas liquerat vrbes,

Virtus

Virtus,ſimplicitas,cum probitate fides:
Migrauere ſimul quondam ad triuialia tecta,
Adq; caſas humiles,ſtramineosq; lares.
Non dolus in villis,non fraus in rure fuerunt,
Hos penès aſtreæ ſacra cathedra fuit.
Ardor auaritiæ nullus,non fœnore lucrum
Mutabat mentis ruſtica turba rudis:
Auri nulla fames,non faſtus corporis,at nec
Ornatus,quales ciuica turba gerit.
Sed modò cœperunt habitus geſtare ſuperbos
Villani,quoniam priſtina vita ruit.
Crines in nodum tortos,criſposq; capillos,
Et calamiſtratos ruſtica turba gerit.
Veſtes partitas ſcutulis,varioq; colore
Geſtant,quas cingit fimbria picta quidem.
In manicis ſculptas externo more figuras,
Et tunicas portant cum breuitate bonas.
Diſcit ab agricolis gens vrbica fraudibus vti,
Atq; dolos multos,& noua cuncta mala.
Sola tenet nummos gens ruſtica,ſolaq; ſaccum
Ingenti ære replet,diuitijsq; ſtudet.
Proh pudor vndè venit tam morbida vita colonis,
Vndè ſitis rudibus,improbitasq; viris.
Villanus diues mox fit mercator auarus,
Mercatorq; ſtudet nobilitate frui.
Tempore ſic noſtro villani nomina clara
Nobilitatis habent,ſimplicitate carent.
Quærere pròh pudor eſt nimis alta & inania ſemper,
Stare nec in proprio,nec remanere ſtatu.

Ouidius in faſt. &.i.meth.

Iuuenalis.

Eccleſi.vij.

Ieremy.xiij.

Sapien.xiij.

Job.xviij. Eſaie.v.

Ieremi.li.

Proner.xviij.

Iuuenalis.

Eccleſi.iij.

Of the arrogancie and pride of rude *men of the Countrie.*

¶ The ruſticall pride of Carles of the lande
Remayneth nowe,whiche I intende to note,
Which their owne pride not ſée nor vnderſtande,
Wherfore they couept with me to haue a bote,
And ſo they ſhall: but when they are a flote
Let them me pardon,for I will take no charge
Of them,but them touch,and let them runne at large.

Of husbandemen the life and the nature
Was wont be rude and of ſimplicitie,
And of condition humble and demure:
But if a man would nowe demaunde of me,
Howe longe agone is ſince they thus haue be,
I might well anſwere it is not longe agone,
Since they were ſimple and innocent eche one.

xlvi. diſ. in prin. l. nuper, C de man, & col. pa. glo. in l ſeruile verba, ff. de le. ij.

Rusticorum ambitio.

Nihil impudentius arrogantia rusticorũ. Non odetis laboriosa opera, et rusticationẽ creatam ab altissimo. Putrescere faciam superbiam, & populum pessimum qui nolũt audire verba mea, & ambulant in prauitate cordis sui.

Ouidius in fast. & i. meth.

And so muche were they geuen to simplenes,
And other vertues chiefe and principall,
That the godly trone of fayth and righteousnes
Had left great townes, lordes and men royall,
And taken place among these men rurall,
All vertues, stedfastnes, iustice and lawe,
Disdayned not these poore cotes thackt with strawe.

Iuuenalis.

There was no disceyt nor gyle of times longe,
Among these men they were out chased and gone,
For iustice (as I haue saide) was them amonge,
And of long time there kept his chayre and trone,
Of brenning auarice among these men was none,
No wrongfull lucre, no disceytfull aduauntage,
Infect the mindes of the men of the village.

Eccles. vij.

That is to saye, they knewe none vsury,
No hunger of golde did their mindes confounde,
They knewe no malice nor pride of their body,
Nor other vices that troubleth nowe the grounde,
They coueted not to greatly to abounde
In proude apparayle like Citizens excellent,

But

But their whole life was simple and innocent.

But nowe the life of eche carle and villayne, Hiere.xiij.
Is in all maners chaunged euen as cleane,
As if the trone moste noble and souerayne
Of righteousnes among them had neuer bene,
Of their olde vertues nowe is none in them sene,
Wherby they longe were wont them selues to gide,
Their life is loste, and they set whole on pride.

Their clothes stately after the courtes gyse,
Their heare out bushing as a foxes tayle,
And all the fashions whiche they can deuise,
In counterfayting they vse in apparayle,
Party and garded, or shorte to none auayle,
So that if God should their bodies chaunge
After their vesture, their shape should be full straunge.

Thus is their mekenes and olde simplicitie
Turned by their folly to arrogance and pride,
Their righteousnes, loue and fidelitie
By enuy and falshode nowe are set aside, Sapien.xvij.
Disceyt and gile with them so sure doth bide,
That folke of the towne of them oft learne the same, Job.xxiiij.
And other newe illes, causing reprofe and shame.

Their scarcenes nowe is turned to couetise, Esaie.v.
They onely haue golde, and that in abundaunce,
Their vertue is gone and they rooted in vice,
Onely on riches fixed is their pleasaunce:
Fye churles amende this mad misgouernaunce, Jerem.li.
What moueth you vnto this thirst feruent
Of golde, that were wont to be so innocent.

What causeth you thus your life to chaunge
To cursed malice from godly innocence,
Nowe Carles are not content with one graunge
Nor one ferme place, suche is their insolence,
They must haue many to support their expence:
And so a riche villayne proude and arrogant,
Anone becomes a couetous marchaunt.

Then labours he for to be made a state, Prouer.xxiiij.
And to haue the priuiledge of hye nobles:
Thus churles becommeth states nowe of late,
Hye of renowme without all simplenes, Iuuenalis
But it is great folly and also shame doubtles

Ecclesi.iij. For carles to coueyt this wise to climbe so hye,
And not be pleased with their state and degree.

¶ The Lenuoy of Barclay the Translatour.

¶ Ye rurall carles awake I say and rise
Out of your vice and life abhominable,
Namely of pride, wrath, enuy and couetise,
Whiche ye ensue, as they were not damnable,
Recouer your olde mekenes, which is most profitable
Of all vertues, and be content with your degree:
For make a carle a lorde, and without any fable,
In his inwarde maners one man still shall he be.

DE PAVPERTATIS CONTEMPTV.

Paupertas fugitur, totoq; arcessitur orbe:
Vndiq; numme places, pauper vbiq; iacet.
Ridetur solus pauper, solusq; fugatur,
Cædit inops cunctis, nummus in arce decet.

xlvij.di.sicut privilegia pau. vi. in l. si quis ad C. de epis. & cle. arch. xi.q.iij.pauper.

NVmmosos plures fatuos vehit illa carina,
Sola quibus rerum copia vana placet:
Quos magis oblectat cupidi possessio nummi,
Quàm morum probitas, egregium vè decus.
Paupertatis onus omnes iam ferre recusant,
Auri sacra fames pectora cuncta quatit.
Haud facilè emergunt quorum virtutibus obstat,
Res angusta domi, pauperiesq; grauis.
Ampliùs haud titulos, claroſuè merentur honores,
Qui sophiæ cultus & monumenta colunt.
Iamq; viri iusti postrema sede locantur,
Diuitibus solis munera prima patent.
Nam quia collectus tribuit modò census honores,
Census amicitias, pauper vbiq; iacet:
At qui diuitias ingentes tentat habere,
Curat opes grauidas & cumulare sibi:
Hoc modo constituat vitam, sit spretor honoris,
Et fidei seruat pignora nulla sacræ:
Per superos iuret, fallatia vota per aras
Iactitet, emineat nullus in ore pudor:
Nil scelus atq; nefas, nihil & peccata peracta
Æstimet, & cæcus ad mala cuncta ruat:
Exercet rapidam vsuram, digitoq; tenaci
A miseris rapiat fœnora dira viris:
Delatoris agat fraudes, vocesq; dolosas,
Auribus instillet sæua venena bonis.
Infectus vitijs istis nunc voluitur orbis

Iuuenalis.
Sapien.v.
Eccles.ix.
Prouer.xxij.
Eccles.x.
Ouidius in fast.
Iuuenalis.
Eccles.v.
Micheas.vi.
Eccles.xxv.
xxxvij. dis. nonne.
Eccles.iiij.
xlvij.di.sicut.
Eccles.xiij.
Amos.v.
Esaie.x.
Iob.v.

Totus

Totus,& ad nummos ſedula turba ruit:
Venditur omne nephas nunc pro quadrante minuto,
Venditur & virtus,iuſtitiæq; rigor.
Plures ex merito mortemq; & fata ſubirent
Ob ſcelera,& vitæ crimina magna ſuæ:
Ob furtum plures furcasq; crucemq; ſubirent,
Ni facer hos nummus a laqueo eriperet.
Impunita manent nunc crimina multa virorum,
Nummus ab exitio liberat atq; nece.
Furibus ignoſcit magnis cenſura,columbas
Vexat,& ad laqueum guttura parua ligat.
Contentus regno quondàm non perfidus Achab,
Cogitat atq; inopes expoliare viros:
Ortus erat Naboth,patria quem lege colebat,
Vir bonus & frugi,gratus & ipſe deo:
Ortum hunc rex diues a paupere habere petebat
Hunc ſibi,ſed Naboth cum ratione negat.
Propterea miſerè ſaxis trucidatus,& enſe
Corruit,at tandem rex fera fata tulit.
Solus inops premitur,ſaccos geſtare neceſſe eſt,
Truditur in ſaccum pauper vbiq; grauem:
At paupertatis(quando ætas aurea mundum
Luſtrabat)laudis gloria magna fuit.
Parcus erat victus,frugalis vita,laborq;
Communis,feruor nullus auaritiæ:
Omnia maiores,communi iure tenebant,
Non ita diuitias legerat vllus auus.
Paupertatis amor peperit præconia priſcis,
Quorum perpetuo gloria parta viret.
Paupera Roma fuit quondàm,pauperq; Senatus,
Atq; inopes habuit bellica Roma duces.
Curius inſignis dux paupertate decorus,
Sub iuga Samnites traxit & Auſonios.
Publicolam extollunt,qui paupertate benigna
Emeruit laudes,æthereumq; decus.
Fabricium colimus,qui Pirrhi munera ſpreuit,
Cui ſatis exiguus cenſus & arca fuit.
Regulus & meruit præconia magna,decusq;,
Iugera cui exiguo parua fuere loco.
Paupertas tribuit noſtris primordia ſæclis,
Hæc vrbes ſtatuit,ſcc ptraq; digna dedit.
Iſta magiſtratus ſtabiliuit,regnaq; mundi,
Inuenit meritis dogmata cuncta ſuis.
Græcia clara quidem cum paupertate decora,
Promeruit laudem perpetuumq; decus.
Iuſtus Ariſtides pauper fuit,Epaminundas
Dux equidem pauper,fortis & indomitus.

Prouer.xv.
xi.q.iij.pauper.
xxiij q.iij.nec a-
miſſo.
Apoca xviij.
Eccleſi.x.

Iuuenalis

Achab.
iii.Reg.xxi.
Eccleſi.v.

vi q iii.pauper.
Iuuenalis.
Lucanus.
xv.q.j.illa no de
reſcript.ſtatutum.
lib.vi.bea.tho.iiii
q.clxxxvij.ar.iii
Prouer.xxx.
xii.q.ii.cratem.

Roma.

Q.Curius
dendatus.

Publicola.

Fabricius.

M.Regulus de
quo.Tullius in
offi.
Apuleius.

Græcia.

Ariſtides.
Epaminundas.

Et

Homerus.

Et fuit insignis vates quoq; pauper Homerus,
Dùm tonat heroo troica fata pede:

Socrates.

Socrates ætherea sophia succinctus,& arte,
Diuitijs vacuus,non sine laude fuit.

Eccles.xi.

In mundo nihil est tam celsum,tamq; superbum,
Ex riuo quod non fluxerit exiguo:

Roma.
Augustinus.

Paupertatis honor Tarpeias extulit arces,
Atq; vrbi titulum principiumq; dedit.
Pauperibus Roma est quondàm pastoribus orta,
Rusticus exilis nomina tanta dedit.

Ouidius.
Eccles.xviij.
Carthago.

Diuitiæ molles fregerunt regna superba,
Propter opes cecidit Roma,cadetq; potens.
Propter opes,miseras passa est Carthago ruinas,
Paupertatis honor sed sine fine micat.

Prouer.xvj.
Iuuenalis.
Crœsus,de quo Herodotus li.i.

Quid tantum cupimus,funesta pecunia multos
Mortales damnum iussit inire graue:
Diuitiæ Crœso regi nocuêre superbæ,
Propter opes,mortis tristia fata tulit.

Prouerb.xij.
Eccles.vi.
Marke.x.

Sit venerandus apud mortales pauperis vsus,
Nam cœlum diues nullus inire potest.

Of the contempt and despising of pouertie.

Paupertatis contemptus.

Paupertas non est de genere malorum. Et munera nondum intellecta deum. Mens auari semel vinculis cupiditatis astricta,semper aurum, semper argentũ videt, semper redditus computat: gracius intuetur aurum quàm solem.

¶ In this our time we pouertie out chase
From vs, but riches doth euery man content,
The poore is oppressed to grounde in eche place,
He onely is mocked, and counted imprudent,
As it were a naturall foole or innocent:
He that is poore and wise must him submit
Unto a riche foole which in a trone shall sit.

I Cary of fooles within this present barge
A marueylous number, and almoste infinite,
Which on vayne riches onely haue their charge,
And hath on it more pleasure and delite,
Then in good vertues that might their soule profite.
They set more store the peny to possesse,
Then of good maners, worship or holynes.

All men forsaketh in this time to sustayne
The weight and burthen of godly pouertie,
The cursed hunger of riches doth constrayne
The heartes of men, and that of eche degree,
Good liuers of no valour counted be:
If they lacke riches their goodnes to support,
To their company none forceth to resort.

They that haue honoured wisedome here before,
And loued vertue, and in the same proceede,
In this our time promoted are no more
To laude and honour, which ought to be their meede,
To rightwise men nowe no man taketh heede,
But onely they haue bribes in plentie,
That are moste riche and hyest in degree.

But since it is so that plentie and aboundaunce
Of vayne riches and blinde and frayle treasure,
Doth them that haue the same lightly auaunce,
To loue, to frendship, to laudes and honour,
And he that lacketh the same is in dolour:
Therefore all men more gladly it ensue,
Then laudable life, good maners or vertue.

The world runneth on such chaunce nowe a dayes,
That none by vertue riches can attayne:
But who that will be riche must folowe nowe such wayes:
First must he flatter, and of honour haue disdayne,
He spare must none othes though they be false and vayne,
And that he hath sayde, by and by forsake,
Nowe sweare and promise, anone them both to brake.

xlvij. dist. sicut priuilegia pau. vi. in li. si quis ad. c. de epis. & cle. arch. xi. q. iij. pauper

Sapien. v.
Virgilius. iij. Eneid
Quid non mortalia pectora cogis auri sacra fames.
Iuuenalis.

Prouer. xvij.
Eccles. ix.

Ouidius

Iuuenalis
Eccles. v.
Micheas. vi.
Eccles. xxv.

He

xxxvij, dist. nonne
He must promise and vowe both to God and man,
And neuer care nor force to keepe the same,
By falshood or bribing get what he can,
His wordes and deedes both without feare and shame,
Ecclesiastes. vij.
By cruell dealing he must him get a name,
xlvij, dist. sicut.
Nought must he care for sinne nor violence,
Neyther present nor past, still redy to offence.

Ecclesi. xiij.
He must with rauishing clawes exercise,
Usury, robbing from people innocent,
Amos. v.
Bribes and spoylinges, and time therefore deuise,
He must beare tales fayned and fraudulent,
And with his lyes trouble mindes pacient,
Esay. x.
And into the eares of good men and laudable,
He droppeth venime by wordes vengeable.

Job. v.
O damnable life polluted all with vice,
O deuelishe maners, alas we may complayne,
The world is wrapped in such sinne by couetise,
Prouerb. xi.
Which doth all vertue and godlynes distayne,
All thing is solde for frayle treasure and vayne,
Lawfull and vnlawfull, vertue, lawe and right
Are solde for money, which blindeth mans sight.

xi, q. iij. pauper.
xxiiij. q. iiij. ne amisso.
Were not blinde treasure and vnhappy riches,
Many one for their sinnes and offence
Should worthely haue dyed in wretchednes,
And other escaped for their innocence,
Apo. xviij.
The peny damneth, sometime geuing sentence,
So that oft times in time of iudgement,
It riddeth murdrers and thieues fro punishment.

Ecclesi. x.
Thus sinnes grieuous escapeth quite and free
By money, which is so good an aduocate,
That it man riddeth, what euer his trespasse be,
From death and perill, if it come not to late,
It getteth loue of poore man and estate,
Iuuenalis.
It wolues and foxes deliuereth from torment,
And hangeth vp doues and lambes innocent.

The riche by oppression augmenteth their riches,
Which is at last to their owne great damage,
Like as the Bible plainly doth expresse,
Achab
iij. Reg. xxi.
Ecclesi. v.
Howe Achab would haue had the heritage
Of Naboth, descending to him by his linage:
Wherefore this Naboth rightwisely withstoode
The kinges will, and that by reason good.

Where

Where as this rightwise man full wretchedly
By this riche kinge by oppressien playne,
And his Queenes falshood was damned wrongfully
For his denying, and so with stones slayne,
For which thing this kinge after had payne
By wretched death which God to him did sende,
Of extorcioners this is the common ende.

Thus the poore onely for their simplicitie,
Is tred vnder foote by such as haue might,
Thus bagges must be had of pure necessitie,
For without them no man can haue his right,
But when the golden age the world did light,
And reygned among men, then was pouertie
Of great laude and glory with men of eche degree.

Then was their foode scarce, their liuing liberall,
Their labour common, they knewe no couetise,
All thing was common then amonge them all,
The lawe of nature from them expelled vice,
Without violence or rigour of Justice:
But none of all these our first progenitours
Their mindes blinded with gathering great treasures.

But though by riches nowe men be enhaunsed,
Yet in time past men haue by pouertie
In laude and glory their royalmes hye auaunsed,
And come thereby vnto so great dignitie,
That their hye name and fame can neuer dye:
Rome was first poore, and poore was the Senate,
And in Rome poore was many a great estate.

Yet were they nobly disposed to battayle,
So that while they liued in their simplenes,
No other nation against them could preuayle,
But after when they gaue their mindes to riches,
Oft straunge nations them sharply did oppresse:
By this example it appereth openly,
That to a good warriour riches is enemy.

The noble Curius in scarcenes and vertue
Ruling in Rome at the Romanes desire,
Did the Samnitiens manfully subdue,
And the Ausonians vnto the same empire,
With all other that durst against Rome conspire,
Of whom many for his soueraine wisedome,
Of their free will did subiect to him become.

bi,q,iij,pauper

Iuuenalis
Lucanus

xv,q,ij,illa no,de
re/crip,statutum
li,vi,bea,th.ii.ii,q.
c.lxxxviij,ar,iii

Prouer.xie.
xij,q,ij,erati
Laus pri/corum
Romanorum.

Q. Curius
Dendatus

What

Laus Publicola.

What man doth not Publicola commende,
Which by scarcenes deserued hath honour,
And heauenly worship which none can comprehende,
Historian, Poet, nor other Orator:
We laude Fabricius a mean Conquerour,
Which the rewardes of Pirrhus did despise,
Whereby men knewe he loued no couetise.

Laus Fabricij.

Yet led this Fabricius his life in scarsitie,
With litle riches to him much acceptable.
Regulus also a man of great dignitie,
For his sufficiaunce reputed is laudable,
In small substaunce he thought to liue moste stable,
Thus is that man both wise and excellent,
That with ynough can holde himselfe content.

Marcus Regulus de quo Tullius in off.

Apulens.

The first beginning and originall
Of all the world, was first in scarsitie,
Thereby were Cities builded first of all,
And kinges establed in their royaltie,
With their kingdomes, and men of eche degree:
Pouertie of all the lawes was inuentrice,
Mother vnto vertue, confounderes of vice.

Summa laus Grecorum.

By scarsitie Grece hath gotten such a name
Of laude and worship, which neuer shall decay,
That all the worlde whole speaketh of the same:
But howe the lordes therof liued alway
In stedfast vertue somewhat shall I say,
The iust Aristides inuentour of iustice.
Was euer poore, not geuen to couetise.

Aristides

Epaminundas

Epaminundas also liued in vertue,
And he being Duke possessed small riches,
Yet neuer kinge nor Prince could him subdue
By sufficiaunce, such was his worthynes:
The noble Poet Homerus eke, doubtles,
While he described the sore ruine of Troy,
Was poore, and set on couetise no ioy.

Laus Homeri Poetæ heroici a paupertate.

Socratis laus.

Socrates with godly wisedome decorate,
Set neuer his minde on riches or treasure,
Yet was neuer king so riche, nor estate
That was more worthy then he was of honour,
In all the world is nothing at this houre
So proude nor hye, which hath not first of all
Had chiefe beginning of a riuer but small.

The worthy Citie called Tarpie by name, *Augustinus*
Of small beginning is nowe made excellent,
Rome hath also farre spread abroad hir fame,
Though it were buylded, as learned men assent,
Of simple shepheardes poore and innocent:
O what a citie and what a see royall,
Hath had first name of poore men and rurall.

Where as the cursed hunger of riches *Ouidius*
Hath oft these cities destroyed and lost agayne: Ecclesi.xviij.
Hath not the Romans bid oft great wretchednes,
And for couetise oppressed in great payne,
For the same vice Carthago hath certayne *Ruina Cartaginis*
Suffred ruine by fortune miserable,
Wheras pouertie bringeth men to ende laudable.

Alas why coueyt we so feruentlye
Excesse of riches, as men mindeles and blinde, Prouerb.xxij.
Since it so many hath brought to misery, *Iuuenalis*
Yet riches gotten is vnsure as the winde:
Did not proud Crœsus therby destruction finde, *Crœsus de quo*
Ending in payne, great wo and wretchednes, *Herodo.li.i.*
By the immoderate and lewde loue of riches.

Wherfore let men of eche sorte of degree
Loue pouertie as thing moste commendable,
For surely riches is nought but vanitee Prouerb.xij.
Ruled by chaunce vncertayne and vnstable, Ecclesi.vi.
And to the hauer oftentimes damnable, Marke.x.
For a riche man setting theron his minde,
Shall into heauen right hardly passage finde.

¶ The Lennoy of Barclay.

¶ Withdrawe your mindes men from to great riches,
Set not your thought vpon vnsure treasour,
Rede howe the Gospell examples doth expres,
Of the pouertie of Christ our sauiour,
Though he of all was Lorde and Creatour,
And seconde person of the holy Trinitie,
Yet he for vs hath suffred great dolour,
And in all his life wilfull pouertie.

Wherfore blinde man make clere thy ignoraunce,
Take here example by God omnipotent,
Holde thou thy selfe content with suffisaunce,
Voluntary scarsnes is a vertue excellent,
That folowed the fathers of the olde testament,

And also the Disciples and Apostles in the newe:
But to pouertie though thou wilt not consent,
Then kepe thou measure, and couetise eschewe.

NON PERSEVERARE IN BONO.

Hoc manibus multi cupidis contingere aratrum
Accelerant, cœptum sed continuare laborem
Postponunt, quoniam non dum ratione politi,
Assiduè cuculum pascunt, nidoq; reponunt.

Luke ix.
Eccles.xxxviij.
de.pe.dis.ij. mult.

FEruet opus primum dùm rusticus vrget aratrum,
Fit labor ardenti primus vbiq; manu.
Quid velit ergo mei sententia carminis, audi:
Vt capias alacri nunc documenta manu.

Abacuc.i.
1.Corinth.vi.

Hos vocat ex merito fatuos stultiflua nauis,
Iure suo remos, velaq; celsa trahunt:

Hebre.iij.

Qui satis incipiunt benè viuere tempore primo,
Et vitam ostendunt ducere velle bonam:

Hebre.xij.

Ad sophiæ studium proni, documenta sequuntur
Et bona, quæ sternunt fœlicitatis iter:

Eccles.j.

Non tamen ad cliuum, montisq; cacumina scandunt,
In quo supremum cernitur vsq; bonum.

Pythagoras.

Virtutem posuit sapiens in vertice collis,
Qui nitidis animis monstrat ad astra viam.
Sed facie auersa plures, oculisq; retorsis
Ascendunt, quibus hæc inferiora placent:

Iosue.xxiij.
Prouerb.xxvi.
Exodus.xvi.
Nume.xiij.
Math.v.
Luke.xi.
Apoca.iij.
Ierem.iij.

Et placęs Ægiptus, in qua tenebrosa patrarant
Multa, retrocedunt, facta priora petunt.
Qui priùs insigni coluit pietate tonantem,
Mutatus, recidit ad scelus atq; nefas.
Est status illorum damnosus, nec benè tutus,
Qui bona postponunt, & malefacta colunt.

i. q. i. ventum de pe dis. i. quem penitet. xcij, dis. plurimos. xvi q. i. in canonibus.

Nam veluti ægrotus tremulo qui pectore languet,
Viribus effœtus, semianimisq; iacet:
Corporis optatam poterit sperare salutem
Non, nisi doctrinam viuat ad impositam.
Deferat aduersum vulnus, quod corpus egenum
Inficit, interdùm deteriusq; facit.
Nil est quod iactas, nil est quod murmure clamas,
Te fecisse bonum, te coluisse deum.
Non satis est patrasse semel benefacta, sed vsq;
Ad finem vitæ continuare iuuat.
Discite quæso bonum, facite & bona, continuate
Optima quæq;, deo sic benè cœpta placent.

Eccles.xvij.
Eccles.vij.
Sapien.v.
Math.x.
Deutero.xxxij.
Eccles.ix.

Of them that begin to do vvell, and *continue not in that purpose.*

¶ Unto this Plough of fooles many ren,
Beginning to labour with diligence and payne,
But they will not continue longe therein,
But shortly after cast of their worke agayne:
No maruayle, for so volage is their brayne,
That without reason they geue much greater hede
As witles fooles the bare Coko to fede.

Non perseuerare in bono.

Nemo mittēs manum suam ad aratrum, & aspiciens retro, aptus est ad regnū dei. Qui tenet aratrum, et qui gloriatur in iaculo, cor suum habit ad versandos sulcos, et vigilia eius in sagina vaccarum. Multi bene incipiunt, qui in malo vitam finiunt.

First when the Carle takes his plough in hande,
He is so busy therewith and diligent,
As if that he would Eare out all his lande
Upon one day or he leaue of or stint:
To the first labour men are least insolent,
But I shall tell thee if thou geue audience,
Of this my meter what is the chiefe sentence.

Luke.ix.
Ecclesi.xxxviij.
de pe dis.ij. Multi.

Some men are liuing that for a while begin
To liue well inough, and outwarde represent
For to continue in good life without sin,
Entring the waye of vertue excellent:

Hebre.iij.

Hebre.xij. Eccles.ij.

But shortly after chaunged is that intent,
They come not vnto the top of the mountayne,
Wherin is vertue and good moste soueraigne.

Abacuc.i. ij.Corinth.vi.

These are those fooles that taketh hastely
The plough in hande,as for a course or twayne,
And then agayne it leaueth by and by:
These well deserue for their vnstable brayne
In our lewde barges for to be put to payne,
And busy labour,and alway to trauayle
To rowe our barges,and hye to hause the sayle.

Pythagoras

The wise man in description of vertue,
Hath set the same on the hight of a hill,
Which vnto heauen a certayne way doth shewe,
To suche men as with their full mindes will
Iosue.viij. To that high top their whole iourney fulfill:
But to this hill fewe are that go forwarde,
But many thousands would climbe therto backwarde.

Proverb.xxvi.

They are suche that set all their whole likinges
On riches,pleasure,and euery deadly sinne,
And onely muse on these lowe worldly thinges,
As if man might hye goodnes by them winne,
Which haue no grace nor vertue them within:
These men that are of minde thus variable,
To the children of Israell are moste comparable.

Exodus.xvi. Nume.xiiij.

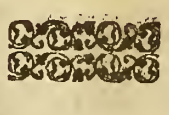
Whiche when they were deliuered of distresse,
And out of Egipt,and past that cruell payne
By hande of Moyses,suche was their wilfulnesse,
That oft they wished that they were there agayne,
And all for hunger of one day or of twayne,
They rather would vitayle in sore captiuitie,
Then with small penaunce haue pleasaunt libertie.

These worldly thinges to Egipt I compare,
Wherin mankinde abideth in bondage,
Oft by his folly suffering great payne and care,
But when their minde is rid from this outrage,
And they deliuered and all their whole linage,
Forsaking the worlde for vertue moste soueraigne,
Then for small hardnes anone they turne agayne.

Alas these people of mindes are so rude,
That they had leuer be in captiuitie
Of Pharao the finde,and his blinde seruitude,

Then

Then in Chriſtes ſeruice liuing in libertie:
But though the way of Chriſtes ſeruice be
Harde to be kept by blinde and frayle mankinde,
Perſeuer, and thou ſhalt a Crowne in heauen finde.



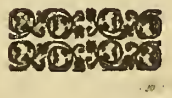
But many (alas) returne agayne to vice,
And backwarde agayne go to their olde offence,
And he that the ſeruice of God did exerciſe
In mekenes, vertue, and lowe obedience,
Is fallen nowe to all inconuenience,
Alas the ſtate of them is muche vnſure,
Which chaunge good for ill agaynſt nature.

Math.xv.
Luke.xi.
Apoca.iij.
Jerem.iij.

The quaking ſicke in bed lying proſtrate,
Halfe dead, halfe liuing, by ſome mortall wounde,
And of all his mightes of manhode cleane priuate,
Can not be whole but if plaſters be bounde
Unto his grieke, to cleanſe it by the grounde,
Purging it by ſuche playſters mundificatiue,
And then it cloſing by playſters ſauatiue.

i,q.i. ventum de pe, diſ,i. quem penitet. xcij, diſ. plurimos xvi.q,i.in canonibus.

And corroſiues ſometime he muſt endure,
To purge that fleſhe whiche is putrified,
Keping and obſeruing good diet alway ſure:
But by this way when his payne is modefied,
His wounde nere whole freſhe and clarified,
Withdrawe he his playſters for a day or twayne,
His ſore renueth and rotteth then agayne,



And ofte becommeth worſe then is was before,
Corrupting the fleſhe and ſkin on euery ſide:
Right ſo it fortunes by a ghoſtly ſore.
In vertue we ought perſeuerantly abide,
Which to the heauenly region ſhall vs gide,
It nought auayleth thy ſelfe to boaſt and crye,
That thou haſt ſometime liued righteouſly.

Eccleſi.xviij.

It is not ynough from vice thee to defende
One day or twayne, or once to haue done well,
But that man that continues to the ende
Shall neuer nede to feare the paynes of hell:
For it expreſſed is playne in the Goſpell,
Who that perſeuereth in vertue and in grace
To his laſte ende, in heauen ſhall haue a place.

Eccleſi.vij.
Sapien.v.
Math.x.
Deutero.xxxij.
Eccleſi.ix.

Therfore I pray and humbly you beſeke,
Learne good and vertue, and be therin actiſe,

Not onely for one day nor yet one weke,
But it continue the dayes of all your life:
Thinges thus begon of man,childe,maide or wife,
Are most acceptable to God our sauiour,
And not to do well,and leaue within an houre.

¶ The Lenuoy of Barclay.

O youth full frayle,blinde youth I say agayne,
In thy tendernes studye thou to begin
To serue thy maker in vertues soueraigne,
And see thou surely roote thy selfe therin,
That thou neuer thy selfe pollute with deadly sinne,
And if thou fall, agayne rise hastily,
Then shalt thou sothly heauen obtayne and winne,
If thou perseuer,and so liue stedfastly.

DE NEGLECTV MORTIS.

Non generi,aut opibus,virtuti,aut moribus(O mors)
Parcis vbiq; bonis,cuncta creata rapis.
Quo magis hos stultos reor insanire profectò,
Qui tua prouideant non benè tela citò

FAllimur ò fratres,error quoq; singula torquet
Viuida,quippe nimis incauti pergimus omnes:
Terrorem mortis,& inexorabile fatum
Negligimus,nihil attenti quòd terminus instat:
Et si certus,at incerto versatilis auso.
Quo medio,ignoras,& qualiter,aut vbi,quando
Tu moriére tamen,fato concedere certum est.
Omnes transimus pariter,fluuialis vt vnda,
Sed quia tam variè morimur,tu cras,hodiè vè:
Seriùs aut citiùs sequitur vicinus,eo fit:
Credula decipiat vt spes,mortalia cuncta,
Hora incerta simul rapiat iuuenesq; senesq;.
Arra subest,contractus habet sua iura,rescindi
Non poterit,peccata necem fecere nephandam.
Nemo satis tardus,mors omnia tempore quo vult
Absumit,tibi forma licet sit pulchra,venusta aut,
Sis validus,fortis,nil refert,morte peribis:
Nec mora,ferali monstro correptus,abactis
Viribus,exhalas:corpus sudore rigescit
Fregidulo,mox forma nitens pallore putrescit:
Corda tremunt,stridor dubius,titubantia verba,
Vita cadit,mors instat atrox,sic sternimur omnes.
O fatum crudele nimis,funesta profectò
Hora illis lœthi quos vana pecunia vinxit:

Seneca.
Job.xxi.
Iuuenalis.
Job.xviij.
j.Reg.xiij.
Ouidius.x. meth.
Prouer.x.
Eccles.ix.
Sapien.ix.
Gene.v.
Roma.vi.
Seneca.
Eccles.xi.
Roma.vi.
Job.xxi.
Iuuenalis.
Eccles.xvij.
Proverb.xi.
Eccles.xli.

Et qui diuitiis ſoli incubuere reperis, Virg.vi.Eneid.
Delectat mundi quos gaudia,mox ſed eundum eſt. Horatius.
Pallida mors,æquo pulſat pede regia cuncta Iob.xv.
Veſtibula(vt Flaccus reſonat)miſeraſq; tenebras: Eccleſi.xviij.
Faſtus non curat,pompoſaq; pectora ſpernit,
Muneribus nullis placatur,florida ceſſant, Iob.iiij.
Verbaq; rhetorico quæ ſunt prolata boatu. Eccle.v.and.ix.
Papa ſacer,villanus iners,diſcrimine migrans Eccleſi.xiij.
Conſimili,effugiet nec enim qui euadere tentat, Neſtor.
Nec quiſquis ſecurus erit,mors omnia tollit, Sibilla.
Cuncta rapit,ſi Neſtoreum quis vixerit ævum,
Siuè Sybillinum,vita aut breuiore fruatur,
Nil refert,pereunt moribundo tramite cuncti.
Mille hyemes viuas,moriere tamen,tibi finis L.fi.C.de ſac. ſan.Eccle.
Morte datur,rarus centum qui viuit in annos: Iob.xiij.
At tandem inuitus morietur,ſæpè volensq;.
Poſt patrem modico viuit quoq; tempore natus,
Morte patrem interdum præcurrit filius,vnus
Poſt alium vadit,donec pater atq; iuuentus Apoc.xxi.
Deficient,tandem flammæq; elementa repurgent.
Cur ergo ploras,maleſane,& funera planctu
Defles horriſono,fatuum eſt turbare quietem In auten.de nup. in ceps.
Sopito,vixit ſua tempora,moxq; ſequemur: Colloſſ.iij.
Mortis & inferias guſtabimus,ibimus omnes.
Adde quòd ante diem multis fuit vtile quondam Iuuenalis.
Poſſe mori,& vitæ miſeræ finire labores.
Conſciuere ſibi plures medicamine mortem, Vir.vi.Eneid.
Aſt alij laqueo,aut ferro,vitamq; peroſi Sapien.iij.
Proiecere animas,multis res commoda mors eſt: Iuuenalis.
O quot capiuos è carcere liberat acri,
Soluuntur fato funes,tormenta,cataſtæ,
Et qui torquendi fuerant ſine fine flagello. Horatius.
Libera fortunæ mors eſt,quæ pauperis ædes,
Et regum turres æquo moderamine verſat. Virg.de for.
Et ſi partitur malè opes fortuna nefanda,
Inq; bonos ſæuit,tollit vel in aſtra malignos:
Id tandem æquali,mors horrida,lance rependit, Martialis.
Quam ſibi periodum,metam,ſeriemq; diemq;
Mors ſtatuit,ſeruat,firmo hanc adamante ligatq;, Eccle.xxxix. i.Corint.xv.
Hæc precibus ceſſura nihil,ſola illa refutat
Quicquid in orbe placet,præcepta nulla veretur.
In girum verſat veſtigia dira,choréam Eccleſi.xlviij.
Saltat & horridulam,cui nemo obſiſtere poſſit: Eccle.ii.and.iii.
Non Papa,aut Cæſar,rex,præſul,ciuis,egenus,
Sæpè priùs laſſare pedes mors perfida cogit
Quàm credas,cantumq; tubæ obſeruare ferocem.
Sarcophagum facias quid prodeſt marmore & auro

Horatius.
Arthemisia de qua Hiero. vñ. a. g lib. x.
Chemnis de quo Diodo. lib. ij.
Rhodopis de quo Herodo lib ij.
Amasis. Herodo. lib. ij.
Eccles. viij.
Math. xxiij.
Luke xi.
Esay. xxij.
Eccles. vij.
xxi. q ii. vbicunq;
Seneca.
Prouer. xi.
Psal. xxxij.

Qui bonus est, cœlo tegitur, si non habet vrnam.
Acta errore quidem, vano Arthemisia struxit
Mausoleum, septena inter spectacula mundi.
Quod prisci annumerant, auro gemmisq; relucens,
Extulit hinc Chemnis stupidam per sæcula cuncta
Pyramidem, qualem nec sol, neq; tellus obiuit.
Millia tercentena hominum per lustra quaterna,
(Vt Diodorus ait) molem hanc vix condere possunt.
Quid, quòd opes penè exhausit Memphitica tellus,
Quo plebem artificum solis radicibus, atq;
Exiguis herbis aleret, quis cœtera narret?
Fercula, vix aliquis sit vel ditissimus ipse
Princeps ex nostris (nisi fallar) solueret illa.
Pyramidem Rhodopis struxit, diues quoq; Amasis,
Quid tamen hoc frustrà est orbem diducere totum.
Est res vana quidem, quam vix hæc nostra carina
Concipit, impensas tot frustrà inferre sepulchris,
Et cineri atq; luto tantam ædificare speluncam:
Intereà vna salus animæ contemnitur, atq;
Negligitur, quamuis viuat per sæcula mille.
Terra deo benedicta omnis, decorata sepulchra
Iustus habet, vel sub diuo, aut alicundè quiescat.
Tempestiuè igitur venturam dirige mortem:
Conciliare deo, scelerati pessima mors est.

Of fooles that despise death, making no prouision therefore.

O cruell death, O fury fauourlesse,
So fierce art thou of looke and countenaunce,
That thou nought sparest vertue nor riches,
Beauty nor birth, strength nor valiaunce,
Ethe creature thou bringest to vttraunce,
Thou shewest none his season nor his tide,
So is he vnwise that will thee not prouide.

Seneca.
Iob. xxi.
Iuuenalis.
Iob. xviij.

BRother in Christ coniopned by beleue,
Our blinde presumption doth vs sore abuse,
Trust of longe life our soules oft doth grieue,
We haue playne warning, and yet we it refuse:
Unwarely we wander, and nothing we muse
On death, but despise his furour intreatable,
Which sure shall come, though time be variable.

Man dye thou shalt, this thing thou knowest playne,
But as for the time, howe, where and when,
These are and shall be kept vncertayne
Fro thee and me, and almoste from euery man:

Thus

Mortis neglectus.

In hoc omnes fallimur, q̃ mortẽ non prouidemus: cum nihil certius morte, nihil incertius hora mortis. Iste moritur robustus, & sanus, diues & fœlix: viscera eius plena sunt adipe, & medullis ossa illius irrigantur. Alius verò moritur in amaritudine animæ suæ, absq; vllis opibus, & tamen simul in puluere dormient, & vermes operient eos.

Thus dye thou must, prouide it if thou can, — ij. Reg. xiiij.
We all must thereto, olde, yonge, ill and good,
Our life still passeth as water of a floud.

Lye, stande, or go, eate, sleepe, or drinke,
Or in whatsoeuer thing thou thee exercise, — Ouid. x. Meth.
Yet death commeth, though thou not thereon thinke:
But for that we dye in suche variable wise, — Prouer. x.
Thou this day, if such a chaunce doth rise,
Thy neighbour shall folowe eyther first or last,
Therefore on hope all men their mindes cast.

On hope to liue set mortall men their minde,
Though they be sicke, yet thinke they not to dye, — Eccles. ix.
So this vayne hope doth them disceyue and blinde,
If death them strike in that infirmitie,
Yea, and also we often times may see, — Sapien. ix.
That death is like to men opprest in age,
And to yonge children and men of hye courage.

Thy earnest is layde, the bargan must abide, — Gene. ij.
It may not be broke, but where as sinne doth growe, — Roman. v.
And a poore wretch in vicious life misgide:

Suche

Seneca. Mors peccatorum pessima.

Such wretches thinke that death is neuer to lowe,
And many one in vice habounde and lowe,
Alway though they that dye in sinne mortall,
(As Dauid saith) dye must rufull death of all.

Eccles.xi. Roman.vi.

Death is (as I haue saide) so intollerable,
That all he consumeth as his will doth apply,
Though one in beauty be incomparable,
In strength or riches though God him magnifye,
It nought auayleth, at last yet must he dye,
Prolonged is no time, if furour thee submit,
Of cruell death, thou must obey to it.

Iob.xvi. Iuuenalis.

Thy strength decayes, and thy breath wareth short,
Thy paynes labours, and be somewhat colde,
Thy body wareth stiffe without comfort,
Anone thy beauty pleasaunt semeth olde,
Thy visage chaunging by lookes manifolde:
Sometimes pale with colour chaungeable,
Sometime as lead, from death scant variable.

Eccles.xviii.

Thy heart quaketh, thy paynes leseth might,
Corrupt bloud doth thy colour putrify,
Thy throte hurtleth, thy wordes, and thy sight,
Their naturall office shall vnto thee denye,
With suche passions all mortall men shall dye:
For life shall fayle when death shall take his place,
No man of life can charter here purchace.

Prouer.xi. Eccle.xli. Virg.vi.Eneid.

O death howe bitter is thy remembraunce,
And howe cruell is it thy paynes to endure,
To them that in earth setteth their pleasaunce
On wretched riches, vnstable and vnsure,
And on payne pleasures: yet euery creature
Must from this riches (though they be loth) depart,
When death them woundeth with his mortall dart.

In auten, sup, dein, ceps. Collect.iiij.

It is thing foolishe to trouble and encumber,
That man that resteth and sleepeth quietly,
His time was come, and we in the same slumber
Shall be oppressed, God wot howe sodainly,
We all must thereto, there is no remedy,
It hath to many bene profite and gladnes,
To dye or their day to auoyde this wretchednes:

Iuuenalis

And ende the miseries and labours of this life,
And many one as wery of this short life and payne,

Them

Them selfe hath murdred with their owne hand and knife
And some with poyson also them selfe hath slayne
With snare, with water, or with some other trayne:
The cause why they them selfe haue thus destroyde
Was, worldly payne and misery to auoyde.

Virg. vi. Eneid.
Sapien. ig.

Yet better were it liue a life miserable,
Then thus to dye, yet so haue not they thought:
But naturall death to some is profitable,
To such as thereby out of bondage are brought,
And painfull prison: In all the world is nought
Concerning payne, dole, wo and misery,
But that death findeth therefore a remedy.

Death with his foote doth worldly thinges tred,
O howe many that hath bene in captiuitie
And bitter prison, doth death cleane quite and rid,
By it all fetters and chaynes louesed be,
All worldly torment, all payne and crueltie
Is rid by death, and they that should haue bene
In payne continuall, by death are quited clene.

Iuuenalis.

Death is deliuered, and from fortune liberall,
It turneth downe the castels and the towres
Of kinges, princes, and other men royall,
With like crueltie of payne and sodayne shoures,
As poore mens houses liuing in dolours:
For death him selfe behaueth in one rate.
And in like measure to begger and estate.

Horatius
Virg. de for.
Martialis.
Eccle. xxxix.

And though that fortune cruell and vniust,
Exalt ill liuers, and rightwise men oppresse,
Deuiding honour and riches where her lust:
Death all the same doth order and redresse
With egall payne by weyght of rightwisenes.
There is no prayer, reward, nor might that may
Of death prolonge one houre of the set day.

This dreadfull death of colour pale and wan,
To poore and riche in fauour is egall,
It spareth neither woman, childe nor man,
But is indifferent both to great and small:
For as saith Flaccus Poet heroicall,
With one foote it striketh at the doore
Of kinges pallaces, and of the wretched poore.

Horatius.
Iob. xv.
Eccles. xlviij.

It careth nought for pride ne statelynes,

Nor might, as we see oft by experience,
It is not pesed with treasure nor riches,
Job.iiij. Eccles.ij.and.iij. With cunning of Retorike, ne glosed eloquence,
To Pope and beggar it hath no difference,
With throte like wide on eche one doth he gape,
None can his clawes auoyde, flee, nor escape.

Yet he not graunteth to any creature,
Eccles.xliij. As simple man great Lorde or Prince soueraigne,
Of deathes houre to be stedfast and sure,
To euery man his comming is sodayne,
Except to them that are condemned playne,
Which by their foly lewdly prouoke their time
By theft or murder, or els some other crime.

It maketh no force, there is no difference,
Whether thou dye yonge or els in extreme age,
For this is sure, eche creature shall hence,
l.ff. de sac. sanct Eccle. Both state and begger shall passe the same passage,
Liue an hundred winters, increasing thy linage:
Yet to thy life death ende shall set and geue,
But fewe are that nowe one hundred winters liue.

And then at the last, whether he by lefe or lothe,
His wretched Carcas shall the voyde graue fulfill,
And many one also to his ende goth,
(As wery of his life) at his desire and will,
No man hath fauour (of death) to bide here still,
The father dead, the sonne shall after hastely,
And oft dyes the sonne before the father dye.

One after other out of this life we shall,
Sister and brother, neuewe, syre and dame,
Till at the last from life we gone be all,
And the elementes purged by fiery flame,
Apoca.xxi. To mourne for death therfore thou art to blame,
Or crye for the deade, and dolefuly to weepe,
Thy crying foole shall not wake him out of that sleepe.

1.Corinth.xv. Thing worldly that to man is delectable,
This death disdaynes, ne no commaundement
Can turne nor feare him, his promise is so stable,
His cruell daunce no man mortall can stent,
Eccles xlviij. Nor leade his cruell course after his intent:
Eccle.ij.and.iij. The Pope nor Emperour, if they be in his hande,
Hath no maner might his fore course to withstande.

The Bishop, Lorde, the poore man, like a state
Death in his daunce leadeth by the sleue,
He ofte causeth men them selues to fatigate
And weery in his daunce longe or they would beleue,
But though his busy courses doth them greue
He geues no space to man to stande nor sit,
But sue the trompe till he come to the pit.

There neuer was man of so great pride ne pompe,
Nor of suche might, youth, nor man of age,
That might gaynsay the sound of deathes trompe,
He makes man daunce, and that without courage,
Alswell the state as man of lowe linage,
His cruell course is ay so intreatable,
That mans might to withstande is not able.

When thou art dead what profite or auayle
Haste thou in tombes hye rich and excellent,
That corps that lackes all suche gay apparayle
Shall be ouercouered with the firmament.
The blinde Arthemisia yet was of this intent,
A sumptuous tombe and riche to edifie,
By vayne opinion hir name to magnifie. *Horatius* *Arthemesia de quo Hiero. vij. a. g. li. x*

This tombe was shining with siluer and pure golde,
So gayly couched and set with precious stone,
Alayde with alour and colours manyfolde,
That of the seuen wonders of kingdomes echone
That are vnder sunne, that reckened is for one:
Yet this gay tombe able for any kinge,
To hir poore soule profited nothing.

Chemnis also as Diodorus sayes, *Chemnis de quo diodo. li. ij.*
Buylded a speere hye and wonderous,
To beare remembraunce of his time and dayes,
This speere was costly, dere and sumptuous,
And of quantitie so great and marueylous,
That a thousande men and .iii. hundreth fulfilde,
In twenty yeres could it scantly buylde.

The brother of the saide Chemnis in like wise *Diodo. li. ij. de frat. Chemnis qui edificauit pyramydem*
Brought all his Realme vnto pouertie,
While he another like speere did deuise
For his vayne tombe, so that his commontie
And other workemen after one degree,
Were longe compelled in this worke to eate
Herbes and rootes for lacke of other meate.

Rodopis de quo Herodotus.li.ij. Amasis Hero.li.ij

One Rodopis called by suche a name,
Buylded suche another bayne sepulture,
The riche Amasis also did the same:
But what was this els but a bayne pleasure,
It is great folly to any creature,
To make so great expences and trauayle
About bayne thinges that are of none auayle.

Eccles.v'ty. Math.xxiij. Luke.xi. Clay xxij. Eccles.vij.

So great expences, such fooliche coste and bayne
Is done on tombes, and all by pompe and pride,
That this my ship can it scantly contayne,
But the soules health (alas) is set aside,
Which euer should liue and without ende abide,
And the carion and fylth is magnified,
By suche bayne tombes that nowe are edified.

xiij.q ij, Dicunt Seneca.

Beholde a tombe and precious sepulture,
Though it be gay aduise what is within,
A rotten carion viler then all ordure,
By this proude tombe the soule no welth can win,
But is dampned if the body dyed in sinne:
So is it folly, great coste and vanitie,
To vse in tombes suche curiositie.

Prouer.xi.

Euery ground vnto God is sanctified,
A righteouse man that well doth liue and dye,
Shall in hye heauen in soule be glorified,
In what soeuer ground his wretched body lye:
But where a tombe is buylded curiously,
It is but cause of pride to the offspring,
Psalm.xxxix. Helping the soule right little or nothing.

¶ The Lenuoy of Barclay.

¶Man kepe thy body from sinne, excesse and crime,
And if thou fall arise shortly agayne,
Be euer ready, prouide thy death betime,
For dye thou shalt, that one thing is certayne,
And ofte death stealeth on man by course sodayne,
He warneth none: but who that dyes in sinne
Dieth worst of all, and sure is of hell payne,
Thus is it perill longe to abide therein.

¶Unto an Archar death may I well compare,
Which with his darte striketh sometime the marke,
That is laste age deliuering them from care
Of mundayne thought and payne of worldly warke,
Sometime he shoteth ouer, as he were darke

Of

Of sight, and sometime to short, or els aside,
But well is him that taketh thought and carke,
At euery season his dartes to prouide.

CONTEMPTVS IN DEVM.

Quód deus ad pœnas non pronus sæuit amaras,
Crimina quódq; hominum sæpè impunita relinquit:
Non ideó stolidam præbet tibi vellere barbam,
Nec deus ignoscit sceleri, quin puniat olim.

QVis tolerare queat fatuos, qui sæpè tonantem — Iob.xv.
Contemnunt verbis, & certant murmure contrà: — Psal.xciij.
Noctes atq; dies patris mandata supremi — Eccles.viij.
Confundunt, linguæ petulantia verbaq; promunt: — Exod.xvi.
Tanquàm de nostri generis sit semine natus, — Daniel.iij.
Æqualis nobis, nec sit metuenda potestas — Sapien.xi.
Iudicij superûm, nec præsens pœna nocentum.
De Ioue quid sentis, cuius sic vellere barbam — Persius,
Audes, & teneras aures impellere tentas?
Mox deus ad pœnas cùm te non trudit amaras, — Eccles.viij.
Ignouisse putas, quia cùm tonat, ocius Ilex
Fulmine discutitur rabido, quàm tuq; domusq;: — Roma.ij.
O malè fidentes, vitam sic ferre nocentem
Quid iuuat vsq; adeò, deus est super omnia iustus:
Cuncta videt, contundit enim sua lumina nullus.
Nonnè putas vitæ metam durare perennem, — Prouer.xviij.
Vt sint ad veniam tibi tempora longa precanda: — Eccles.xvi.
O fatue enormis noli confidere rebus — Iere xvii.
Fluctiuagis, omnes horrenda morte peribunt. — Esaie.xlviij.
Te peccare sinit siquidem diuina potestas,
Temporis ad spacium parcit quandoq; nocenti:
Sed grauius tandem tormentum rector Olimpi — Valerius li.i.
Iniungit, torquetq; magis delicta nocentum.
O malè prudentes, quorum sic corda tenebris — Eccles.xxviij.
Obfuscata iacent, nequeant vt credere rectè: — Roma.ij.
Et curare deum, quo sunt elementa creata,
A quo processit nitidus sol, lucida phœbe: — Psal.viij.c.xlvj.
Qui statuit lucem, & noctes, & tempora cuncta, — Eccles.v.
In cuius manibus spacium dependet vtrumq;: — Eccles.ij.
Et vitæ mortisq; gradus, deus omnia nouit. — Iere.xviij.
Quem peccasse pudet, cui tædia vita probrosa — Ezech.xviij.
Efficit, & curat cursum emendare priorem: — Math.iij.
Hic speret veniam facti pacemq; benignam: — Luke.v.ij.
Nam deus omnipotens lugentem exaudiet ipsum,

Of fooles that despise God.

When that man sinneth or therto doth assent,
Though God be of muche mercy and great pacience,
Suffring him escape without punishement,
And often is not hasty to punishe eche offence:
Yet thou blinde fole voyde of all prudence,
He geueth not thée his beard to drawe and brast,
For euery sinne he punisheth first or last.

Contemnere Deum.

Quid tumet contra deum spiritus tuus vt proferas deore tuo homini sermones? Non est in hominis potestate prohibere spiritum, nec habet potestatem in die mortis: Nec sinitur quiescere in gruente bello: Nec ly saluabit impietas impium.

What man might suffer with minde pacient
These fooles that striue agaynst their creatour,
With wordes despising our Lorde omnipotent,
And him denying as not their gouernour,
Both day and night increasing their errour,
All Gods preceptes these fooles thus confounde,
With vicious wordes which doth their soules wounde.

Job.xv.
Psal.xviii.
Eccles.viij.
Exod.xvi.
Daniel.ij.

They vtter wordes full of all foolishenes
Agaynst the father of heauen they him not drede
No more then he were of no mightines,
Like to mankinde, or come of mans sede,
Of his great power they haue no feare nor hede,

Sapien.xi.

Nor yet aduertise his righteous iudgement,
Ne that ill doers are worthy punishment.

What meanest thou by God the father eternall, Persius
Howe takest thou him, howe countest thou his lawe,
Whiche by thy presumption foule and infernall,
Dare be so bolde his bearde this wise to drawe,
By his hye might thou countest not a strawe,
And then when God by mercie and pitie
A while thee suffreth for thy dede to go free,

And doth not punishe this sinne incontinent,
Therfore thou thinkest that God hath pardoned thee, Eccles. viij.
Because the lightning or thunder violent,
And other tempestious stormes when they be,
Ouertourneth downe an oke or other tree,
And suffreth thee and thy house to be vnbrent,
Thus thinkest thou thee pardoned by God omnipotent.

O people of cursed hope and confidence, Roma. ij.
What ioye haue ye, or what a lewde delite,
Without amendement alway to sue offence,
And more to offende, because ye haue respite,
Is Gods iustice (thinke ye) decayed quite?
Nay God is more righteous then creature terrene,
All thing he sees, nothing can stoppe his eyne.

Thinkest thou that thy life shall euer endure,
That thou mayst haue long time our Lord to pray,
And in thy laste age of pardon to be sure?
O foole vnruled lay this lewde minde away, Proverb. xxiiij.
Trust not to life for vnsure is thy day, Eccles. xvi.
We all must dye: but he that still doth sin Hierem. xiij.
In hope of long life, he often dyes therin.

God suffreth thee oftetimes to offende Esaie. xlviij.
And folowe thy will and sensualitie,
To proue if thou thy lewde life wilt amende, Valer. li. 6.
Expelling thy carnall and blinde fragilitie:
But if thou continue in thy iniquitie,
The more space that thou hast had before,
Thy payne and torment shall after be the more.

Alas suche are infect with great offence Eccle. xxviij.
That thus on sinne infire alway their minde,
They haue no wis dome, great goodnes, ne prudence,
But kepe their heart in darke errour and blinde,

Roma.ii. That to true beliefe it nothing is inclinde,
When sinfull errour is set in their intent,
They God despise and his commaundement.

Psal.xcij.c.xlvi. These fooles in maner nought care for Gods might,
Genesis.i. Whiche by his worde hath made eche element,
Eccles.v. The sunne, the moone, the darkenes and the light,
The day, the night, the starres and firmament,
Which knowes al times, ech houre and ech moment,
Both the time past and time that is to come,
Our life and death he knowes by his wisedome.

Eccles.v. O man miserable, O wretched creature,
Jere.xviij. Shouldest thou agaynst thy soueraygne Lorde rebell,
Ezech.xviij. Which to thintent that thou should not endure
Math.iij. Eternall death, sente to torment cruell
Luke.xiij. His onely sonne to ridde thy soule fro hell,
The which also with his bloud hath thee bought,
Therfore loue him, and turne this froward thought.

Thou art not so ready to geue thee to penaunce,
And to set thy minde on vertue perfitely,
Forsaking thy sinne and olde misgouernaunce,
But God is as ready to take thee to mercy:
Thus mayst thou thinke both sure and stedfastly,
That if thou for thy sinnes mourne and wayle,
God shall thee heare and quite thee thy trauayle.

But who that hath heart hard in such a wise,
And rooted in suche malice and furour
That by the same by worde he dare despise
His God, his maker, his healthy and sauiour,
By sinne, contempt, or liuing in errour,
Suche (but if he chaunge his intent)
Is dampned to endure infernall punishment.

¶ The Lenuoy of Barclay.

O people proud and of goodnes ignorant,
Encline your mindes sore blinded by offence,
Mollify your heartes that are harde as adamant,
Expell ye this pride and stately insolence,
Presume ye no more in worde nor conscience,
Your Lorde, defender, and maker to despise,
For who that doeth shall eyther here or hence,
At last be rewarded, and that in fearefull wise.

Próh quicunq; maledicis, conuitiumq;
Indignum iactas, linguæ & petulantia dicta:
Dignus es vt primùm moriaris corpore, honore,
Atq; anima, ludex qui sinit ista tuet.

FVnde pias lachrimas, fletus, mœstamq; querelam,
Et gemitus tristes, docta thalia precor:
Non sine luctifica possum deflere camœna
Crimina, quæ temerè perfidus orbis habet.
Nam frustrà fatuos culpauimus hactenùs omnes,
Si minùs hos stultos concumulemus eis.
Contenti quidam non sunt quòd crimina mundi
Omnia pertractent, deteriora petunt:
Pròh pudor, in Christum linguæ temeraria diræ
Tela vibrant, summo nil nocitura deo.
Inuidiæ contra cœlestem verba parentem
Mussant, & laceri pectoris arma petunt.
Hic capiti Christi blasphemat, murmura iactat
Alter in ætherei membra sacrata dei:
Per iecur, atq; genas, iurat rigidamq; coronam,
Per cor, perq; pedes hic maledicta vomit:
Alter testatur transfixi vulnera Christi,
Ille crucem sacram, polluit atq; manus:
Hic ex spurcidico supplantat verba palato
Improba, supremum torquet vbiq; patrem.
In moderata nimis talis vesania, sæpè
Qua superos temerè lædimus atq; deum.
Hoc facit immodicus ludus, certamina vini
Hoc faciunt, quibus est æbrietatis honor.
Gloria prima datur, qui scit maledicere Christo,
Qui iurat diuum, per caput atq; pedes:
Propterea mortes subitæ, discrimina sæua
In nos, & cœli fulmina iusta cadunt.
Nos patimur tremulis horrenda pericula membris,
Impunita deus non sinit esse mala.
O pater omnipotens, veniam dato, nec tua iusta
Vindicet ira malos qui maledicta ferunt.
Sennacherib nam sic periit, sæuusq; Nicanor,
Antiochusq; ferus, multi aliiq; simul.

Math.vii.
xxv.dist qualis de pe dist. pena.
Bea.tho.ii.ii.q. xiij.ar.i.
Leui.xxiiij.

Luke.vii.
Marke.iij.
Elaie.liii.

xxij.q.i. si quis per capillum.

In aut. n. vt non lux. contra na. circa me.
Coll.vi. ii. Mach.xii.
De pe dist.iij. authoritas in tex. & glo.
Roman.ii.

Leui.xiv.
Math.v.

xxi.q.v. Quid ergo.
ii. Para xxvii.
ii. Mach.xv.
ii. Mach.v.

¶ Of blasphemers and swearers of the name of God, and of his Saintes.

¶ Nowe commeth to course to write of the errours
Of men abhominable, of women, mayde and childe,
Which against Christ are newe tormentours

His

His skin tearing worse then Jewes it defiled:
O man mischieuous by whom Christ is reuiled,
Thou worthy art to dye in soule and in body,
That Judge that it suffreth sore shall it aby.

Contra blasphematores.

Non sumes nomen dei tui in vanum. Si quis blasphemauerit in spiritu non remittetur ei, nec in hoc seculo, nec in futuro. Longé grauius est æternam quam temporalem lædere maiestatem. De here.c. vergentis.

Math. xii. xxv. dist. qualis de pe. dist. i. pœna. Bea. tho. iiij. q. xiij. ar. i.

DWirthlesse mise of eloquence barrayne,
Cast out thy teares and mourne without measure:
For from sore wayling my selfe can not refrayne,
Nor as I thinke, none earthly creature,
Considering howe men in malice them inure:
If there were reason within harde stele or flint,
From carefull teares I wote they could not stint.

If beast had reason, wit, or mannes brayne,
To note and aduise mans misgouernaunce,
Without all doubt I thinke it would complayne,
For mans sinne and wilfull ignoraunce,
Therefore all ye that haue will and pleasaunce,
To reade of the fooles of this iniquitie,
Expell hye courage, and then come weepe with me.

For certainly I trowe no man could write,
The vice nowe vsed agaynst all ordinaunce,
Nor yet that reade, which other men endite,

Without

Without sore wayling, and teares in haboundaunce:
For well I wot my heart is in grieuaunce,
When I consider and write thus wise of sinne,
Seing howe the world defiled is therein.

But though I haue had great diligence with payne, Leui.xviij.
Before this to blame fooles abhominable:
Yet this my labour almoste was tane in vayne,
For none to this present sort are comparable:
These fooles in their deedes are so detestable,
That all sinne and vice vnder the firmament,
Their vicious heartes can not please nor content.

Yet seeke they worse against our Lorde aboue
By their ill tonge they torment newe with payne, Luke.xx.
And though he once dyed in earth for mans loue,
These caytifs him torment nowe in heauen agayne,
These fooles (with newe speares) set their brayne
To wounde our Lorde, which can do him no grieke,
Saue that he seeth man seeke his owne mischieke. Marke.iij.

Against Christ they cast and throwe great othes,
Blaspheming against diuine commaundement,
Wordes of enuy which God almightie lothes,
They throwe against him as trayters violent.
O curled creatures with armour impotent, Esay.lij.
That Lorde that dyed to rid them out of payne,
They haue good will to teare his heart agayne.

The one blaspheames by Christes head and brayne,
Grutching and grenning for simple thing or nought:
Another caytife or mischieuous vilayne,
By all his holy members to sweare hath litle thought:
Another by his bloud wherewith he hath vs bought, xxij.q.ij. si quis per capillum
His face, his heart, or by his crowne of thorne,
Wherewith (for them) his skin was rent and torne.

Another out vomites wordes execrable
Against our Lordes holy woundes fiue, In anti. vt non lux, con na. circane, Col.vi.
His handes, his feete, and his crosse venerable,
Whereon he dyed to make mankinde aliue:
That foole that greatest othes can contriue,
Blaspheming God, men him moste magnifie:
Thus newe agayne our Lorde they crucifye.

O cruell caytifs, tirauntes and tormentours,
O blinde blaspheemers, O men brought vp in vice,

ij. Mach. xij. De pe dist. iij, authoritas in tex, & glo.

O ye false folowers and inheritours,
Of the cruell Jewes mischiefe and malice,
To much immoderate madnes doth attice,
Your mindes amased, by othes to torment
The Saintes of heauen, and God omnipotent.

O ye blasphemers, O tormenters vnkinde,
Alas what meane ye your maker thus to teare,
Since in the Gospell we plainly written finde,
That no creature liuing ought to sweare
By ought that God made, no not by a heare
Of his owne head, our othes ought to be
(As Christ vs teacheth) onely nay and ye.

But nowe in our othes is God omnipotent,
With all his members and Saintes euerychone,
All that God made, and euery Sacrament:
The feare of payne (alas) is from vs gone,
Our heartes harder then flint or marble stone.
Alas we teare our Lorde that hath vs bought
By our blaspheming, and that for thing of nought.

The tables, tennis, cardes, or the dice,
Are chiefe beginning of this vnhappynes:
For when the game will not well arise,
And all the players troubled by dronkennes,
Then such Caytifs as ioy in this excesse,
At eche worde labour our Sauiour to teare,
With othes abhominable which they vngodly sweare.

Alas these fooles repute it but a game,
To cast suche wordes against their creatour,
Them selfe forswearing, blaspheming Christes name,
And he that is moste geuen to this errour,
Is nowe reputed moste worthy of honour,
He shall no rule in court nor kitchin beare,
(As this time goes) but he can crake and swere.

Roman. ij.

The yonge (alas) this vice doth heare and leare,
With study intentife, and perfect aduertence,
Of such as are olde, to blaspheme and to sweare
The name of God without all reuerence:
In so much that they thinke it none offence
To sweare the holy Sacrament, that othe is nowe so rife
In mouth of man, mayden, childe, and wife.

It was once ordeyned by constitution,

As

As I haue heard, that both simple men and hye
Should onely sweare by that occupation,
The which their fathers did vse and occupy:
But nowe eche sweareth the Eucharist commonly,
Which is the Priestes seruice and busynes,
So mens othes their fathers doth expresse.

Alas no honour, laude, nor reuerence
Is had nowe vnto that blessed Sacrament:
But boyes and men without all difference
Teare that holy body of God omnipotent,
As it were Iewes to his passion they assent.
In euery bargan, in alehouse and at borde,
The holy offring is ay the seconde worde.

And then these houndes can such excuses finde,
As to their soules without doubt are damnable,
Saying it is good to haue our Lorde in minde,
And the name of God, and his Saintes honourable:
O heretiques, O houndes abhominable,
That is a thing which God almightie lothes,
To take his name in thy foule mouth by othes.

Yet doest thou so, there is no maner place,
Nor no order or state that of this vice is free, Leui. xix. Math. v.
For which (alas) God hath withdrawen his grace,
And oft vs chasteth with plage of crueltie,
With diuers deathes, and much aduersitie,
For this vice Iudges ordayne no punishment,
Therefore is it punished by God omnipotent.

With tempest, thunder, lightning, heate or colde,
With murther by pestilence, or els by some battayle,
And sore diseases, and paynes manifolde,
We oft by hunger haue cause also to wayle,
The corne destroyed by winde, lightning, or hayle:
Of such punishment we wretches worthy be,
For God suffreth not our sinnes to go free.

Sennacherib as the Bible doth expresse, iij. Mach. xvi.
Nicanor and fierce Antiochus also ij. Mach. v.
Haue shamely dyed for this vnhappynes:
Not onely they, but many thousandes mo,
And in our dayes I feare least payne and wo,
Be to vs sent by rightwise punishment,
For swearing in vayne by God omnipotent.

O father

xxiij.q.v. Quid ergo. 5. Para. xxxij.

O father almighty our God and creatour,
In thy hyemaiestie, sitting in thy trone,
With blessed Jesu thy sonne our Sauiour,
And O holy ghost which are three in one,
O God graunt thy grace to this our region,
Pardon vs sinners, differ thy vengeaunce,
Though we deserue it by our misgouernaunce.

Additio Alexandri Barcley.

O glorious godhed of mercy infinite,
Consider howe mankinde is prone alway to vice,
Graunt vs good Lorde leasure and respite,
Out of our slumbring sinnes to arise:
Let thy great mercy excell thy hye iustice,
For if thy iustice should put vs to vttraunce,
We should be damned for our misgouernaunce.

If thou good Lorde denye vs to succour,
On whom may we wretches for succour cry or call,
Alas on none, therefore let our errour
And sinfull deedes cleane from thy presence fall,
Bring vs vnto thy realme celestiall,
Where in thy presence we may set our pleasaunce,
And so haue pardon of our misgouernaunce,

¶ The Lenuoy of Alexander Barcley.

¶ Alas ye swearers, mourne, for ye haue cause,
Wash ye away your sinne with sighes deepe:
For if I should vtter my minde in one clause,
I say your vnkindnes causeth me to weepe,
What God hath done for you ye take no keepe,
But teare his body by swearing him in vayne,
Though he as a good Shepherd dyed for his shepe,
That is for you, yet would ye him slea agayne.

Alas blaphemer, of Christ thou hast the name,
And called art christen, so made by Sacrament:
But soothly that name is to thy vtter shame,
Since thou thy God and Sauiour dare torment:
O Judges, Judges, ordayne ye punishment
For eche blasphemer worse then is an hell hounde,
For if ye do not, our Lorde omnipotent,
Shall vs with our sinnes by right iustice confounde.

DE PLAGA ET INDIGNATIONE DEI.

Miratur fatuus, putat & portenta subesse
Magna, quód interdum nos ferit ipse tonans:

Quód

Quòd deus omnipotens punit mortalia facta
Rit'è fit, heu nullus extat in orbe pudor.

QVid prodeſt ſtultis Chriſti monumenta tenere, Prouer.xiii.
Chriſticolum nomen prauus habere poteſt: Treno.iii.
Aduerſus ſummi facimus præcepta tonantis, Deuter.xxv.
Nil modo curamus quod ſtatuëre patres. Iere.xv.
Nos Chriſti titulum rapimus, documenta negamus, Eccleſi.xxvii.
Et ſequimur temerè dedecus atq; nefas: Elaie.lii.
Nomen habere iuuat Chriſti fideiq; ſacratæ, Luke.xvi.
Verùm opera horremus, negligimusq; bona. Jacob.vii.
Iuſtitiam fugimus, virtutis ſacra fugamus John.viii.
Dogmata, ſic mundus tranſit & alma fides:
Libertate vaga facimus peccata maligna, Job.xv.
Vix maiora quidem crimina Thurcus agit. Eccleſi.vi.
Heu genus humanum violatum crimine multo, Exod.xv.
Et vitijs, contra nititur eſſe deum. Deuter.xi.
Cùm tamen omnipotens, mea ſi præcepta tenetis Math.vi.
Ducam (ait) ad ſuperi vos pia regna poli: John.xv.
Sin leges poſitas & dogmata ſpernitis, atra Leuiti.xxvi.
Vos pœna afficiam, pæſte, lueq; graui. Nume.xiiii.
Quo fit vt ad prauas, horrenda piacula, gentes Ezech.xxxviii.
Mittat, & ardenti tela triſulca manu Eſay lix.
Plagas in terras varias, ſæuosq; dolores Deuter.xxviii.
Immittit iuſti dextra ſeuera dei. 4.Reg.vi.
Iam modo Mauortis trepidantia bella videmus, Luke.xii.
Mortibus innumeris pæſtiferumq; malum: Apoca.xviii.
Interdùm patimur rapidos ſub ſole calores:
Nonnunquam rigidi frigora dura poli:
Fulmina dira, niues, bolides, triſtesq; cometas Ouidius in epi.
Cernimus, & ſummo fulgura miſſa Ioue. Pſal.v.& xiiii.
Et varios mundi caſus, plagasq; timendas, Eſaie.xxxi.
Quæ venit ex merito pœna ferenda quidem eſt: Joel.ii.
Sæpè palæſtinos deus a regione paterna Prouer.xiiii.
Expulit, & ſedes iuſſit adire nouas. Treno.v.
Propter peccatum, plagas ſufferre coacti, Jerem.xxix.
Crimen perſequitur ſic deus omne malum.

¶Of the plage and indignation of God, and Fooles that feare not the ſame.

Some fooles marueyle and thinke it great wonder,
When God vs ſtriketh for our ill and offence
With tempeſt, heate, ſickenes, lightning or thunder,
Hunger or colde, eyther ſodayne peſtilence:
But certaynly his hye magnificence
Vs worthily puniſheth for our iniquitie,
For vertue alas is gone from eche degree.

Flagella dei.

Pro mensura peccati erit & plagarum modus. Si leterint Moyses & Samuel coram me, non est anima mea ad populum malum. Peccatores prosequitur malum, & iustis retribuentur bona: persequens eos in furore, & conteret sub cœlis dominus.

Prouer.xvii.
Trene.iii.
Deuter.xxv.
Iere.xv.

O Fooles abused, whom folly doth diffame,
Say what aduauntage, what profite or what mede
Is it to you for to haue Christes name,
When ye not folowe his life in worde nor dede,
Of his preceptes alas we take no hede,
Yet we repute vs condigne in our corage
To be called Christen, and Christes heritage.

Who that in vice his dayes doth mayntayne,
May beare the name of Christ our sauiour,
But then his name he chalengeth in vayne,
And till he amende led in a blinde errour:
So we (alas) often forget our creatour,
Abusing and breaking his high commaundement,
Not caring for the decrees of fathers auncient.

Eccles.xxviii.

We take Christes name, but his doctrine we deny,
And from his way (alas) we sore decline,
And to all illes our mindes we apply,
Which often doth vs bring to perillous ruine,
We ioy of the name, and the true fayth deuine,
Trusting therby to eschue euerlasting payne,

Clay.lx.

Luke.xvi.
Iacob.vi.

But Godly worckes we abhorre and disdayne.

Justice and hir lawes are banished from eche place, Iohn.viij.
Misrule amased hir braunches doth extende,
All vertuous doctrine away from vs we chase:
Thus goeth the worlde approching to the ende,
Our fayth oftime doth from hir chayre discende,
She is not so perfite as she in time hath be,
Nor yet hir two sisters hope and charitie.

Alas we dayly without all drede commit
Muche cursed vice, sometime by ignoraunce,
Sometime by malice, sometime for lacke of wit,
As worse then the turke in our misgouernaunce:
Thus dame misrule so leades vs in hir daunce,
That our blinde youth with to muche libertie,
Subdueth our bodies to all enormitie.

So all mankinde with vice is violate, Iob.xv.
Both yong and olde, strong, feble and impotent,
The riche, the poore, the villayne and estate. Eccles.vij.
That they rebell agaynst our Lorde omnipotent,
Howebeit our Lorde as a father pacient, Gene.xv.
Sayth, man if thou my lawes kepe and loue, Deuter.xi.
I shall thee leade to my hye Realme aboue.

But if thou by malice, selfe will or negligence, Psalm.lxj.
Despise my lawes, reputing them but vayne,
Thou shalt not escape ay free for thine offence
Without correction, punishement and payne:
Yet we blinde men of these wordes haue disdayne, Iohn.xv.
To this great promise alas we nought intende,
Ne labour not our errours to amende.

Suche is our folly we thinke not to amende,
But still procede in our olde misgouernaunce,
We are so blinded we note nothing the ende, Leuiti.xxvi.
Wherfore our Lorde by Justices balaunce Nume.xiij.
Of suche offendours oft taketh vengeaunce
With diuers plagues and punishement terrible,
As pockes, pestilence, and other illes horrible.

Though mercy fauour, yet God of his iustice Ezech.xxxviii.
With diuers plages, sundry sores and sickenes, Esaie.iix.
And dreadfull dolours punisheth vs for vice,
Suche is the order of his high righteousnes,
When men continue in their vnhappines,

His swoꝛde of vengeaunce vpon them to ertende,
And that namely when they will not amende.

Deuter.xxviij.
y.Reg.vij.

Cruell Mars sometime vs threatneth with batayle,
Sometime our bodies infect with pestilence,
The coꝛne sometime destroyed with rayne oꝛ hayle,
Then hunger men consumeth without all difference:
This woꝛthily we endure foꝛ our offence,
With soꝛe diseases that neuer were sene befoꝛe,
But yet our sinnes increaseth euer moꝛe.

Luke.xii.
Apoca.xviii.

Sometime our foode with heate is all to brent,
Sometime by colde abide we muche payne,
Some hath with thunder their bodies all to rent,
Nowe froste,nowe snowe,lightning,tempest oꝛ rayne,
Some with thunder boltes their bodies smit in twayne,
Some murdꝛed,some hanged, some headed, some dꝛounde,
And all foꝛ offence and sinne done on the grounde.

The diuers deathes which dayly we indure,
And diuers chaunces which dayly on vs fall,
I trowe there is none earthly creature
That hath the brayne to compꝛehende them all,
Though that his dayes were nere perpetuall,
And often see we tokens of fearefull punishement,
By signes and starres of the cleare firmament.

Ouidius in Epist.
Psal.v.x.xlix.
Esaie.xxii.
Joel.ii.

We ought these paynes with mekenes to endure,
And not to grutche therfoꝛe noꝛ God to blame,
Foꝛ our lewde life foꝛsooth doth them pꝛocure,
And foꝛ our sinnes we are woꝛthy of the same:
Some nations haue bene dꝛiuen out in shame
From their owne lande,wandꝛing in payne and strife,
Which sothely was foꝛ their misoꝛdꝛed life.

Pꝛouer.xxiii.
Treno.ii.
Jerem.xxix.

Wheꝛfoꝛe thou man thinke sure in thine intent
That sinne accustomed by oꝛder of iustice,
Of God aboue crieth foꝛ punishment
Eyther here oꝛ els in hell,foꝛ euery vice
Hath suche rewarde,wheꝛfoꝛe let vs be wise,
And shoꝛtly amende our olde misgouernaunce,
Least God righteously take on vs vengeaunce.

¶ Barclay the Translatour.

¶O man cleare thy sight,beholde thy owne offence,
And mende foꝛ the loue of God omnipotent,
Foꝛ if thy sinne stinke alway in his pꝛesence,

Justice

Justice shall not let thee auoyde his punishement,
And though mercy be not to thee muche violent,
Not suffring vengeaunce shortly on thee to fall,
Yet mende betime, be not ouer negligent,
Beware the ende, for that oft payeth for all.

DE FATVA PERMVTATIONE.

Qui pro stultisona non benè tibia,
Commutat vel equum, noliger hic nihil
Lucri consequitur: sic sibi & accidit
Qui pro re fragili, perpetuam fugit.

SÆpè solet fatuus plures tolerare labores,
Atq; humeris grauius solicitare iugum:
Quomodo tartareis animam submergat in vndis,
Et videat stygij guttura passa canis.
Quod qui fortè heremum colit, inter lustra ferarum
Continuò effundit vota precesq; deo.
Nos scelera impellunt plures subijsse labores,
Quàm virtus, facilis ad mala cuncta via est.
Cernimus en quales pomposa superbia, fastus
Exigat, atq; operis sit polienda quibus.
Ornamenta petit capitis, frontisq; coronas,
Vnguentum, vestes, atq; monile graue.
Ardor auaritiæ per sæua pericula multos
Per casus varios, exitiumq; trahit:
Nauigat hadriacum pelagus fluctusq; trementes,
Quem studium nummi curaq; vana trahit.
Non metuit fluctus, tempestatesq; sonoras,
Auri sacra fames, pectora tuta facit.
Nec dulces somnos capiunt, mollemq; quietem,
Funibus immitis quos Cytheræa trahit.
Semper habent curas lusores, sæpè dolores
Noctes atq; dies pertolerare solent.
Quid ganeos memorare velim, qui ventre refarto
In crapulis semper delitijsq; iacent.
Quid referam fatuum quem vexat cura laborq;
Coniugis, in thalamo mutua stupra timens:
Nemo tamen propter Christum sufferre labores
Promptus, ad interitum corpora nostra ruunt:
Optima rarò placent, probitas laudatur, & alget,
Nempè homines cunctos iam malefacta iuuant.
Virtutem studeat sapiens amplectiër vsq;,
Crimina proueniunt pessima sponte sua.
Qui pro cœlorum regno mercatur iniquas
Illecebras mundi, stultus inersq; manet.

glo.insti. quod cū eo qui in ver. sed erit. & in auten. qui mo.na.eff.sui. Collati.vij. l. pe. ff. de iur & fact.ig.

Hebre.xi.
Prouer.ii.iiij.
Sapien.xij.
Eccles.ij.& xxvij.
Esaie.lvii
Terentius.
Horatius in epi.

Sapien.xiij.

Claudianus de raptu Procerpine
Eccles.v.
In epist.Sapphus.

Treno.iij.
Iuuenalis.

Sapien.v.

Iuuenalis.
Eccle.v.

Math.vii.
Ezech.vii.

Of foolishe exchaunges, scorsinges *and permutations.*

¶ Who that hath a néedy iourney for to ride,
And for a bagpipe his horse will sell, playnly,
He is a foole and lewdely doth him gide,
And no aduauntage shall he obtayne therby:
So happeneth it to him most commonly,
Which for frayle pleasure of one day or twayne
Forsaketh heauen, sure of euerlasting payne.

Fatua permutatio.

Qui videt vtilius, & sumit deteriora absit ei radius lucis sine mora: Stultis non succurritur, sed errātibus. Via impiorum tenebrosa nesciunt vbi corruunt.

glo. insti. quod cum eo qui in ver sed erit. & in auten. qui mo na eff. sui Collosi. vij. *l. pe, ff de iur. & fact. ig.*

Some fooles yet shall of a rowme be sure
Within this ship a lowe or els a hye,
Such are they that greuous charges will endure,
Subduing their bodies to labour busely,
Their shoulders with burthens charging heauily,
In worldly cures sore labouring in vayne,
Therby hereafter to bide infernall payne.

They labour here so sore for wretched goodes,
That when their body departeth from this life,
Their soule is plunged in infernall floudes:
So what auayleth them to be so actiue
In worldly labour, so thoughtfull or pensiue,

Here

Here in this earth all other to excell,
And after tome by cruell houndes of hell.

He that here labours in earth for frayle riches, Hebrew.xi.
Suffreth more sorowe and payne continually,
Then he that liueth alone in wildernes,
And him in Gods seruice doth apply,
Abiding in fasting, and praying deuoutly:
So worldly wretches (as it appereth playne)
Take here sore labour to winne euerlasting payne.

Who that serueth God with perfect diligence,
Shall in this life auoyde muche worldly wo,
And be rewarded in heauen when he goeth hence,
Where as he that serueth this world shall not so,
Yet of this sort finde we right many mo,
That to haue riches all busynes employ,
Rather then to get in heauen eternall ioy.

Misrule, waste, falshood, and also couetise, Pro.ij. and.iiij.
With other vices, as pride or statelynes,
Us sorer labours causeth to exercise
Then vertue doth, or godly holynes,
For them fewe men will take great busynes:
Easy is the way to vice, and men are prone,
To folowe that cursed way almoste eche one.

Before our sight it dayly appereth playne,
What great labours, what charge and busynes, Sapien.xii.
Proude people endure their pride to maintaine,
With diuers garmentes presenting statelynes, Eccles.ii. and.xxii.
Onely on clothing bestowing their riches:
Such set all vertuous busynes aside, Esay.lvii.
And onely labour for to maintaine their pride.

Sometime such dare set their life in ieopardy,
Not fearing Justice, but the lawe to violate,
For to mayntaine their statelynes thereby,
By proude apparayle not mete for their estate:
Right so couetise after like maner rate
By ardent desire of her blinde iniquitie, *Horatius in Epist.*
Draweth men to perils both of lande and sea.

To diuers perils men boldly them subdue,
In hope frayle riches to purchace and obtayne,
But for the loue of goodnes or vertue,
Right fewe or none will put them selfe to payne:

For

Sapien. xiiij. For money man sayles the troublous sea of Spayne,
And much of the world he compasseth about,
Of ieopardie and perill without all maner doubt.

Who that by couetise is drawen and oppressed,
Is neuer at ease ne quietnes of minde,
By night not taking sleepe ne naturall rest,
Eccles. v. With fiery ropes this fury so doth them binde,
Sapho in Epistolis They feare no floud, no colde, tempest or winde,
There is no labour nor colde that can them dere,
Claudianus de rapto Proserpine. The hunger of golde them maketh without feare.

O man committing thy life vnto the streame,
Alas note well thy desirous vanitie,
Howe thou thee auentrest in holowe beame,
To passe the sea in continuall ieopardie,
And all this thou doest of good to haue plentie:
But for the loue of God thy creatour,
Thou scarcely wouldest endure a simple shoure.

Some for vayne riches folowes another vice,
Watching by night in winter sharpe and colde,
To encrease his purse by cardes or by dice,
There sitting in paynes and perils manifolde,
Such flea them selfe longe time or they be olde,
And waste their youth without all aduauntage,
Their soule submitting to Lucifers bondage.

Treno. iiij. What shall I say, or of the maners wrie
Of dronkardes or gluttons, which without measure
Iuuenalis Onely in their wombes set their whole delite,
Corrupting and charging them selfe beyonde nature:
So when the body can not such rule endure,
Their life they ende, and oft by death sodayne,
And for this labour rewarded with hell payne.

What shall I say of the painfull fantasie
Which he abideth and suffreth day and night,
Which for his wife taketh thought and ielousy,
Her alway fearing, though she be in his sight,
Howe by those fooles which setteth all their might,
By force of armes to be Venus champion,
Rather then to win the heauenly region.

What shall I write of the mad misgouernaunce
And vayne labour which men vpon them take,
Some watching in reuell, and some to ren and daunce,

Some

Some for worldly pleasure both day and night do wake,
But nought will we suffer for God almighties sake,
In whose seruice we rest at ende might finde, Sapien.v.
We labour here for death as beastes blinde.

We seeke our destruction for simple ioy mundayne,
Our mindes are so blinde, and we so prone to ill, Iuuenalis
That heauen we chaunge for euerlasting payne:
In good workes haue we no pleasure neyther skill,
Diuine preceptes we seldome time fulfill:
Banished is vertue, decayed is holynes, Eccles.x.
And much of the worlde ensue vnthriftines.

Let wise men study therfore to obtayne
Vertue, though the way be in difficultie:
For though that one neuer infixe his brayne
To vice, yet shall the way full easy be: Math.vij.
But certainly worse then a foole is he,
Which will in stede of heauenly blessednes, Ezech.vij.
Bye worldly pleasure, ending in wretchednes.

¶ The Lennoy of Barclay.

¶ Remember foole it is great hurt and losse
For worldly pleasure to lese ioy eternall:
Remember also howe God dyed on the crosse,
Sheding his bloud thee to redeme withall,
This payne he suffered for thee and for vs all,
Consider his sorowes, be kinde to him agayne,
Lese not ne change not his ioy celestiall
For foolish pleasure, or frayle and worldly payne.

DE NON HONORANTIBVS PARENTES.

Hos reor insulsos fatuos, pietate parentes
Qui non præcipua venerantur, quiq; iuuamen
His placidum prestare negant, qui verbera dira
Iurgiaq; his referunt, tales ratis illa recenset.

HVnc etiam esse puto fatuum, stolidumq; parentem, Eccles.iii.
Largitur natis qui bona cuncta suis. iij.q.v.omnes qui
Cum quibus ipse suam posset sufferre senectam, i.Timo.v.
Morte grauescentes & recreare dies. Prouerb.xx.
Improbus inde senem natus caruisse parentem and.xxviii.
Sustinet, & modicum fert sibi præsidium. Beatus tho.ii.ii.q.
Si nimiùm viuax pater est, sibi tristia fata c.xxij.ar.v.
Exoptat natus, mortis & exitium. Prouer.xxvij.
Non probitate quidem, nulla pietate mouetur Ou.d.i.Meth.

Pro

Eccles.ij.and.vij
Leuiti.xx.
Deutro.v.
Deut.xxxiij.
Exod.xx.
Malach.
Math.xv.
Mark.vij.
Ephesians.vi.
Deutro.xxvij.
Prouer.xx.
Absolon.
ij.Reg.xv.
and.xviij.
Cham.
Gene.ix.
Leuiti.xviij.
Sennacherib.
ii.Para.xxxii.
Daniell.v.
Thobie.iiii.
iii.Reg.ii.

Corylaus.
Plutarchus.
Hiere.xxxv.
Eccles.xxiii.

Pro vita effœta, pro senioq; patris:
Stulte parens, cur tu nato bona tota dedisti,
Qui te nunc pascit impietate truci.
Attamen iste diu non viuet, tempora vitæ
Multa nec implebit, morte repentè perit:
Qui patri & matri dignos non præstat honores,
Nec colit hos quorum sanguine vita data est.
Morte mala dignus, reuerenter ferre parentes
Qui negat, est stygium dignus adire lacum.
Absolon insignis iuuenis, formaq; decorus
Contempsit patrem, morte quoq; interiit.
Quòd Cham nudasset stultus pudibunda parentis,
A patre cœlesti mox maledictus erat.
Sennacherib manibus natorum morte peremptus,
At regnum potuit nullus habere tamen.
Balthazar ex merito ducebat tempus & annos
Luctiferos, secuit hic quia membra patris:
Nato sacra dabat senior documenta Thobias,
Vt matrem ingenti ferret honore suam.
Propterea Salomon rex se de sede leuauat
Regali, matrem condecorare volens.
Roma Corylao lueres, pœnasq; dedisses,
Si veritus matrem non foret ille suam.
Vnde etiam Rechab natos deus ipse probauit,
In patre quòd fuerant, in quoq; matre pij.

Of foolish children that vvorship not their father and mother.

¶ Them also I repute for fooles blinde,
Which haue no honour, worship ne reuerence
To father and mother, but are to them vnkinde,
And not consider what payne and diligence,
What labour, thought, great costes and expence
Their parentes had for them in their yonge age,
But they rewarde the same with great outrage.

Eccles.iii.
iij q.v omnes qui
i.Timo.v.
Prouerb.xx.
and.xxviii.

That foole is full of all vnhappines,
And surely worthy of euerlasting payne,
Which for his frendes loue and great kindnes
Rewardeth them with vnkindnes agayne:
But him I iudge a greater foole certayne,
Which on his children bestowes all his substaunce,
And liues him selfe for neede in harde penaunce.

And where as he might his age well reliefe
With his owne goodes at euery time of neede,
There lyeth he groning in payne, wo, and mischiefe,

His

Honorare parentes.

Qui honorat patrem suum iocundabitur in filiis: & in die orationis suæ exaudietur. Qui honorat patrem suum vita viuet longiore. Qui timet dominum honorat parentes, & quasi dominis seruiet his qui se genuerunt in opere, sermone & omni patientia Qui maledicit patri suo & matri, extinguetur lumen eius in mediis tenebris.

His vnkinde children taking of him no heede:
And where he laboured right sore his sonne to feede,
Sparing from him selfe to finde him to the scoole,
In age his sonne him taketh for a foole.

Beatus tho, iiij. q. c. xxij, ar. v

And where as he ought his father to honour,
To worship and loue by diuine commaundement,
The vnkinde caytife wil do him no succour,
But suffreth him abide both poore and indigent,
And often this caytife with handes violent,
As past all grace, shame, or godly feare,
With strokes doth his father hurt and deare.

Or suffreth him vtterly to dye for lacke,
Or els him driueth vnkindly to the colde,
With a couple of crouches, a walet on his backe,
When he hath spoyled him of that he would,
So when the father is tedious and olde,
His children thinke he liueth alto longe,
Oft wishing him to be drowned or honge.

Prouer. xxvij.
Ouidius i. Meth.

There is no pitie that can such wretches moue

Against

Eccles.ij. and.vij. Leuit.xx. Deutro.v. Deutro.xxxiii.

Against their fathers wo and paynfull age,
They shewe hatred for fauour and hye loue,
O foolishe father consider in thy courage,
Thy to great pitie, thy olde and blinde dotage,
Which to thy sonne haste geuen such store of good,
Which thy death wisheth not graunting thee thy foode.

Erod.xx. Math.xv.

He suffreth thee to liue with hunger harde bested,
And God wot howe glad would he be in his minde,
If thou by cruell death were from him rid:
Yet is his owne life vnstable as the winde,
And shortly shall dye leauing that good behinde,
And for his vilany and frowarde vnkindnes,
His soule bereft euerlasting blessednes.

Marke.vii. Ephesians.vi. Deutro.xxvii. Prouer.xx.

And that worthely, for after my sentence,
He well deserueth an euill and shamefull ende,
Which will not honour with loue and reuerence
His father and mother as his might may extende,
And also all them of whose bloud he doth discende,
And who that against his parentes will rebell,
Is sothly worthy to haue a rowme in hell.

And oft it is seene by examples euident,
That short space they liue, and shamefully they dye,
Which to their parentes are not obedient,
And suffreth them liue in neede and penury,
Disdayning them to honour and worship reuerently:
Examples in the Bible we haue in sundry wise,
Howe they haue ended that doth their fathers despise.

Absolon ii.Reg.xv. and.xviii.

The goodly Absolon of beautye excellent,
Of pleasaunt figure though he so goodly were,
For being vnto his father inobedient,
And his purposing him and all his to dere,
And to rob his Royalme, was hanged by the here
By sodayne chaunce and goddes punishment,
And with three speares his heart in sunder rent.

Cham Gene.ix. Leuiti.xviii.

For that Cham discouered his fathers priuitie,
As in contempt, hauing of him disdayne,
Was he not cursed by Gods maiestie,
And bonde to his brethren, which was to his great payne.

Sennacherib ii.Para.xxxii.

Though Sennacherib by his owne sonnes were slayne,
They hoping to obtayne his Royalme for their meede,
Yet none of them their father did succede.

Balthasar

Balthasar kinge sometime of Babilon, Daniel.v.
In sorowfull yeres longe liued worthily.
For his proud minde and fierce transgression
Agaynst his father, for that he cruelly
Dismembred him: but sothely if that I
Should all suche wretches paynes comprehende
In this my booke, I neuer should haue an ende.

The Byble recordeth howe Toby auncient Thobie.iij.
Approching to death, almost in deathes houre
Gaue his deare sonne speciall commaundement,
With all reuerence his mother to honoure:
Salomon therfore of sapience the floure, iij.Reg.ij.
Hauing no respect to his hye excellence,
Vnto his mother did humble reuerence.

Erecting him vp from his hye rowme royall
To mete his mother and set hir by his side,
On his right hande as chiefe and principall,
By whose example all children ought them gide
Humbly to their parentes, without all grutch or pride:
But fewe alas nowe will vnto this intende,
Which causeth them sore to repent it at the ende.

If Corylaus had not bene obedient *Corylaus Paulariensis*
Vnto his mother and feared hir, certayne
By Rome he should haue suffered punishment,
And by his folly long liued in great payne:
The Byble also recordeth to vs playne, Iere.xxxv.
Howe the sons of Rechab had great preeminence, Eccles.xxiij.
For hauing to their father loue and obedience.

Were they not lauded by God omnipotent,
Yes certaynly, but the chiefe cause wherfore,
Was for that they folowed the commaundement
Of Rechab their father, denying not his lore:
So shall I conclude shortly and say no more,
That he that to father or mother is vnkinde,
Shall heare in earth his soule to fendes binde.

¶ Barclay to the Fooles.

¶ Thou vnkinde childe and inobedient,
Thinke what thy father and mother did for thee,
Remember what goodes they haue on thee spent
Or they could bring thee vnto thy degree,
Endeuer thee to them kinde agayne to be,
For all the kindenes that thou canst shewe certaine,

Nor all thy worship nor thy humilitie,
Can neuer be able them to rewarde agayne.

¶ Be not therfore childe vnto them vilayne,
But take thou example of Christ our Sauiour,
Howe he alway though he were God soueraigne,
His carnall mother beningly did honour,
And Joseph also, which after the errour
Of the blinde Jewes, to him was father sayde,
Yet is he God and gracious gouernour,
Like to the father before the worlde was made.

¶ But thou aged man that seest thy dayes fade,
Thy strength decay, and thy colour fro thee fall,
Thinke well that when thou all thy good hast layde
Upon thy children to aduaunce them withall,
When thou hast nede perchaunce none of them shall
Succour thy nede, but from their house thee cast,
Therfore I aduise thee nede not on them to call,
But while thou liuest to holde sure that thou hast.

DE CAVILLATIONE SACERDOTVM IN CHORO.

In choris sacris fatuos videmus,
Prauitas oris quibus impudici est,
Eliquant nugas, recoluntq́; totum.
Gesta per orbem.

c. decet immu. eccl. li. vi. c. cum decorem de vi. & ho. cle.
Hieroni ad Damasum.
Psalm. xxxvij. and. lxxij.
Ephes. ij.

IN templis fatuos plures nunc esse videmus,
Stultorum in sacris stat quoq; turba choris,
Qui nugas spargunt varias, & murmura linguæ,
Atq́, cauillantur vocibus assiduis:
Consilium capiunt, quo narragonia fluctus
Peruolet Ionias, plaustraq́; lata parant.
O quales ritus seruat nunc sanctio quondàm
Ecclesiæ, ò leue quam continet illa decus:
Nil agitur totum rigido Mauorte per orbem,
Accidit externis nil quoq́; grande locis:
Quod non in sacris recitetur sedibus, ad q́;
Peruolet extremos vltima fama choros.
Prælia gesta quidem fôrs in regione Britanna,
Præliaq́; a Thurco pontica gesta truci
Illic narrantur, quoniam reuerentia nulla
Diuini cultus, nec pudor vllus adest:
Discurrit baculo quoq́, dormentarius albo,
Et noua multa refert per loca cuncta chori.
Sæpè matutinas rerum nouitate relata

Prouerb. v.

Nota dormentarium.

Incipiunt

Incipiunt,nugas commemorantq́; nouas:
Hoc rumore ſolent totum conſumere tempus,
Soluere quo decuit cantica ſancta deo.
Feruor auaritiæ multos ad limina templi
Conuocat,ob nummos carmina rauca canunt.
Turius vſq́; foret ſacros vitare penates,
Quàm ſic ſacrilego polluere ore choros.
Extra ſtare velis potiùs ſacra limina templi,
Si placare deum garrulitate putas.
Simplicibus prauos mores exemplaq́; praua
Præsbiteri monſtrant:ſcandala plura mouent.
An ne putas tali ritu te poſſe mereri
Presbiter Eccleſiæ,& dona ſacrata deo:
Nam precibus votisq́; pijs laudare tonantem
Conuenit,hinc nugas pellite ad æde ſacra.

glo. c. ſi. de cle. non reſ.li.vi.
Pſalm.xv.
Nume.xiij.
Eccleſi xxi.
xvi.q. vij. & hoc diximus.
Actes.xij.
xxiiij. q.i. omnibus, &c. quare exſola.

Of the clatering and babling of Prieſtes *and Clarkes in the queere.*

Garrulitas chori.

Ceſſent in Eccleſiis vana & multo fortiùs fœda & prophana colloquia, ceſſent cõfabulationes quælibet.&c. Secularia negotia in Eccleſia non debent tractari.

¶ Of fooles yet may we great number ſée,
In the holy quéeres of Churches ſmal and great,
Whoſe communication is voyde of honeſtie,

But on payne tales their mindes clene are set,
That Gods seruice is oft hindred and let,
By suche iapes and dedes of farre and nere,
Which they as fooles recount within the quere.

C. decet de immu ecc. li. vi.

I Haue before touched the great enormitie,
The folly and disorder without all reuerence,
Which in the Church dayly we may see
Among lay fooles, which better were be thence:
But nowe shall I touche another like offence,
And that is of fooles which in the quere habounde,
Not saying the seruice of God as they are bounde.

C. cum decorem de vi. & ho. cle

But diuerse toyes and iapes variable
They spread abrode, encombring the seruice,
And namely with their tonge wherwith they bable
Eche one to other, as if they toke aduise
Hieronimus ad Damasum, And counsell together their cartes to deuise,
Unto our shippes their company to cary,
For loth they will be to long fro them to tary.

Psal. xxvbij. and. lxxij. Epheſ. iij.

O Gods temple, O godly ordinaunce,
By holy fathers ordeyned to gide the same,
None labours you to support nor aduaunce,
But to decay they suffer vnto their shame,
The godly customes are turned vnto game,
The Ceremonies sometime kept stedfastly,
Are nowe defiled by iestes of vilany.

The constitutions ordeyned right holily
In time past by fathers wise and auncient,
Holy Churches honour to mainteyne therby
Are halfe abused, none sues their right intent:
The seruice also of God omnipotent
Is nowe misused as playnely doth appeare,
Not in the Church so much as in the quere.

Prouerb. vi.

There be no tidinges nor nuelties of warre,
Nor other wonders done in any straunge lande,
What soeuer they be, and come they neuer so farre,
The prieſtes in the queere at first haue them in hande,
While one recounteth the other to vnderstande
His fayned fable, harkening to the glose,
Full little aduerteth howe the seruice goes.

The battayles done perchaunce in small Britayne,
In fraunce or flaunders, or to the worldes ende,
Are tolde in the quere (of some) in wordes vayne,

In

In middest of matins in steede of the Legende,
And other gladly to heare the same intende
Muche rather then the seruice for to heare,
The rector Chori is made the messanger.

He runneth about like to a purseuant,
With his white staffe mouing from side to side,
Where he is leaning tales are not scant,
But in one place longe doth not he abide:
So he and other them selues so lewdely gide
Without deuotion by their lewde negligence,
That nothing can binde their tonges to silence.

And in the morning when they come to the quere,
The one beginneth a fable or a historie,
The other leaneth their eares it to heare,
Taking it in stede of the Inuitorie,
Some other maketh respons, antim and memory,
And all of fables and iestes of Robin hood,
Or other trifles that scantly are so good.

With trifles they begin and so oft time they ende,
Recounting nuelties, they wast their time therin,
And where as they ought their seruice to intende
Of God almightie, they spende the time in sin:
And other some vnto the quere doth ren,
Rather for lucre and cursed couetise,
Then for the loue of the deuine seruice.

The penny them pricketh vnto deuotion, *glo, e, si de ele. non resi, a vi.*
But that is outwarde, not rooted in the heart,
But better were it to auoyde this hye promotion, *Psalm. xv.*
And surer, from the queere to stande aparte,
Then thither to presume: and if that thou aduert
Thy owne order, and therof the excellence,
So shalt thou not gide thee in Gods hye presence.

I thinke it better, more mete and profitable,
To stande afarre without the Church and queere,
Then there to be, and so to that bable, *Nume. xiij.*
That for thy noyse none can the seruice heare:
And if thou thinke thy tales and wanton cheare,
Or wordes superflue are to our Lorde pleasaunt,
Thou art abused and greatly ignoraunt.

But certaynly the Priestes that thus liue *Eccles. xxxi.*
Disordred in the house of God our creatour,

xxi.q.vij.& hoc diximus

Doth ill example vnto lay people geue,
By their misrule to sue the same errour,
But to them selfe do they great dishonour,
And slaunder to the Church, so that most commonly
All priestes of laymen are muche the lesse set by.

Actes.xij.

O foolishe priest vsing suche fables vayne
And cursed customes, thinkest thou therby
Of God any mede or merite to obtayne,
Nay God is not pleased with suche lewde folly,
It is conuenient our Lorde to magnifie
With perfite prayer, loue, reuerence and honour,
And not with iestes and tales of no valour.

xxiiij.q.i. omnibus, & e quare ex sola

¶ The Lenuoy of Alexander Barcley.

¶ Ye priestes and clarkes amende your misliuing,
Defile not the Church with wordes of vanitie,
Remember there is time and place for euery thing,
As time of mirth and time of grauitie,
In euery place ye ought discret to be,
That men may commende your vertue and goodnes,
But namely in Church vse wordes of honestee,
That is no place for tales but for holynes.

Ecclesi.iii.

Domum Domini decet sanctitudo

SVPERBIÆ OSTENTATIO.

Sordida laus semper proprio quæ prodit ab ore,
Hanc sapiens refugit:
Efficit & fatuos pomposa superbia plures,
Tartara quos rapiunt.

Eccle.ix.and.xi.
Judith.ix.
Psalme.xc.
and.cxxiij.
Prouer.vii.
Ecclesi.vii.
Ouidius meth.
de pe.dis. ij. hinc
etiam.
Esaie.xiii.
Thobi.iiii.
Jacobi.iiii.
vi.q.i.imitare.
xii.q.ii. gloria E-
piscopi.in fi.

EFficit & fatuos insana superbia multos,
Quos vehit in nostro carmine cymba leuis,
Est vitium sceleris plenum, & cunctis fugiendum,
Sordibus excædit crimina quæq; suis:
Primus apud superos nauem hanc fabricauerat olim,
Nequitiæ inuentor, perfidiæq; parens.
Qui genuit fatuos quosdam, fastusq; superbi
Progeniem, ponens se procul ante deum:
Corda rapit quorum pomposa superbia, iactant
Qui quoq; quod studio non meruëre suo:
Dicit enim fatuus me docta Bononia pauit,
Artibus, & sophiæ dogmata culta bibi.
Hinc dignus primam mereor conscendere sedem,
Atq; inter claros continuare locum:
Alter in argiuis ludos celebrasse palestris
Se iactat, nouit vix elementa quidem.
Si cuperes sacræ suauissima dona Mineruæ

Carpere

Carpere, ſufficeret Theutona terra tibi.
Paſcit & egregios iuuenes Germania pugnax,
Eloquij quorum nunc monumenta vigent.
Hinc tumida debes non mente ſuperbior eſſe,
Vidiſti externi quòd loca magna maris.
Sed quia principium veſana ſuperbia cœpit,
Hanc fugiat ſapiens, effugiatq; bonus.
Lucifer ætherei clarus conſeſſor Olimpi,
(Candor erat cuius mirificusq; nitor:)
Corruptus faſtu, cœli contemnere patrem
Auſus, tartareas merſus iniuit aquas.
Hunc ſequitur pompoſa cohors ad tartara nigra,
Ad ſtygias vndas turba ſuperba ruit.
Lucifer & ſocij, fatuis nunc retia ponunt,
Inflatas animas cum quibus vſq; rapit.
Virtutes cunctas, moresq;, ſuperbia ſola
Deſtruit, indecores hæc facit eſſe viros.
Fœmineum in primis genus ampla ſuperbia vexat,
Qua ſe continuò veſtit, & vſq; polit.
Fœmina quam faſtus tumidus rapit atq; ſuperbus,
Seducit multos, inſipidosq; facit.
Adſit in exemplum Iudith, qua dux Holofernes
Interiit, quamuis fœmina caſta foret:
Iezabell vngebat faciem, vultumq; fucabat,
Dum putat inſigni poſſe placere Iehu:
Eſt mulier vitanda procax, ſapientia damnat,
Laſciuis oculis pectora caſta necat.
Fœmina vera humilis titulos ſectatur honoris,
Laudibus & fruitur fœmina caſta bonis.
Berſabee ſi non nudaſſet crura venuſta,
Rex Dauid facinus non ſubiiſſet atrox.
Plures ſeducit faſtus, mentisq; ſuperbæ
Gloria, quæ fatuos iam ſine fine parat.
At deus omnipotens mentes, animosq; ſuperbos
Faſtidit, pœna perſequiturq; graui.
Fœlix cui nondum veſani gloria mundi
Imperat, aut qui non ambitione cadit.
Cogitat æterni quæ ſit poſſeſſio regni,
Angelici lapſum cogitat atq; chori.
Rebus in externis nil ſordida nomina quærit,
Contentus paucis, & moderata colit.
Luciferi caſum fatui experiuntur inertes,
Præcipitant ſtygiis corda ſuperba vadis:
Dum ſibi, dumq; ſuis, Choreq;, Dathanq;, Abironq;
Offitium vſurpant, ferreq; thura parant:
Scandere dum fecit veſana ſuperbia ſtultos,
Deglutiit viuos terra recluſa viros.

Peregrinatione facit medicum. nulla ars loco diſcutitur. vt ait Seneca.
Iohell.ij.
Eccleſi.x.
and.xxbij.
Luke.x.
xxiiij.q.iij.quidam ver. Luciferiani,
Iob.xl.
Pzouer.xb.
and.biij.
Pſal.xbij.
Sapien.b.
Pzouer.xiij.
Iob.xxbi.
Eccleſi.xl.
Eccleſi.bii.
Eccleſi.xix.
Pzouerb.b.
Holofernes.
Iudith.ix.
Iezabell.
iiii.Reg.ix.
Eccleſi.xliii.
xxvii.q.v.
nec Salomon.
Pzouer.xiiii.
Eccleſi.xxb.
ii.Reg.xi.
Eccleſi.x.
Iohell.ii.
Pume.xb.
Thobi.iiii.

Iob.xli.
Eſay.xliii.
Pume.xbi.

Pſalme.cb.

¶ Of

¶ Of eleuate pride and boasting.

¶ That laude is vile the which doeth proceede
From mans owne mouth vttered in wordes vayne,
Of such foly no wise man taketh heede,
But by discretion doth himselfe refrayne:
But pompe and pride, which doth all men disdaine,
Engendreth fooles, which thinking to excell
All other in earth, at last fall downe to hell.

Superbia.

Auerte faciem tuam a muliere corrupta, & ne circumspicias speciem alienam: propter speciem mulieris multi perierunt: & ex hoc concupiscentia quasi ignis exardescit. Gladio proprio eius superbia amputetur, capiatur laqueo oculorum suorum in me, & percutiam eum ex labiis charitatis meæ.

Eccle. ix. and. xi.
Judith. ix.
Psalme xc.
and. cxciii.
Prouer. vii.
Ecclesi. vii.
Ouidius Meth.

Beside our fooles rehearsed here before,
In diuers barges, almoste innumerable,
Yet stately pride maketh the number more,
Which is a vice so much abhominable,
That it surmounteth without any fable
All other vices in furour and vilenes,
And of all sinne is it roote and maistres.

The noblest heartes by this vice are accloyed,
It is confounder of meekenes and vertue,
So by the same is many one destroyed
In soule and body which them to it subdue,
Wherefore let the wise his statelynes eschue.

For it hath bene seene, is seene, and euer shall,
That first or last foule pride will haue a fall.

The first inuentour of this vnhappy vice,
As doth the Scripture plaine expresse and tell,
Was Lucifer, which to him did attice
A cursed number both stately and cruell,
In minde intending his maker to excell:
Or els if he could come to his intent,
For to be egall with God omnipotent.

De pe. dist. ij. hinc etiam. Esay. xiij.

Thus of all sinnes pride was the first of all,
Begon by Lucifer, but God omnipotent
Perceyuing his foly, made him and his to fall
From heauen to hell to paynes violent.
In horrible shape, before so excellent,
Shining in heauen before the angels all:
Thus had his foolish pride a grieuous fall.

But to be short, and to returne againe
Unto my authour: Such as are strike with pride,
Use for to boast them selfe with wordes vayne,
To spreade their fame, their name and laudes wide:
And though that they vngraciously them gyde,
Yet as mad men they boast, they vaunt and raue,
And of that which they neuer deserued haue.

Thobi. iiij.

Jacob. iiij.

Lo saith a foole attached with this vice,
I haue bene nourished at the vniuerlitie,
In diuers countreys and studies of great price,
Both in these parties, and elle beyonde the Sea,
At Bonony, Paris, and Padway haue I be:
Wherfore I ought to haue preeminence,
And the chiefe place with laude and reuerence.

vl. q. j. imitare.

xij. q. j. gloria Episcopi. in fine.

Another boasteth him selfe that he hath bene
In Grece at scholes and many other lande,
But if that he were apposed well, I wene,
The Grekes letters he scant doth vnderstande:
But thou vayne boaster if thou wilt take on hande
To study cunning, and ydlenes despise,
The Royalme of Englande might for thee suffise.

Peregrinatio non facit medicum, & nulla ars loco discitur: vt ait Seneca.

In Englande is sufficient discipline,
And noble men endued with science,
And if thou list to apply to their doctrine,
Thou mayest learne wisedome and noble eloquence,

Haunt them that haue therein preeminence,
And to their instruction with all thy minde intende,
It is no great boast to haue seene the worldes ende.

Iohel.ij.

But since mad pride enemy to all vertue
Subdueth the world vnder baner brode displayde,
Though fooles obey, let wise men it eschewe:
For Lucifer, as I before haue saide,
Corrupt with this vice, had heauen to him denayde,
And as first authour of this infectife sore,
Was driuen downe to hell with his for euermore.

Ecc.x. and.xxvij.

Luke.x.
xxiij.q.ij. quidam ver. luciferiani
Iob.xl.
Prouer.xv.
and.vij.
Psalme.xvii.
Sapien.v.

And nowe him folowe men, children and women,
Falling from earth for this mischieuous pride
To infernall flouds, and that darke dreadfull den,
Where without ende in payne they must abide:
This fende with his felowes layeth on euery side
Their nets of pride wherewith they ghostly quell
Fooles without number, drawing with them to hell.

Prouer.xiiii.
Iob.xxvi.
Eccles.xi.
Eccle.vii.

Let man haue wisedome and beautie soueraigne,
Strength, vertue, cunning, honour and riches,
And this one vice shall all the same distayne,
Defiling worship by his proude statelynes:
But namely this pride is lady and maistres
Ouer womankinde, which plainly without fayle
Appeareth by their lookes and stately apparayle.

Which women when that they on pride do muse,
The same representing outwarde in their habite,
Both yonge and olde of men they sore abuse,
When their frayle beauty doth mens heartes bite:
And to be playne, in pride women haue such delite,
That if some were as they are almoste all,
The pride in them at last should haue a fall.

Eccles.xix.
Prouer.v.

As I haue saide, when women set their minde
Them selfe to garnishe by this stately pride,
Men that are wise make they as fooles blinde,
Not knowing howe by reason them to gide,
As did Iudith, which while she did abide
Nere to the tent of Holofernes capitaine,
By her feeble hande he wretchedly was slayne.

Holofernes
Judith.xv.

And all by reason that he was so inflamed
By her fayre shape, her clothing and beautie,
Yet was this Iudith of liuing not diffamed,

But

But yonge and olde euer kept her chastitie,
And in like wise Iezabell, when that she
Thought by her beautie Iehu to betray,
By pride she painted her face to make her gay.

Iezabell.
iij. Reg. ix.

Betray I say, to pardon her offence,
Against the will of God omnipotent,
Which might haue turned to inconuenience
To noble Iehu, by Gods punishment.
These thinges considered wisedome with voyce prudent,
Both loude and shill (saith) crying to mankinde,
From womans pride and beautie drawe thy minde.

Ecclesi. xiiij.
xxvj q. v. nec Salomon.

Of all earthly thinges encline not to their gile,
For with their eyen replete with wantonnes,
Pure heartes and chaste they infect and defile:
But such as are geuen to vertue and goodnes,
To measure and meekenes, expelling statelynes,
They worthy are of laudes for their humilitie,
For seldome or neuer they breake their chastitie.

Prouer. xiij.
Ecclesi. xxv.

If Bersabe through her blinde negligence,
In bathing had not discouered her beauty,
Dauid had not fallen to that cruell offence
Of murther, engendred by vile aduoutry:
But to be playne, and for to speake shortly,
Thousandes are disceaued, and brought to wofull fall
By pride, and eke the fooles abide withall.

j. Reg. xi.
Ecclesi. x.
Iobell. ij.

But God almightie despiseth and doth hate
These stately fooles blinded with ignorance,
Whose mindes are so hye and eleuate,
That they not see their owne misgouernaunce,
Wherfore our Lorde oft taketh vengeaunce
Of their abusion, and with infernall payne,
Which is rewarde to foule pride and disdayne.

Numer. xv.
Thobie. iiij.

O that he is happy whom this vnthriftie sinne
Of pride or vayne glory with his hasty furour,
Hath not subdued, ouercome, nor entred in,
Nor the vayne desire of riches nor honour,
And happy is he which thinketh euery houre,
Of howe great valour is the royalme celestiall,
Being ware of pride by Lucifers fall.

Such one not forceth of honour nor hye name,
Not caring in this world to haue preeminence,

Nor

For other excesse longing vnto the same,
Which are attisers of men to all offence:
But proude fooles voyde of wisdome and science,
By vayne pride studyeth all other to excell,
And then at the last they fall downe vnto hell.

Iob.xli. Esay.xiiii.

Of proude Lucifer thus they assay the fall,
Receauing a reward for their statelynes,
Drowning their proude hartes in flouds infernall,
Where payne is eternall, wo, and bitternes,
More tedious then all tonges can expresse:
This is of pride reward at the last ende,
A thing at the hyest thus needes must discende.

Num.xvi. Psal.[illegible]

Presumpteous pride hath euer a shamefull ende,
So haue they that couet other to excell:
As we of Chore, Dathan and Abiron finde,
Which by pride against Moyses did rebell,
Wherfore they and theirs aliue sanke downe to hell.
Thus well is him that foloweth vertue,
And that with meekenes can stately pride subdue.

¶ The Lenuoy of Alexander Barcley.

¶ O men meke your mindes, ensue humilitie,
And also ye women refuse your statelynes,
For certainly the more high that ye be,
The more ye ought to geue you to meekenes:
For pride is the roote of all vnhappines,
Supporter of vice, and enemy to vertue,
Therfore it is saide (and true it is doubtles)
That pride goeth before, but shame doth it ensue.

¶ An exclamation against pride.

¶ O pride despitous, O hasty tyranny,
Infernall fury with venim maculate,
Fye on thy frailtie, out on thee I cry,
For with thy venim thou haste intoxicate
So many kinges, so many a great estate,
Thou man destroyest, if thou may him subdue:
Wherfore we ought thee to displayse and hate,
Thou goest before, but shame doth thee ensue.

Gene.iii.

By thee is Lucifer damned eternally,
Expulsed to payne from Gods hye presence,
And all mankinde endureth misery,
For that thou causedst him by thy offence
Of pride, to desire to haue such excellence,

To

To knowe good and ill, that all mankinde might rewe,
Till Aue for Eua had made a recompence,
Thus O blinde pride ay shame doth thee ensewe.

The pride of them that buylded Babilon
Was not aswaged without great vengeaunce,
The king transformed from mans fashion
Unto a brute beastes shape and countenaunce:
Did not Agar hir selfe also aduaunce
By pride disdayning hir Lady, bicause she knewe
Hir selfe conceyued, but hir misgouernaunce
Was sharply punished, and shame did it ensue.

But shortly to drawe me to a conclusion,
Thou hast made thousandes to ende in care and wo,
By thee had Moab payne and confusion,
Holofernes, Aman, Nichanor and Pharao,
Balthasar, Antiochus, Herode and many mo
In the olde testament, and also in the newe:
But shortly to speake and farther not to go,
Pride goeth before, and shame doth ensue.

Gene.xi.
Nabuchodo.
Iudi.ix.
Gene.xbi.
Moab. Esai.xvi.
Holo. Iudi.xiij.
Aman. Hest.vi.
ij. Macha.xv.
Exodi.xiiij.
Daniel.v.
i. Macha.i.
ij. Macha.v.
Actes.xij.

DE VSVRARIIS ET FOENERATORIBVS.

Quos vsura vorax rapit, & malus ardor habendi,
Ad naues fatuas properent, strictosq; rudentes:
Hi sunt qui soliant inopes, hi fœnora iactant,
Vendunt, rursus emunt, rapiunt, sed merce dolosa.

PEior adhuc supersest fatuorum & turba probrosa,
Quam cupiunt satyri dilaniare canes:
Est nimiùm mendax, est sordida, turpis, auara:
Fit nullis opibus hæc satura innumeris.
Pestiferam hanc turbam iuris torquere potestas
Debet, & ad meritum perdere supplicium.
Digna quidem flagris, rapidissima turba peculi
Nudare exutos impietate studet.
Atq; auidis nummis cumulat frumenta, merumq;
Frugibus aggestis horrea plena facit.
In cella atq; penu spumantia vasa phalerni
Continet, & cererem, & grana vetusta nimis:
Sola tenet frugum, vini quoq; pessima turba,
Ciuibus innumeris quod satis vsq; foret.
Nil metuit superos, nil fulmina dira tonantis,
Per scelus atq; nefas sordida lucra parat.
Parturit illa famem fœdissima turba, sitimq;,
Et plures inopes impietate necat.

Prouer.xx.
Luke.vi.
Inno. in.c.i.de v-su. Bal. in auten ad hæc.c.e.ti.
xiiij.q.iiij. per totum. c. i. de emp. & ven.
Eccles.xlij.
Esaie.xxxij.
Ezech.xiij.
Abacuc.ij.

xiiij.q iiij. canonum & c.se. &.c.pe.

Psalm.xxiii.
Leui.xxv.
Deutero.xxiij.
Exodi.xxij.
Jeremie.v.
Luke.vi.
Psal.lxxi.
Eccles.xxvij.

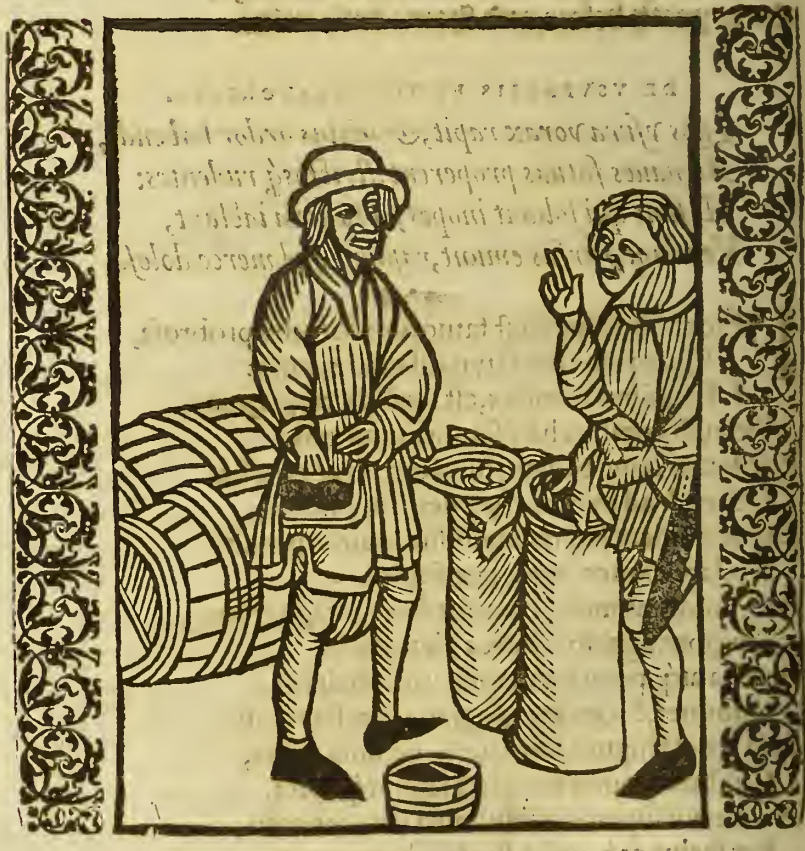
Iustior & melior nunc est recutita caterua,
(Vsuram quamuis exigat illa greuem:)
At magis est fœnus tale intolerabile, quod nunc
Nostrates rapiunt, Christicolumq; genus.
Pellitur a nostris Iudæus finibus exul,
Sunt quia Christigenis fœnora vota viris.
O quàm dura nimis nudos exactio vexat
Nunc homines, inopis perforat hasta latus.
Quos trahit vsuræ quæstus, lucrumq; dolosum,
Ardor auaritiæ quos trahit, atq; sitis.
Non fæcunda petunt telluris semina, vites
Exoptant steriles, vt fluat inde fames:
His quia frumenti, rerum est & copia cornu,
Mox rident, si fors culmina grando ferit.
Sunc spurci penitus, qui turpia lucra requirunt
Alterius damno, diuitiasq; legunt.

xxiij.q.iij.nec hoc.&.c.se.&c.
quicunq;.

Of Vsurers and Okerers.

Vsurarij.

Exigua dabit, & multa improbrabit. Hodie fœneratur quis & cras repetit, & odibilis est homo homini. Mutuum dantes nihil inde speran tes. Si quis vsuram accipit, rapinam facit, vita non viuit.



¶ Unto our ship let them come hastily,
Which by their ardent desire of fraple riches
Their mindes set on deuouring vsury:

These

These are the théeues that by their cruelnesse
Spoyle the poore people, and greuously them oppresse,
They boast their gaynes, they bye they sell agayne,
Spoyling and oppressing, on gile is all their gayne.

A Shamefull sort of fooles doth remayne, Prouer.xx.
Worse then all other spoken of before, Luke.vi.
Whose sinfull life and false disceatfull trayne Inno.in.c.i.de vsu.
I shall reuile with wordes sharpe and sore, Bal.in auten.ad hec
This sort is vtter enemie to the poore, C.e.ti
Full of lies, couetise, gile, and foule vilenes, xiiij.q.iiii.per totum
Content with no treasour nor innumerable riches.

The power of the lawe ought sharply to chastice
With extreme rigour and mortall punishment C.i.de emp.& ven.
This sorte infectiue that foloweth this vice,
This rauening sort worthy paynes violent,
Agaynst our Lordes deuine commaundement Eccles.xliij.
By their vnmekenes the poore oft maketh bare Esaie.xxxiij.
Of lande and goodes, then leauing them in care.

These wretched fooles of minde are made so dull, Ezech.xiij.
That with their money gotten all by false vsury, Abacuc.ij.
Of corne and vitayle they stuffe their houses full
Thereby to ingender nede and paynefull penury
Unto the poore, that they may winne therby,
So of all vitayle these wretches get plentie,
To sell it dearer when some great dearth shalbe.

These vsurers alone haue all the store
Of wine and vitayle, which sothly might suffice xiiii.q.iiii.c.ne.
Many without number of Citizens rich and poore, nun.& c.se.& c.po
No punishement they dread ne feare in any wise,
But liue the men that their maker doth despise,
No feruent lightning ne thunder violent
Can cause these wretches their vsury to stent.

But by all sinne and in all vnlawefulnesse,
These wretches labour and singulerly geue hede
To multiplie their foule and vile richesse, Math.xxiij.
They bring foorth hunger, them selfe they onely fede, Leui.xxv.
Suffering the poore alas to sterue for nede,
This sorte thus to the poore are so cruell,
That for lacke of pitie many one they quell.

Though the Jewes liue in errour and darkenes, Deutero.xxiij.
Geuen to vsury (as labouring men oft saies) Exodi.xxij.
Yet are they more geuen to pitie and mekenes, Jeremie v.

And almes, then christen men are nowe a dayes,
In vsury we ensue the Jewes wayes,
And many other sinnes foule and abhominable,
Renning without measure which is intollerable.

For his vsury the Jewe is out exiled
From christen coastes, yet of vs many one
With the same vice is infect and defiled,
The poore by the riche is eaten to the bone,
Almes is banished, pitie is there none,
Cruell crauing spoyleth them that erst had nought,
The poore is vexed, and to a begger brought.

The weake hath the weyght, the world so doth fare,
The speare of extortion pearseth through his side,
He that nere is naked shalbe made fully bare,
He scant hath rowme in any place to bide:
But these vsurers, whom gylefull gayne doth gide,
Desireth no plentie of corne vpon the grounde,
But onely that their owne garners may habounde.

Eccles. xxvij.

These caytifs wish the fieldes barrayne in this wise,
To their owne profite and others great grieuaunce,
That hunger and dearth may by the same arise:
But for because that they haue aboundaunce,
They laugh anone, and haue a great pleasaunce
If there be scant of corne and of vitaile,
By mourin, lightning, tempest, rayne or hayle.

aliij q. iiij. nec hoc, &c. &c. &c. quicunq.

These wretched fooles for their owne aduauntage
Dayly desire, and fayne would here or see
A whole commontie to haue losse and damage:
But to conclude, those men vile caytifs be
That seeke lucre, enhaunsing their degree,
Or that will gather riches by couetise,
Or false vsury, to others preiudice.

Additio Alexandri Barcley.

Some gladly leane to haue winning thereby,
And some sell dere because the payment
Is set to longe day, yet thinke they verely
Not to perishe the diuine commaundement,
Though that such fooles thinke them innocent,
If that they not mende a rowme they haue in hell,
But in the meane space in my ship shall they dwell.

¶ Barcley to the fooles.

¶ O misbeleuers, O men witles and blinde,

Geue

Geue not your mindes to wilfull vsury,
And thou of the Church reuoke also thy minde
From the foule sinne of Cursed simony,
And ye Marchauntes that greatly occupy,
Expell this vice, for sore is the offence,
Your riches shall muche the sooner multiply,
If pitie of the poore be ay in your presence.

DE VANA SPE FVTVRÆ SVCCESSIONIS

Rebus in externis est qui successor, haberi
Sperat, & alterius de funere gaudet acerbo.
At sæpè ante illum mortem prægustat, & is quem
Ad tumulum deferre putat, sepelitur ab illo.

QVis fatuos tolerare queat, quos ardor habendi
Protinùs insanos, insipidosq́; facit:
Qui cupit alterius rerum successor haberi,
Et bona nancisci qui cupit alterius:
Expectet fatum, quòd dissolutio vitæ est,
Successor fieri qui cupit alterius.
Sed quia mors hominum manibus non ponitur vllis,
Cernimus hos fatuos sæpiùs antè mori.
Alterius mortem sperantibus, accidit inquam
Sæpè prius mortem vt præcipitanter agant.
Nonne furor stolidus, mortem sperare propinqui,
Vilibus in rebus hæres vt esse queas?
Spes tua vana nimìs, quoniam tua funera nescis,
Te sequitur pedibus mors properata citis.
Narragonum in patriam te præceps ducet asellus,
Quem trahis, vt fatuos possis vbiq́; sequi.
Spes est quæ nutrit, spes est qui pascit iniquos,
Spes reficit dominum, fallit & ipsa suum.
Quamuis possideas robustæ membra iuuentæ
Viuida, sis fortis, sit tibi sana cutis:
Attamen expectat te formidabile læthum,
Morte cadunt iuuenes, decrepitiq́; senes.
Sæpè pater nati mœstissima funera luget,
Ergo spem fatuam crassaq́; vota capis.
Rex Priamus natos fortes occumbere vidit,
Quos tamen optabat tunc superesse sibi:
Absolon, egregij dum sperat sceptra parentis,
Non dum maturus funera mœsta dabat.
Hæredem quandoq́; facit mors pallida, quem non
Sperabas, fatuos fata futura latent.
Non super humanis rebus spem ponite vestram,
Sperandum est soli viuere posse deo.

De conces. prebē. c. ij & c. ne cap. tande eo. ti li vi. L. stipulatio ff. de ver. ob l. qui dan. ff. de dona. Ecclesi. xxxi. Treno. v. Esaie. xxx. i. Timo. vi. Prouerb. xx. Eccle. xliij. Jerem. xij. Sapien. iij.

Ecclesi. vi.

Ecclesi. xxxviij. Prouerb. x. Osee. ix. Prouerb. xij.

Priamus de quo Iuuenalis. Absalon. ij. Reg. xviij. Jeremie. viij. Nume. xxv. Psal. xxxvi. Ecclesi. iiij. Prouer. xxviii.

Eccle.x.c.xix. Psalme.liiij.

Spes ea stulta nimis, semper sperare caduca?
Et non quo tandem sistere fine velis.

¶ Of the vayne hope that fooles haue to succede to heritage, possession and riches.

¶ Some are that hope and haue good trust alway
Others goodes by succession to obtayne,
Loking and gaping hourely night and day,
When they shall perishe and dye by chaunce sodayne,
But this they often times wishe in vayne,
For suche as they most gladly dead would haue,
Eateth of that goose that graseth on their graue.

Optare aliorũ mortem.

In mortem alterius spem tu tibi ponere noli. Hereditas ad quam festinatur in principio, in nouissimo benedictione carebit. Expectatio iustorum lætitia, spes autem impiorum peribit.

de concess. preben. c. ij, & c. ne captande eo ti. li. vi, L, stupulatio ff. de ver, ob, l, qui dan, ff, de aona

Eccless. xxxi.

Who may endure those fooles ignoraunce,
Whose mindes the furour of wretched couetise
Maketh mad and foolishe, to such extreme vtteraunce,
That the whole world might say they are vnwise,
Of suche mad fooles this is the common gise,
Continually to gape for the succession
Of others goodes, riches and possession.

Of heyres this is the common vse in dede,

Their

Their parentes death to wishe and to desire,
To the lande and riches the sooner to succeede, Trenorum.v.
And often by venemous treason they conspire: Esay.xxx.
But sith the ruler of the heauenly empire i.Timo.vi.
In no mans handes putteth death ne desteny, Prouer.xx.
Oft we see these fooles before the other dye.

I say to suche as others death looke for,
It often happeneth, as we may dayly see, Eccle.xliiij.
That lightly they their selfe depart before:
Wherfore thou foole filled with all iniquitie,
Say, is it not great foly and shame to thee,
And also madnes, to wishe thy frende damage
Or death, for his vile good and heritage.

A frende liuing is a riches excellent,
Therefore I say he is a foole doubtlesse,
That in his heart would gladly be content Jeremy.xij.
To see him dead for liuelode or riches:
Therefore foole expell this errour and blindnes, Sapien.iij.
For this thy hope is full of vanitie,
What knowest thou when thou thy selfe shalt dye.

Death thee assayleth and foloweth hastely,
Thy life shortneth whether thou sleepe or wake, Eccles.vi.
Thy selfe shalt dye, there is no remedy.
And if thou before canst no prouision make,
Upon his backe the dull asse shall thee take,
And to our ship thee leade through fen and mire,
For this thy foolishe hope and vayne desire.

It is great foly when thou art farre in age
To looke dayly when a yonge childe shall dye,
Hoping to succeede him vnto his heritage:
Howbeit thou nerer art to thy death then he:
Yet this vayne hope doth feede and nourish thee,
By the which hope though many comfort haue,
Yet oft it doth his master sore disceaue.

Hope man conforteth making him glad and fayne,
Ought to obtayne when that he doth intende,
But from vayne hope thou oughtest to refrayne:
For it disceaueth his master at the ende:
So if thou wilt my purpose comprehende,
Whether thou be olde, yonge, or of mid age,
Set not thy trust to much on heritage.

Eccle.xxxviii. For though thou be yonge, as I before haue saide,
Prouer.x. The ioyntes stronge in youthes lustynes,
Thy coloure quicke and pleasaunt like a mayde,
Thy skin smooth, and thy heart full of boldnes,
Osee.ix. Yet death dayly stealeth slyly on thee, doubtles,
Prouer.xii. Both yonge and olde must go the same passage,
Thus is it foly to hope on heritage.

Priamus de quo Iuuenalis Oft mourneth the father the sonnes death sodayne,
Thus dyeth the yonge oft time before the olde:
Did not Priamus right piteously complaine
His sonnes dead, while they were yonge and bolde,
Them to haue liued though he right gladly wolde:
Absolon, ii.Reg.xviii. While Absolon hoped by treason to obtayne
His fathers kingdome, he wretchedly was slayne.

Pale death and cruell, as it is often seene,
Ieremy.viii. Maketh him thy heyre by his stroke mortall,
Whom thou supposed and thought should neuer haue ben:
Nume.xxv. So litle knoweth these fooles what may fall,
Psalme.xxxvi. For this is dayly seene, and euer shall,
That God almightie owner of euery thing,
Choseth heyres at his pleasour and liking.

¶ The Lennoy of the authour.

¶ Ye witlesse men full blinded with errour,
Set not vayne hope on worldly heritage,
But onely on God, liue after his pleasure,
And so infourme your offspring and linage:
It is a vayne hope, a madnes and outrage
On worldly thinges to hope continually,
Hauing small hope within thy dull carrage
Of heauen, where thou might bide perpetually.

NON OBSERVARE DIES FESTOS.

Qui diem festum meritis decoris
Non colit, tractans auidos labores:
Simeæ currum, fatuamq́ rhedam
Scandere debet.

Erodus.xx. and xxxi. Leuiti.xxvi. Iohn.xvii. Deutro.v. PRòh pudor in cæcis nunc gens humana tenebris
Ambulat, & sani nil modò cordis habet.
Est data Christicolis supremi gratia regis,
Vt noscant fidei per documenta deum.
Electiq; deo sint, & ad sua regna vocati,
Qui tamen illius dogmata nulla colunt.

Sancta

Sancta fides cultu nunc floccida facta pudendo,
Vix specimen priscum continet atq; decus:
Pontifices sanctiferias statuëre solennes,
Festaq; sanctorum, sacrificosq; dies:
In quibus æterni resonarent cantica patris,
In quibus angelicus concineretq; chorus:
Sed quia curamus plùs vani ludrica mundi,
Et plùs sordiduli corporis illecebras,
Negligimus fidei specimen, ritusq; decoros,
Curamus legum mistica sacra nihil.
In sacris agimus conuiuia crassa diebus,
Continuis crapulis cœlica festa madent.
Ocia cùm dantur, feriæ & mortalibus, illi
Non prece, nec templo, at ebrietate litant.
Anteaquam festis reseratur porta diebus
Ecclesiæ, populis vncta taberna sonat.
Ille bibit stomacho ieiuno, deuorat alter,
Anteaquam templi limina sacra videt.
Quæ non concessis volumus tractare diebus,
In celebri cupimus continuare die.
Dum serit in templo fidei præcepta sacerdos,
Assum atq; elixum, vinaq; larga glutis:
Non nisi thuriferas concædis potus ad aras,
Orando ructas, euomis atq; preces:
Stulte labor manuum sacris cessare diebus
Conuenit, impositis disce vacare bonis.
Sabbata sanctifices, cecinit tibi pagina Christi,
Sepositis rebus, hæc sacra sola cole.

Ieremy xvij.
De fer.c i.&c.xl.
de ti.l.omnes.
de con.dist.iiij.
cap.i.
xxxiiij.q.i.odi.de
con.dist.i.in die.
xxiiij.dist.cum
liceat.
xxiij.dist.his
igitur.
xliij dist.non
oportet.

Seneca ad Lucil-
lium in Epistola.
xviij.c.placita.
xiiij.q.iiij.
De con.dist.iij.
irreligiosa.
i.Thessa.v.
Actes.ij.
Esay.xxviij.
Ieremy.xvij.
Leuit.xxv.
Mark.ij.
John.ix.

Of fooles that keepe not the holy day.

He that doth not the holy day honour
With due deuotion, laude, and reuerence,
But rather intendeth to couetous labour,
Vayne tales, sportes, or other like offence,
Such ought of duetie and very congruence
To climbe as companion vp to the cart of apes,
Which (eche day alike) applyeth nought but apes.

Alas for shame, howe wretchedly mankinde
Wandreth in the way of obscure darkenes,
They haue no wisedome, ne perfectnes of minde,
To knowe the course of godly rightwisenes,
Though God of his grace and infinite goodnes,
To true christen men hath graunted him to knowe
By the holy doctrine of his precept and lawe.

Exodus.xx.
and.xxxi.
Leui.xxvi.
John.xvii.
Deutro.v.

And though they be chosen to God and his kingdome,

As

Non obſeruare dies feſtos.

Memento vt diem Sabbati ſanctifices, ſeptimo enim die eſt Sabbatum domini Dei. Sex diebus operaberis, et facies omnia opera tua. Septima dies Sabbati eſt: id eſt, requies Domini Dei tui. Non facies in eo quicquam operis. &c.

As men elect called to the royalme celeſtial,
Yet of vs chriſten men (alas) are ſome,
That of his doctrine worſhip nought at all,
We let his lawes cleane from our mindes fall,
Our holy fayth deſpiſed halfe, and defiled,
Her honour decayes, the feare of payne exiled.

Ieremy. xvij. De fere. c. i. & .xl. de ti. i. omnes de con. diſt. iiij. c. i.

The father of heauen gaue a commaundement
To Moyſes written in tables of harde ſtone,
Deuided in ten preceptes, to this intent,
Mankinde to reduce which had miſgone:
Among the which preceptes this was one,
The Saboth to worſhip and ſanctifie alway
The ſeuenth day of the weeke, called the Sunday.

This day was ordeyned in the olde Teſtament,
After worldly worke done all the weeke before,
To worſhip and to honour our Lorde omnipotent,
And biſhops it confirme, and yet beſide this, more
They haue decreed and ordred by holy lore
Other feaſtes of Saintes in heauen glorified,
To be on their dayes halowed and magnified.

These dayes were ordeyned for men to exercise,
Them selfe in prayer, goodnes and vertue,
Our Lorde and his Saintes to honour, and likewise
Of worde and deede all excesse to eschewe,
But for that we more gladly vs subdue
To worldly trifles, and bodely pleasour,
We violate the fayth by our wilfull errour.

xxxiij, q, 1, odi, de con, dist, in die

Those laudable customs we defile and violate
By the holy lawes (alas) we set nothing,
But on the holy day mad riot and debate
Troubleth the seruice of the almightie king,
The holy day we file with eche vnlefull thing,
As fat feastes and banquettes sauced with gluttony,
And that from morning to night continually.

xxiiij, dist, cum liceat

The heauenly feastes are washed with dronkennes,
And when quiet rest is geuen to mankinde
By the holy day, from worldly busynes,
These dronken dastardes set not their minde
On Churche nor prayer, but drinke till they be blinde,
And on the holy day we dayly see that men
Sooner to the tauerne then to the Churche ren.

xxiij, dist, his igitur

xliiij, dist, non oportet

The tauerne is open before the Churche be,
The pottes are ronge as bels of dronkennes,
Before the Church bels with great solemnitie,
There here these wretches their mattins and their masse:
Who listeth to take heede shall often see doubtles
The stalles of the tauerne stuffed nere eche one,
When in the Church stalles he shall see fewe or none.

Seneca ad Lucillum in Epistola, xviij, & placita, xiiij, q, iij

There one drinketh fasting without discretion,
Another deuoureth drinking out his eyen,
This life they leade, and that before or one
Of all the sort hath at the Churche bene:
But beside this vice, it euery day is seene,
That on the holy day such workes we tende to,
Which on the working day scantly we would do.

De con, dist, iij, irreligiosa

Alas man it is a great shame certainly,
While the Priest preacheth the diuine commaundement,
For thee to apply vnto beastly gluttony,
Or while any seruice of God omnipotent
Is done in the Churche, me thinke in mine intent,
It is great shame to thee to take more heede,
To feede thy foule wombe, then thy soule to feede.

t. Thessa. v. Actes. v.

And not to the Churche nor aultar for to come,
Without thou erst be dronken so beastly,
That when thou art there, eyther art thou dombe,
Or els in praying thou bokest vnmanerly,
Esay.xxviij. Spuing vp thy prayers god wot vndeuoutly,
And where the whole weke thou keptest sobernes,
Thou worshippest the holy day with dronkennes.

It passeth my might, I thinke none can ne may
Write all the folyes, sinnes and offence,
Which nowe are vsed vpon the holy day:
For some folowe ydlenes, slouth, and negligence,
Some vse games, grounde of great inconuenience,
Some beat the streetes, and to ribaudry
On the holy day moste namely them apply.

Some slaunder, some lye, what shall I say more,
We see some more busy about their marchaundise,
Then they haue bene all the whole weke before:
Thus on the holy day forborne is no vice,
These fooles apply them not in the seruice
Of God, but the Sabboth defile with vilany,
Whereby their soules they damne eternally.

¶ The Lenuoy of the authour.

¶ Cease foole, and leaue off worldly busynes
Vpon the holy day, and rest off the labour
Of thy handes, applying thee whole to holynes,
Piere.xvij. With worde and deede to laude thy creatour,
Leuit.xxv. Sanctifie the Sabboth, so saith our Sauiour,
Marke.ij. From terrene lucre that day withdrawe thy minde,
Iohn.ix. For with cleane heart thy maker to honour
On the holy day, the Scripture doth thee binde.

LARGIRI ET PENITERE.

Qui dolet & meret propter, quód vertere nequit,
Est fatuus, quoniam cura torquetur inani:
Prætereà est stultus, qui dum largitur amico
Pœnitet, hic donum perdit, meritumq́ prophanat.

Glo in.c.i.de do-na xxiij.q.vi. ex his omnibus. 1.Corinth.ix.

QVid sit largiri, quid sit donare docebo,
Virtus magna quidem est, si pietate facis:
Mentibus humanis gignit solatia læta
Hæc virtus, si quid dexteritatis habet.
Munera qui placidis manibus largitur amico,
Donat & emerito præmia digna viro:

Laudibus

Laudibus egregiis, fama est cantandus & acri, Ecclesi.xij.
Is virtutis item nomen habere potest: Job.v.
Ille tamen fatuus, qui cùm largitur amico, Colloss.iij.
Pœnitet hunc missi muneris atq; dati. Heore.iiij.
Sæpè etiam donat hilari non mente bonaq;, Ecclesi.xviij.
Pallor at in facie, tristitiesq; sedet:
Atq; datum propter fatuos euellere crines Ecclesi.xx.
Audet, & improperat quæ dedit antè, citò:
Munera perdit iners, nam grates soluere nemo
Huic cupit, ingrata qui bona mente facit. Ecclesi.xxv.
Ille tamen peior, pro Christi qui dat amore,
Pœnitet atq; operis, muneris atq; citò:
Quippe deus fatuo non semper premia, mox ve Cantico.viij.
Transmittit, sapiunt libera dona deo: Ecclesi.xiiij.
Nam deus omnipotens hominis nil munera curat,
Ast animi donum pensitat ipse pij.
Læticia vultus inopi qui donat amico, Prouerb.iij.
Largiturq; bonis ex pietate viris: Ecclesi.iiij.
Consequitur laudes, & grates semper habebit,
Optima de grato munera corde fluunt.
Pungimus intereà fatuum quoq; munera semper Prouer.xxviij.
Qui capit, ingratus attamen vsq; manet:
Spurcidius nihil est ingrato, nil quoq; peius, Seneca de ingratitudi.
Hoc vitio rapitur maxima turba nimis. Tullius in off.
Vir bonus & sapiens grato citò donat amico: Sapien.xvi.
At studeat gratas ille referre vices. Ecclesi.xxix.
Si donare velis, fluat hoc ex corde benigno, ij.Timo.iij.
Sic dabitur meritis gratia prompta tuis. Luke.vi.

Of fooles that repent of that they haue geuen.

He is a foole and voyde of wit certayne
That mourneth for that which is past remedy,
And by no meane may reuoked be agayne,
For vayne cure such one vereth continually:
Moreouer that man is foolishe certaynly,
Which geueth his frende ought and after doth repent,
Suche leaseth the merite, the gifte in vayne is spent.

If thou list to geue and to be liberall, *Glo,i,e,i de dona xxiij,q,vi,ex his omnibus*
I shall thee shewe what thing it is in dede,
It is a vertue right great and principall, ij.Corinth.ix.
Of loue and pitie if that the same procede,
And if it be not done for feare and drede,
But of a heart true, stedfast, faythfull and free,
It gendreth comfort and grounde of amitee.

Cum tristi vultu donare.

De facie læta, sine letitia faciei quod dederis, perdis rē, meritumq; rei. Hylarem datorem diligit deus. Beatiús est semper dare quám accipere.

Ecclesi.xli.
Iob.v.

Colloss.iij.
Hebre.iij.

Ecclesi.xviij.

Ecclesi.xx.

Who geueth his frende with mery countenaunce
Gift or reward, and who soeuer he be
That a straunge man doth worthily aduaunce,
With condigne reward by liberalitie,
It may be proued and sayde forsooth that he
Is worthy laudes and an excellent fame,
And for his goodnes of vertue to haue name.

But he is a foole and full of vilany,
Which to his louer geueth ought at all,
And then agayne repenteth by and by,
Full of sorowe that he was so liberall:
He is also a foole and a man rurall,
Which geueth with minde neyther good ne glad,
With lokes pale, and countenaunce soure and sad.

And for that this displeasure doth him dere,
His frende he soone outbrayeth of the same,
Him selfe for malice drawing by the heere;
So hath this foole by malice and ill name
His rewarde lost, with great rebuke and shame,
And no meruayle, for no man that hath skill,

Shall thanke him for goodnes done agaynst his will.

Yet is he muche worse and lewder of intent, Eccle.xxvi.
Which when he hath geuen a thing for Gods sake,
Of his dede or gifte anone doth him repent,
Thinking that God will no recompence make
Of that rewarde which to the poore they take,
For that he ne sendeth to euery foole agayne,
Alway and lightly for one gift three or twayne.

Suche fooles for lucre, gayne and aduauntage
To haue great giftes and double of valour,
Would geue small giftes, and that with glad courage,
But loth they are to depart with great treasour:
Be sure thou foole that God our creatour
Shall not thy rewardes ne giftes accept at all, Cant.co.viij.
But if thou geue them with free heart and liberall.

Weneste thou blinde man that God omnipotent Eccles.xlij.
Careth ought for the small giftes of mankinde,
Thou art abused if thou be of that intent,
God onely marketh the good will of thy minde,
And in thy giftes deuout if he thee finde,
For thy good will and good deuotion,
He shall to thee graunt the heauenly region.

Thus he that of goodnes and liberalitie, Prouerb.xix.
With mery face and chearefull countenaunce, Ecclesi.xxv.
Geueth to his frende that hath necessitie,
And to other men good of their gouernaunce,
By almes and pitie his dede shall him aduaunce
To worthy laudes and thankes manyfolde,
And vnto a good name which better is then golde.

Those rewardes euer are namely commendable Prouer.xxvij.
And best of all that geuen are with glad minde, Seneca de ingrato
But yet is he muche vile and reprouable Bitudine.
Which euer is taking, remayning still vnkinde, Tullius in off.
In all the worlde nought viler can I finde, Sapien.xvi.
Nor worse then is a false vnkinde vilayne, Eccles.xxix.
Yet many thousandes ensue that beastly trayne.

A man that is good, hauing wisedome, skil and wit,
Lightly rewardeth his frendes true kindnes, 2.Timo.iij.
Then muste the other endeuer him to quite Luke.vi.
The same agayne with thanke and faythfulnes:
But if thou wilt geue for to haue thanke, doutles

It muste be done with mery looke and minde,
Els shalt thou neyther thanke nor merite finde.

¶ The Lenuoy of Alexander Barclay the translatour.

¶ Whether thou wilt geue rewarde, gift or present
To God or man, it muste be gladly done
And with good will, els thy rewarde is spent
And lost vtterly, with merite small or none;
Therfore consider with thy selfe alone
To whom thou geuest, for that is wit and skill,
And if thou worthy and wise finde the person,
Then geue thy gift with glad looke and good will.

¶ So shall thy kindnes rewarded be agayne,
But all is lofte that thou doest geue to finde
Foure sortes of people: the first is a vilayne
Or churle, for agayne thou shalt finde him vnkinde,
The seconde a childe, for his forgetfull minde
Expelleth kindnes, the thirde a man in age,
The fourth a woman variable as the winde,
Being of hir loue vnstable and volage.

DE ACCIDIÆ VITIO.

Desidiæ vitium toto dominatur in orbe,
Segnitiesq́; hominum nunc genus omne premit:
Corpora seruorum torpent, fugiuntq́; labores,
Somnia agunt vetulæ, sed precium accipiunt.

bea.tho.parte.i.q. lxiij.ar.ij.&.iiij q xxxv. ar.ij.&.iij. q. de malo. q. ij. ar.ij.

Torpor sit quamuis mentis destructio, cunctis
Pernities, tamen hunc sedula turba petit.
Vnde etiam accidiam vitium prægrande putamus,
Ex cuius gremia pròh mala magna fluunt.
Quem premit vsq́; adeò torpenti in corpore langor
Accidiæ, aut cuius marcida membra iacent:
Desidiam propter nequeat quòd voluere crura,
Sed patitur lassos, igne perire pedes:
Est fatuus vecors, & nigro stigmate dignus,
Præstet vt exemplar desidiæ vsq́; suæ
Desidiosus homo cunctis incommodus horis,
Luminibus fumus ceu malus esse solet.
Assiduè solitus flammas seruare camini,
Obstat enim sibimet solus vbiq́; piger.
Fœlix qui iusto exercet sua membra labore,
Et manibus panem quæritat vsq́; suis.
Sed deus hunc punit tormento sæpè cruento,
Quem premit assiduè torpor & accidia.

Prouerb.vi.
Sapien.xv.
Prouerb.xv. and.xxvi.
Prouer.xxiij
Prouerb.x. Eccles.x.
Prouerb.xx.

Præmia

Præmia largitur deus optimus ampla labori,
Non is manducet quiq; labore caret.
Accidiæ vitium metuenda pericula mundo
Intulit, ad facinus principiumq; dedit.
Rex Dauid torpore graui, & cum deside vita
Factus adulter erat, atq; homicida simul.
Roma labore vigil, fregit Charthaginis arces,
Desidia interijt Roma subinde citò.
Postquam militia & belli sudore vacabant
Romani, & nusquam bella vel hostis erat:
Accidia & luxu robur Romana iuuentus
Perdidit, hoc cecidit inclyta Roma modo.
Nam priùs externis pugnisq; & marte feroci
Pascebat fortes bellica Roma viros.
Sed postquam luxu fracta est, Veneriq; parentans
Illecebris, vires perdidit illa suas.

Prouer. xxi. and. xxij. Job. v.

Ecclesi. ij. Ecclesi. li. ii. Thessa. iiii. ii. Reg. xi. Augustinus de Roma.

Appianus.

Ouidius in fast.

¶ Of the vice of slouth.

Accidia.

Somniferum semen spergo atq; papauer, vt inde. Dormiat & sedes dormiat vsq; piger: Vult & non vult piger, anima autem operātium impinguabitur. Sicut acetum dentibus, fumus oculis: sic piger his qui miserūt eum. Vsquequó piger dormis, quando consurges e somno tuo? paululum dormitabis, & veniet tibi quasi viator ægestas.

¶ The Papy sede betokening slouthfulnes
Is sowen in the worlde, and fast doth multiplie,
The sinne of slouth all mankinde doth oppres,
But namely seruauntes them selues therto apply,

Despising labour, sleping continually,
But olde and yong geue them to this offence,
Chalenging their wages, they voyde of diligence.

Sca, tho, parte, i, q, lxiij, ar, ij, & iiij. q, xxxv, ar, ii, iii. q, de. mo. q. ij. ar. ij.

Though that vile slouth sprinkled with deadly slūber,
Be destroyer and confounder of mankinde,
And in all vice constrayneth him to slumber,
Yet many it folowe and on it set their minde,
If thou take hede thou cleare and playne shalt finde,
That dampnable slouth is so corrupt a vice,
That of his foule roote all illes doth arise.

Prouerb. vi. Sapien. xv.

Of slouthes bosome out springeth euery ill,
And who that attached is with this offence,
No vertuous dede he gladly shall fulfill,
But slepeth ay in Idlenes and blinde negligence,
Betwene him and the lame is little difference,
For both in maner liueth in like case,
Not vsing their members, but sleping in one place.

Prouerb. xv. and. xxvi. Prouer. xviij.

A slouthfull man is neare of that nature,
That if he lay beside a fyre brenning
For to be brent, he rather would endure,
Then take the payne him selfe in any thing
For to relieue by rising or mouing:
Thus is he a foole and worthy wretchednes,
To geue other example of his lewde slouthfulnes.

Prouerb. x. Ecclesi. x.

A slouthfull creature is as vnprofitable
As smoke or dust is for a mans eyne,
Or as a Molle or Vant mete and able
For to do profite within a garden grene,
For in no goodnes busied is he sene,
Saue for to slepe and watch the fire alway,
Busy in nothing but in vayne sport and play.

Prouerb. xx.

Among all other the slouthfull man onely
Withstandeth him selfe, so mad and blinde is he,
In Idlenes lying still continually,
By that prouision to purchase pouertie:
But happy is he which hath felicitie
To vse his ioyntes in workes iust and good,
With labour of his handes getting his dayly foode.

Prouerb. xxi. and. xxij.

But our sauiour oft taketh punishement,
By godly iustice and very righteousnes,
And that oft time with hell, payne and torment,

On

On them that liue alway in slouthfulnes,
But them that labour in lawfull busynes,
He largely rewardeth, and wyte doth testify,
That an ydle man to eate is not worthy. Job.v. Eccles.9.

The vice of slouth full harde is to allwage,
Or to subdue, therefore before our dayes Eccles.11.
By it was brought much perill and damage
Into the world, and that by diuers wayes,
For as Iuuenal the noble Poete sayes, Iuuenalis Satyra.vi.
Among the Romanes did growe and spring thereby
The roote of couetise, pride, and lechery.

And soothly slouth and wretched Idlenes,
By wayes, remes, and dyaning negligence 1.Thessa.iij.
Of all other sinne is roote and maistres,
Yonge heartes attiseth to many a sore offence,
The noble Dauid a man of hye prudence, 2.Reg.xi.
While he submitteth him selfe to Idlenes,
Sinned in adultry and murther, by blindnes.

While Rome was geuen to labour and diligence, Augustinus de Roma.
They wan Carthago, as it is written playne:
But afterwarde by slouth and negligence,
That noble Citie anone they lost agayne:
For when the Romanes were voyde of care and payne,
Of battaile and labour, and other busynes,
They gaue their bodyes to slouth and ydlenes.

They had no warre to exercise their might, Appianus
To them obeyed small, great, lowe and hye,
Enmy was none against whom they might fight,
Then gaue the youth them selfe to lechery,
Which lost their force, their might and strength thereby,
Among them selfe then began they to conspire,
This wise decayed their excellent empire.

For while the Romanes straunge regions did assaile,
Expelling faint slouth, and needie Idlenes,
By deedes of armes and boldenes of battaile,
Therein they subdued their hye corragiousnes,
But after by slouth vile lust did them oppresse: Ouidius in fastis
And (alas) so sore they gaue them to the same,
That vtterly they lost their glorious name.

¶ The Lenuoy of Alexander Barcley.

¶ Learne by example O man for to beware

Of faint Idlenes and of negligence,
Suffer not that slouthy take thee in her snare,
For she is roote of all sinne and offence,
Geue thee therefore to perfect diligence,
Be alway doing, but see thy deede be good:
For as I sayde before in a sentence,
An idle man is not worthy of his foode.

DE EXTERNIS ET INFIDELIBVS FATVIS.

Hic posui externos fatuos, qui nomina gestant
Stultitiæ, nostrisq; fidem insipientibus addunt:
Quamuis non digni nobiscum soluere nauem,
Sunt tamen ad sortem puppis numerumq; vocati.

Eccles.x. 1.Corin.iiii. and.vi. Sapien.xiiii. 1.Corin.vii. q.j.multi de diuor.gaudemus.

ECce sed externi fatui subsellia ponunt,
Vt possunt pictæ nauis habere locum.
Insuper occurrit fatuorum maxima turba,
Quæ penè & terras & freta cuncta tenet.
Quos ideò externos reputo, quia sunt procul extra
Septa dei, & veram catholicamq; fidem:
Negligere hos potui, tenebrisq; relinquere, quidnam
Ad nos de fatuis quos foris error habet:
Sunt adeò cæci, nullo medicamine possunt
Sanari, vt linquant quos coluëre deos.
Liberius fuerat gentes transire silendo
Sordidas, quarum pectora dæmon agit.
Tantus item numerus, tanta est fera turba, cohorsq;
Stultorum, fidei quæ sacra iura negant:
Vt nequeat cunctos parui membrana libelli
Complecti, sectas est meminisse satis.
Thurcorum gens prima locum stultos tenet inter,
Atq; Saraceni, Tartareiq; canes.
Quos Nahumætanæ legis tenet impius error,
Aphrica quo tota est capta, Asia atq; potens:
Magna quoq; Europæ iuncta est modò portio, nauis
Quam non nostra vehit, Sarmaticosq; Scithas:
Secta Bohemorum fidei ludibria tractat,
Et Morauis nolas stultitiæ illa dedit.
Qui meritò in prima fatuorum puppe locantur,
Stulti etenim ignaui dogmata falsa colunt.
Pragensis schola præcipuè, quæ fulguris instar
Decidit a summo sponte sciensq; gradu.
Commemorasse velim cunctos qui dogmata falsa,
Ararumq; colunt vana ministeria:
Nostra quibus sacra religio, veneranda fidesq;
Censetur mendax, falsa, prophana, leuis:

xcii.dist. plurimos xvi.q.i. in canonibus.

Thurci. Saracæni. Tartari.

Scythæ. Boemi. Moraui.

Praga.

Hæretici. C.de his qui sibi mor.consci.l.vna

Inter

Inter eos fatuos memorem quoq;, morte cruenta,
Aut laqueo frangunt, qui sibi sponte gulam.

xxij. q.v. placuit

Of straunge fooles and infidels, as Sarasins, Paynims, Turkes, and such like.

Hitherto I haue me endeuoured to reproue
The fooles of our fayth, for their enormitie:
But nowe shall I touche wretches of misbeleue,
Erpressing their foly by their infidelitie:
But though these heretiques greatly vnworthy be,
With vs christen men to be, for their blinde slumber
In errour, yet are they of this our foolish number.

De extraneis fatuis.

Generatio hæc peruersa est, & infidèles filij. Incrassatus est, dilatatus & recalcitrauit: incrassatus, impinguatus, dilatatus, dereliquit deum factorem suum, & recessit a Deo salutari suo: prouocauerunt eum in diis alienis, & in abhominationib. ad iracundiam concitauerunt.

O God aboue, howe much aboundaunt number
Of fooles reigneth, from the right way wandring
By misbeliefe, wherein they sleepe and slumber,
Leauing the right lawe of God in euery thing,
These are false Sarasins, false of their liuing,
And other misbeleuers by blindnes voyde of grace,
Which in our shippes looketh to haue a place.

Ecclesi. x. y. Corin. iiij. and vi. Sapien. xiiij.

Of these false forrains renneth so great a bande

Into

i. Corinth vij. ij. q. j. multi de die uor. gaudemus

Unto our shippes, that the great company
Of them ouerspreadeth both the brode sea and lande,
For of them all not one is faultlesse verely,
These fooles are forrains, and this is the cause why,
For from the folde of God they falsly them withdrawe,
And the true faith, despising Gods lawe.

It were much better these wretches to despise,
And still to leaue them in their blinde darkenes,
What haue I to do with the mischieuous gise
Of them whom errour so blindly doth oppresse,
For they are so blinded in their vayne wickednes,
That they will be healed by no medicine,
Nor from their vayne Idolatry decline.

neq. dist. plurimos uni. q. j. in canone Nobis

I should them passe ouer, for there is no doctrine,
No good monition nor good aduisement,
That can them moue, ne cause them to encline
Unto the holy fayth of our Lorde omnipotent,
But as blinde beastes of one cursed assent,
In the lewde lawes they onely haue delite
Of their false master disceitfull Mahumite.

But touching the number and the horrible bande
Of these blinde fooles they are so infinite,
That a small volume can not well comprehende
Their foly, who should the whole together write,
Therfore after my wit, my leasure, and respite,
Of their sectes onely I shall make mention,
For breuitie leauing their first inuention

Iudaei

The cursed Jewes despising Christes lore,
For their obstinate and vnrightwise crueltie
Of all these fooles must neede be set before,

Turci

The nation of Turkes next to them shall be,

Saraceni

The Sarazins next whose infidelitie
Is grounded so blindly on Mahumets lawe,
That no instruction can them fro it withdrawe.

The which errour as I in writing finde,
Two partes of the world, as Afrike and Asie,
With misbeliefe full wretchedly doth blinde,
And of Europe great part and quantitie,
Which in our ship caryed shall needes be,

Tartari

The houndes of Tartary are of this sect also,
With other landes and Iles many mo.

The

The Scithians and also they of Sarmatike,
And they of Boeme by fendes fraudulent
Are led and blinded with an errour like,
Despising the lawes of God ownipotent,
Many are the landes and Iles adiacent,
Which with like errour are blinded and infect,
The vggly Maurians are also of this sect.

Scythæ.
Boemi.
Mauri.

These with other like are fooles and blinde dawes,
Hauing the chiefe ship of foly and errour,
For that they folowe vayne doctrine and false lawes,
But namely they that be of such furour,
Wilfully to forsake God their Creatour,
On false enchauntment while they their mindes set
In the deuelishe scholes of Praga and Tolet.

Prage

Nigromancians, and false witches also
Are of this sort, folowing like offence,
Not onely they that witchcraftes do,
But they also that geue to them credence,
Of them supporteth with fauour or defence:
For all such caytifs as vnto them assent,
Beleue not truely on God omnipotent.

Nigromantici.
Heretici.

It were to muche and to longe a labour
To rehearse all those fooles innumerable,
Which worship Idoles and liue in like errour,
As vayne sacrifices and lawes execrable,
Which by their iudgement much abhominable,
Against the holy fayth of Christ dare obiect,
That it is false, vayne, and of small effect.

Amonge these saide fooles plunged in hell payne,
I may assemble those wretched houndes of hell,
Which by dispaire with their owne handes are slayne
By rope, water, knife, or other death cruell:
But of these misbeleuers more to write or tell,
Or to them enuoy, their errour to counsayle,
It were but foly, and payne without auayle.

C. de his qui sibi mor. consci. l. vna xxiij. q. v. placuit.

DE FIDEI CATHOLICÆ ET IMPERII INCLINATIONE.

Vos ô Christicolæ proceres, ex corde precamur,
Qui manibus vestris fidei monumenta tenetis:
Consilio magno rerum perpendite casus,
Et mihi stultigeram quam monstro relinquite mitram.

Cùm

In auten. vt iud. sine quo suff. in prin. Coll. 9. In auten. vt diui. iust. in prin. Coll. vlq.

CVm meditor lapsus, quales Respublica Christi
Perfert, & fidei damna verenda sacræ:
Innumeris cogor lachrimis properè ora rigare,
Et gemitu sortem plangere sæpè grauem:
Luctiteris deceat contondere pectora palmis,
Feraliq; turba grande fugare nefas:
Nemo adeò durus, nemo tam saxeus vsquam,
Qui non hos casus lugeat atq; fleat.
Ecclesiæ videat cùm sic decrescere sedem,
Quando quidem in lapsu sacra cathedra iacet:

Roma, de qua Lactantius.

Roma caput mundi nutat, tremit, atq; labascit,
Debilibus vehitur sors modò nostra rotis:
In miseroq; gradu Christi Respublica passim
Fluctuat, & subita mobilitate fremit:
Dogmata non solùm fidei, legesq; sacratæ
Decrescunt, sed enim sanctio quæq; ruit:

Causa destructionis fidei.

In culpa proceres sunt, & torpentia corda
Regum, qui manibus bellica tela gerunt:
Hi fidei quamuis clypeum, sceptrum, armaq; portant,
Lumine sed patulo tristia fata vident:
Nemo rapit galeam, nemo iam classica pulsat,
Magnanimo nullus pectore signa gerit.

Path. bis.

Vt modò Romanam defendat marte parentem,
Nauiculam Petri ventus & vnda quatit.
Vna fides Christi toto venerabilis æuo,
Quæ potis est cunctos sanctificare viros
Nunc titubat, lapsumq; timet, subitamq; ruinam,
Et casus metuit præcipitanda truces.
Arma parant contra, peruersæ Martia gentes
Ecclesiam tumido quæ tremit acta freto.
Vix tenet illæsam Christi Respublica sedem,
Cladibus at tandem mox quoq; lassa ruet.

Thurcus.

Impugnat Thurcus, Scythicis primùm ortus ab oris,
Ecclesiam Petri, dilaceratq; fidem:

Mahumætus.

Impia iura dedit Mahumætus pseudo propheta,
Gentibus immodicis legifer ille fuit:
Pæstiferas totum sectas diffudit in orbem,
Atq; Arabis primùm dogmata falsa dedit:

Arabia.
Asia.
Aphrica.
Thurcus ex caspius montibus.

Inde Asiam iuuertit maiorem, Afriq; sequuti,
In sua iurarunt impia verba viri.
Soldanum Ægipti, Mauroq;, & Thartara regna,
Et cladem fidei Thurcum habet ille sacræ:
Qui Geticis niuibus quondàm contentus, & aruis
Sarmaticis, pontum nunc habet Ionium.

Bosphorus.
Thraciæ.
Libia.
Asia minor.

Bosphorus at Thraciæ, septem quoq; regna Trionis,
Nec fuerant Thurco regna paterna satis:
Perdidimus Lybiæ gentes, Asiamq; minorem,

Quæ

Quæ quondàm coluit dogmata ſancta patrum.
Europæ multos populos amiſimus eheu, Hungaria.
Hungarus atroces ſenſit adeſſe manus. Dalmatia.
Dalmata mortiferos inſultus ſæpè cruento
Marte tulit, Thurcos diſpulit atq; truces:
Rarò ſed auxilium Chriſti de milite ſenſit,
Deſerimus fidei culmina ſpontè ſacræ.
Heu nihil accreſcit nobis ſed cuncta labaſcunt,
Decreſcit virtus, marcet vbiq; fides. Jerem. ix.
Triſtibus in lachrymis quis non hoc flebile fatum Treno. v.
Plangat, ceſariem dilanietq; ſuam:
Perdidimus Graios, fidei quos dogmata noſtræ Grecia.
Continuëre diu, perdidimusq; Thraces: Thracia.
Sub iuga Thurcorum Macedon tranſiuit Achiuus, Macedonia.
Ceruicem pariter ad iuga dira dedit: Achaia.
Perdidimus Spartam, Thebasq;, & Theſſala tempe, Theſſalia.
Nos Myſias nuper perdidimusq; duas. Myſia.
Gallata nunc ſeruit, noua Romaq; Cæſare digna Conſtantinopolis.
Imperium amiſit, cum Trapezonte ſuum. Trapezos.
Quid iuuat innumeras chartis memorare ruinas:
Chriſticolis pudor eſt ſic cecidiſſe fidem.
Omnia Thurcus habet, nec enim eſt contentus in illis
Quæ malè poſſedit, nos quoq; habere cupit.
Non ſatis Iſtricolas, Styriosq;, & Pannona rura, Iſtria. Pannonia.
Tutari a Thurco gens modò noſtra valet.
Illirici trepidant, inſultus appula rura Ilyria.
Thurcorum metuunt, Itala terra tremit. Appulia. Italia.
Vix ſe defendet fumantibus Ætna cauernis, Sicilia.
Enceladi ceruix ſentiet illud onus.
Iſter & indomita Suæuorum ab origine natus, Danubius.
Thurcorum metuit nunc tolerare iugum:
Sancta Rhodos defende fidem, mahumetica ſacra Rhodos.
Dirrue, ſaluificam contueare crucem:
Bagiazit princeps, ſua gens quem nomine diro Baiazit. Ildrimi.
Ildrimi vocitant, arma ſeuera parat:
Horriferis bellis noſtras contendit in oras,
Et properat ſanctam vertere vbiq; fidem.
Perſitus eſt furiis, facies præcincta colubris
Eumenidûm, cordi Bacchicus ardor ineſt:
Sanguine Chriſticolas laceratq; & morte cruenta
Afficit, abducit, carcerat, interimit.
Iſta ſitis Thurci ſatiatur ſanguine nullo, Eſaie. lvi. Eccleſi. xvi.
Marte fores pulſat Chriſticolumq; lares: Roma.
Roma decus fidei, Petri ſanctiſſima ſedes,
Ni caueas, lacera fronte capiſtra geres:
Euomit en rabiem toruam hæc Acherontia ſecta,
Et furit, vt laniet teq;, ſacramq; fidem.

xxiii.di.sit rector & c.ephesijs

Heu lupus innocuum passim consumit ouile,
Enecat,imberbes cum senibusq; rapit.
Dirripit infantes,matres,castasq; parentes,
Et vorat insontes,dissipat atq; viros:
Torpor habet mentes nostras,præcordia marcent,
Perpetuusq; premit pectora nostra sopor.
Nos apud indomiti lex est & copia Martis,
Sunt & magnanimi,signiferiq; duces:
Sunt vires animi,sunt & conamina belli,
Consilium prudens,ingeniumq; ferax:
Attamen immanes patimur procædere Thurcos,
Perdimus & nostro crimine spontè fidem.

c. quamuis de reg. iu in auri.
Psal.lxxv.
Danm.iij.
Esaie.li.

Dormitant reges,proceres,palinurus in vndis
Mortiferis recubat,qui caput orbis habet:
Dormitat nunc Petre tuæ ditissima sedis
Turba,patet Thurco dilanianda fides.
Nemo vetat sæuire trucem per regna,per vrbes,
Hostem,spontè sua quisq; perire cupit.
Europæ magnam partem perfregit,habetq;,
Extenuat nostram victor vbiq; fidem.
Thurcorum rabiem iam crimina nostra merentur,
Ob scelus atq; nefas pœna luenda venit.
Diuitias colimus,nummis componimus aras,
Exulat & virtus,exulat alma fides:
Auri sacra fames,rerum quoq; vana libido,
In pœnas meritas pectora nostra trahunt:

Oui. & in prohe. grego.
Eccles.xliij.
John.xix.
c.inter quatuor de ma.& ob.c. nimis de priuile.

Cœlica pulsa quidem terras estræa reliquit,
Et partem imperij nunc sibi quisq; rapit.
Olim Roma potens,patres,fideiq; sorores
Quatuor elegit,cum quibus esset honor:
Sacratas solimas,vrbem a nomine dictam
Fortis Alexandri,sedem etiam Antiochi:
Quarta soror Constantis erat noua Roma,sed omnes
Has premit imperio turba nefanda suo:

Iherosolyma.
Alexandria.
Antiochia.
Constantinopolis

Gentiles iterum sectæ,spudoq; prophetæ
Exurgunt nostram contaminare fidem:
Nemo vetat,rigidis sunt pectora nostra tenebris
Subruta,christicolæ lumina cæca gerunt.
Hos meritò lapsus ob crimina nostra seueros
Nunc patimur,Christus denegat auxilium.
Maior in immani nunc est reuerentia Thurco,
Maiori cultu dogmata falsa colit:
Quam nos Christicolæ legemq; fidemq; beatam,
Fœdera rupta cadunt,pax quoq; nulla malis.
Impietas,vsura placet,spoliumq; bonorum,
In ciuem ciuis,filius inq; patrem:
Quilibet alterius gliscit contingere terras,

Causæ desolationis fidei.
Luke.xxvi.
Prouer.xxviij.

Eijcit atq; alium ſede locoq; ſuo.
Chriſticolas proceres vexat concordia diſcors,
Priuata vtilitas vertit vbiq; fidem.
Mirandum iccirco non eſt ſi perdimus vrbes
Innumeras,terras,regna vetuſta ſimul.
Nil reſtat,thurcus martem mox ducet in oras
Noſtras,nil thurcum claſſica noſtra vetant.
Porta patet,via facta palàm,Roma,inclita Roma
Vix tandem euades,ſæua procella venit.
Condidit initio te rex,te conſul adauxit,
Mox tetigit ſummos vertice Roma deos:
Cæſareis tandem ſceptris ſubiecta,ſed inde
Libera facta nimis,mox quoq; ſceptra feres:
Nemo vetat,minuitq; fidem iam noxia culpa
Noſtrorum ſcelerum,conſcia pæna ſubeſt:
O proceres latij,tuq; ò Germania fortis,
Vos rigidi Galli,Pannoniusq; ferox:
Et tu Papa ſacer,Chriſti defendite nomen,
Bellica victrici ſtringite tela manu.
Inter vos pietas,ſit pax,conſtantia firma,
Sacra fides,nexu perpetuatus amor:
Vnus & aſſenſus,concordia fida,manusq;
Iuncta ſit,arripiat quilibet arma citò:
Poſſumus è noſtris procul hinc expellere Thurcum
Finibus,& Chriſti ſic ſtabilire fidem.
Spes quoq; adeſt noſtris firmiſſima gentibus vna
Quòd ſceptrum imperij Maxmilianus habet:
Afflictis poteris ſolus ſuccurrere rebus,
Et ſolymas propria nunc reparare manu:
Viribus Alcidem ſuperat,præcellit Achillem,
Cæſaris hoc vno eſt principe,fama minor:
Nil mihi Pompeius magnus,nil Silla,Camillus
Laudandi mea laus Maxmilianus erit:
Cæſareo dignus princeps diademate,ſedem
Eccleſiæ firmet,imperijq; ſacri.
Victrices aquilas,victritia ſigna per orbem
Conſtituet,Thurci diſſipet atq; minas:
Mox ſolymas,ſignumq; crucis,tumulumq; ſacratum
Reſtituet,Regi cælica turba fauet.
Sed vos Germanos proceres,genteſq; potentes
Admoneo,precibus inuigilate meis:
Quandoquidem latij dominos dormire videmus,
Auſonidûm torpent membraq; laſſa ducum:
Dormitant Siculi reges,Gallusq; ſuperbus,
Eccleſiæ dormit negligit atq; cohors.
Cuncta videmus enim,ſcimus quoq;,poſſumus atq;,
Nec volumus,cunctos ſponte perire iuuat.

Proverb.xvij. Ieremie.xv.

Romanæ vrbis principia.

Ierem.xxvi. Hebr.xiij. Exortatio.

concordia parue res creſcunt diſcordia maximæ dilabuntur Saluſtius.

Maximilianus imperator ſanctiſſimi romani imperij.

Apoſtropha ad germanos.

Ergo per immanes ducatis classica gentes,
Addite Tarpeio corpora victa iugo:
En aderit vobis præsenti numine Christus:
Cœlesti franget impia castra manu:
Maxmilianus adest, quo maior tempore nullo
Rex fuit, a digno stemmate sceptra gerens:
Inuideat quicunq; velit, non iustior illo
Principe, non heros clarior vllus eo:
Cæsarem profert vultum, in ceruice piteſcit
Maiestas, mores nobilitatis habet:
Fraudibus attentat nihil hic, nihil ille dolosum
Concipit, at plano tramite vita meat:
Hunc non insani fastus, sed candida virtus,
Eleuat hic solus fœdera pacis amat.
Hoc duce crescet honos terris, hoc principe sancto
Possumus in tuta pace manere diu:
Liuida corda cadent, quæ nutu sæpè superbo
Impediunt regem, consiliumq; bonum.
Exitus hos tandem tristes, tormenta manebunt
Et sua, qui cupiunt per scelus arma sequi.
Nullus in orbe viget princeps qui Cæsare nostro
Sit melior, iussis seruiat ergo suis
Quilibet, & capitis mandata fidelia sacri
Perferat, & domino seruiat vsq; suo.
Hoc duce Sarmaticas gentes superabimus, atq;
Euximum pelagus, bistonioscq; lares.

Apocaly.

Maximilianus rex Romanorum.

¶ Of the ruine and decay of the holy fayth Catholike, and diminution of the Empire.

¶ O christen Princes gyders of Christendome,
Whiche ought our fayth with manhode to defende,
I you exhort, by reason and wisedome
And high discretion in minde to comprehende
The fall thereof, and vasely to intende
It to defende with your labour diligent,
Leauing me the bode that I shewe here present.

in aut. vt. ind. sine, qua. suff. in prin. Collat. 9.
in auten. de diui. iul. in prin. Collat. vlt.

While I remember the sore ruine and decay
Of our Christen fayth and our perfite belefe,
Howe it decreaseth to damage euery day,
The causers therof I nedes muste repreue,
Which slouthfull suffraunce sothly me so doth greue,
That with wet chekes by teares thicke as hayle,
I am constrayned this harde chaunce to bewayle.

My dolefull teares may I not well desarre,

My

De Reipublicę christianę interitu.

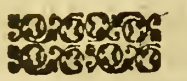
Omnibus vobis dies ac noctes contingat cum omni lucubratione & cogitatione degere semper, volentibus vt aliquid vtile & placens deo subditis probeatur: & noctibus sub æqualitate dierum vti: quo vobis subiecti sub omni quieti consistant, solicitudine liberati, nec cessare inquirere si quid sit. &c.

My stomake striking with handes lamentable,
For none with Trompet nor sounde betokening warre,
This hurt outchaseth which is so vengeable:
Though vnto Princes the dede were honorable,
To chase out this hurt and inconuenience,
Alas yet therto none doth his diligence.

No man is so dull nor so cruell of heart,
Though that his heart were harder then the stone,
But that this dolefull chaunce should cause it smart,
And with inwarde sighes sore to complayne and mone,
Seing thus saint Peters holy cheare or trone,
And the fayth decreasing playne in our presence,
By slouth of states and thoughtles negligence.

The holy chayre and apostolike See
Lyeth in decay, plunged in feare and doubt,
And Rome the head and chiefe of Christentie
Threatneth ruine, and all the lande about,
Trembling for feare of the vnchristen rout
Of cursed Turkes and other infidels,
Thus is our fortune led forth on feble wheles.

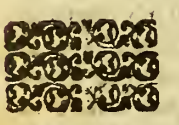
Roma de qua Lae tantius.



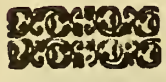
Al chriſten Realmes and Chriſtes commontie,
Wandreth and are caſt in caſe full miſerable,
Flowing and ſwimming in the tempeſteous ſee
And waues of feare, abaſhed and vnſtable,
Not onely our fayth and lawes honorable
Decreaſeth dayly, but alſo truth to ſay,
All holy ordinaunce we dayly ſee decay.

Cauſa de ſtructionis fidei.

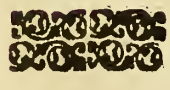
But eſtates as kinges and other men royall,
By their blinde ſlouth and fearefull negligence
Are to be blamed, for they be cauſe of all,
For though that they be our ſhielde and defence,
Hauing in their handes as it is ſene by euidence,
The armour and dartes of warre and chiualrie,
Theſe perils they beholde finding no remedie.



None taketh helmet, ſpeare ne other armour,
With manly courage and bolde audacitie
Theſe perils to preuent and to ſuccour,
Wherfore O Rome I feare thy libertie
Shall by thy enemies be reft away fro thee,
And thou be brought to bondage, payne and care,
If that thy giders be not both wiſe and ware.



Defence of our fayth by ſlouth is left behinde,
Saint Peters ſhip is caſt from ſide to ſide,
And all to ſhaken with tempeſt, waues and winde,
Without reſpite in eaſe and reſt to abide:
The fayth of Chriſt which all mankinde doth gide
Vnto the hye realme and ſee celeſtiall,
Declineth ſore, fearing ruine and fall.



Suche frowarde Nations as are of miſbelieke,
Prepareth armour in their mad crueltie
Againſt the Church, the ſame to hurt and greue,
And it to ſubdue to ſore captiuitie,
Which Church quaketh fearing this ieopardie,
And ſcant goeth free, but if no ayde be founde,
I feare ſore leaſt it ſhall be throwen to grounde.

Turcus

The Turke on euery ſide doth it aſſayle,
Deſpiſing the fayth, diminiſhing the ſame,
Which cruell tyraunt (alas) if he preuayle,
Shall all them murther that worſhip Chriſtes name,
The falſe prophet filled with ſinne and ſhame,
Mahumetus
I meane Mahumet, by his lawes damnable,
Hath ſubuerted people almoſte innumerable.

His sectes infectiue he hath out cast and spread
Nere ouer the worlde, and namely first of all,
The Arabians by his false lawes are led, *Arabia*
Next by his venime deadly and mortall
Asia the more obeyeth (as bonde and thrall) *Asia*
Unto his lawes, and so in maner like,
To his false lawes obey they of Afrike. *Africa*

The Soldan of Egipt, and Royalmes of Tartary
Are of this sect, and the false Turke also, *Thareus ex Caso piis montibus.*
Which to our fayth is mortall enemy,
Our marches marring as much as he may do,
And much of them annexeth his vnto,
Warring dayly on christen Royalmes adiacent,
Which with his owne was wont to be content.

The lande of Thrace large in a meruailous wise, *Thracia*
With the Realmes of Septentrion eche one,
Longing to his father, could not his minde suffise,
We lost haue the nations of Libie echeone, *Libia*
Asia the lesse from vs is reft and gone, *Asia minor*
Which in time past was true obedient
To the holy lawes of fathers auncient.

Of Europe much haue we lost and forgone,
Alas the excellent Royalme of Hungary *Hungaria*
By this false Turke had vtterly bene vndone,
If it had not him resisted noblye,
And in like maner the men of Dalmacie *Dalmacia.*
With blouddy battayle and woundes wide and deepe
Ceasseth not their Royalme from the false Turke to keepe.

But in their dreadfull paynes and dolour,
Their dayly warre and manly resistence
Seldome or neuer haue they ayde or succour
Of christen souldiers, to be at their defence:
Thus by our slouth and wilfull negligence
Our fayth sore fadeth, (alas) we it despise,
Suffring our enemies to enter in this wise.

Alas nothing increaseth nowe a dayes
Unto our fayth our landes to augment:
But euery thing continually decayes,
And namely our fayth and vertue excellent: *Jeremy.ix. Treno.ij.*
Who is so stubberne of stomake or intent,
Which could not this dolefull fortune sore bewayle,
Rending his here, his face and apparayle.

Forsooth

Forsooth I thinke so harde hearted is none,
But beside these forsaide losses or damage,
Grecia From vs alas the Iles of Grece are gone,
Which longe time kept our fayth and our vsage:
Thracia The Traciens from vs are reft by the outrage
Of the Turkes, obeying to their idolatry,
Achais So doth Achaya, and eke Macedony.

We Sparta haue lost by this fierce tyrant
Sparta The cruell Turke, and Thessaly also,
Thessalia With his sweete Landes goodly and pleasaunt:
We haue lost Thebe, and diuers Cities mo,
With diuers mo Iles as Misia, both the two,
Mysia.
Constantinopolis And Constantinoble that Citie excellent
Vnto the Turke nowe is made obedient.

This noble Citie worthy and laudable,
Condigne to be gouerned by an emperour,
Vnto the noble Rome moste like and comparable
Is nowe in thraldome, bereft of his honour
And also the fayth of Christ our Sauiour:
What shall I write farther of the ruine
And fall of our faith, and holy lawe diuine.

To christen men it is great vilany
And shame, to suffer our fayth thus to decay,
The Turke hath all won by his tiranny,
Yet that his minde contenteth by no way:
But yet more ouer he studieth euery day,
Not ceasling his army and battaile to renewe,
Vs and our landes in like wise to subdue.

The noble Sicili is dayly in great doubt
Sicilia. Istria, Pannony, and also Lumberdy,
Istria And diuers other nations there about,
Pannonia, As Sicil, the Stirians Venice and Italy,
Lumberdia These Iles and regions quaketh continually,
Venetia The Royalme of Naples liueth also in doubt
Neapolis Of the false Turke besieging it about.
Apulia

The royalme of Denmarke with his hill Etnay,
Danubia As men say, brenning alway with flaming fire,
Scantly escapeth the Ieopardous affray
Of these false Turkes and their cruell Empire,
Against all christen Royalmes they conspire:
But namely subdue they vnto captiuitie,
Such Royalmes as ioyning vnto their marches be,

O holy

O holy Rhodes thou needes must intende
With thy holy knightes, thy manhood and vertue,
The fayth and crosse of Christ for to defende,
And to ouerthrowe and manly to subdue
The Turkes, and their lawes much vntrue:
O noble place thou must the payne abide,
Though thou assayled be sore on euery side.

Rhodes

Bagiazit a Prince much proude and pityles,
with his wilde people full of crudelitie,
Prepareth armour our people to oppresse,
By battaile horrible dayly contendeth he
Our coastes to bring into captiuitie:
And onely that purpose fixeth in his heart,
Our holy fayth by rigour to subuert.

Bagiazit.

He is through pearsed with fury serpentine,
With madnes enuironed, and that on euery side,
Rauing in his rage as Bacchus god of wine,
So that no christen man dare him abide:
For with dolefull death and blouddy woundes wide
He them sore vexeth, but such as he doth keepe
And saue on liue, he layeth in prison deepe.

With no maner bloud this thirst is saciate
Unto these Turkes, which neuer are content,
With cruell battaile they beate against the gate
Of our christen realmes with strokes violent:
Wherefore O Rome, O Citie excellent,
O floure of our fayth, O Peters holy cheare,
Beware, for why great cause thou haste to feare,

Esay. lvi.
Eccl. xii. xij.

Rome.

Beholde this sect vomiteth out madnes,
Enflamed by the fende with furour infernall,
Our holy fayth, and thee also doubtlesse
By fearefull rigour for to make bonde and thrall,
The wolfe (alas) sore wasteth ouer all
The innocent folde of Christ our Sauiour,
Drowning the sheepe in drede, wo and dolour.

xliij. dist. sit rector & c. Ephesiis

They all deuour, no man is founde so bolde
Them to withstande, thus without resistence
They slea both man and woman, yonge and olde,
Hauing no respect to godly innocence:
Yet we (alas) by slouth and negligence,
Plunged in the waues of voluptuositie,
Make no resistence to this calamitie.

Of men and harnes which longeth to battaile
We haue ynough and capitaines excellent,
With strength ynough, bolde courage and counsaile,
We lacke nothing that is expedient,
As wit and wisedome, wise practise and prudent:
But yet sucker we these turkes to proceede,
And them to resist haue we no care nor heede.

C. Quoduis de reg, in, in auri,

We lese our fayth (alas) and willingly,
To our great shame (forsooth) and dishonour:
The cause is, for that slouth doth occupy
The minde of euery king and gouernour,
Our states slumber, both king and emperour:
And Palinurus the head of christentie,
And chiefe lodes man, sleepeth in his See.

Thy people Peter in riches abundaunt
Sleepeth in like wise, and in like negligence,
As if that they were blinde and ignoraunt
Of this great perill and inconuenience:
Our holy fayth without fault or offence
Without helpe lyeth open to the Turkes hande
To be defiled, no man doth him withstande.

Psal. lxxb.

Paym. iii.

Clay. li.

None letteth this cruell enemy to rage
By Royalmes and Cities, but as we see playnly,
Their owne selfe they subdue vnto bondage,
And fearefull death willing and gladly,
Therfore this Turke (alas) muche cruelly
Where euer he comes, by battaile violent
Diminisheth the fayth of God omnipotent.

And that as a conquerour baliant and stronge,
But doubtlesse I suppose in mine intent,
That the grieuous sinnes rayning vs amonge
Be the chiefe causers of this sore punishment,
We it deserue, therfore God hath it sent,
As scourge and penaunce for our viciousnes,
And that by due order of his righteousnes.

We worship riches, thereto we vs subdue,
To golde and treasure we make our sacrifice,
Our fayth is exiled (alas) so is vertue,
With vs abideth nothing but sinne and vice:
The execrable hunger of golde and couetise,
And the vayne pleasure of folyes fraudulent
Subdueth our bodyes to worthy punishment.

The

The heauenly virgin from vs is driuen hence,
I meane that iustice is blinde in christentie,
Or out of the grounde, disdayning our presence,
With her three sisters, strength or audacitie,
Prudence and temperaunce also exiled be,
Charitie is banished also from eche place,
For whose absence alas we haue no grace.

Ouidius. Et in prebe. Grego.
Eccles. xiiij.
John xix.
C. Inter quatuor de ma. & obe. c. nimis de priuile.

All christen Royalmes are thus corrupt with sinne,
And geuen in so muche to slouth and ydlenes,
That eche man studyeth part of some royalme to win,
Suffring the Turkes our fayth thus to oppresse:
In time past Rome lanterne of worthynes,
Chose foure sisters, of Cities principall,
Felowes of the fayth and in honour egall.

The first was Jerusalem in holynes shining,
The seconde Alexander so called first of all,
After the name of that moste noble kinge,
The thirde Antioche, a place or holde royall,
The fourth Constantinoble, which euery man did call
Newe Rome, and onely because of the likenes,
But nowe misbeleuers doth all the same oppresse.

Ierosolima
Alexandria.
Antiochia.
Constantinopolis

These Cities nowe are take from vs away
By the false enemies of our godly beleue,
Beside all this yet riseth euery day,
Newe sectes of Gentiles our coastes for to greue,
And false Prophetes which dayly doth repreue
And defile our fayth in as muche as they may,
Yet fewe or none at all doth them gainsay.

So blinde are our heartes oppressed in darkenes,
And also our eyen this perill will not see,
Therefore we are worthy to suffer this distresse,
Such is our life and our fragilitie:
And though we be drowned in deepe aduersitie,
Unto vs denyeth Christ succour for to sende,
For that we not purpose our liues to amende.

Causæ desolationis fidei.
Leuiti. xxvi.

The Turke to his ydols hath greater reuerence
And more deuotion to his false lawe and doctrine,
Then we christen men without obedience
Haue to our true fayth, and holy lawe diuine,
Concorde and peace are fallen into ruine,
Unmeekenes vs pleaseth, disceyte and vsury,
The poore and good we oppresse by robbery.

Prouer. xxviij.

Neigh-

Neighbour against neighbour, the sonne against nature
Against the father, and eche one nowe a dayes
Anothers landes desireth to procure
By falshood, oppression, or such disceytfull wayes,
Prouer.xvij. Ieremp.xb. The states are vexed by soule discorde and frayes,
But yet both they and men of lowe degree,
Seeke but their priuate profite and owne vtilitie.

Euery man seeketh but for his owne auayle,
Whereby our faith decayeth dayly so:
Wherefore it is no meruaile without fayle
Though we our townes and Cities thus forgo,
Leling our Royalmes to our great payne and wo,
And namely suche as were moste auncient,
Best grounded in the fayth of Christ omnipotent.

Nothing is left, nought doth to vs remayne,
Anone the Turke shall with his hoste cruell
Enter on our coastes to our great losse and payne,
Yet labour we not his furour to expell,
But namely such as other doth excell
In birth and riches, strength and audacitie,
Labour least to chalenge and defende our libertie.

The gate is open, the way is open made,
Wherefore O Rome, O Rome moste excellent,
I feare me sore least thy honour shall fade,
Thou scant shalt escape nor flee the punishment,
The storme on thee commeth cruell and violent,
A king thee builded, and eft a councellour
Encreased thy name, and brought thee to honour.

Then had this Citie so hye a name royall
That through the world it spread abrode his fame,
Romane vrbis principio And also vp vnto the heauen imperiall,
Then after was it subiect vnder the name
Of an emperour, to honour and not shame:
Yet after it was agayne admitted free,
But nowe may it feare agayne in seruitude to be.

No man resisteth against this violence,
Our fayth also deminisheth euery day
By culpable sinne, and our noysome offence,
Ieremp.xxxl. Hebrew.viij. Which at the ende hath grieuous payne alway:
O christen princes therefore do that you may
Our fayth to succour out of captiuitie,
Sauing your owne landes, your life and libertie:

O worthy

O worthy princes and lordes Italien,
Ye stoborne Flemminges and ye of Pannony,
O subtile Lumberdes, Spaniardes and Frenchmen,
And O holy father the Pope moste specially,
Lay to your handes by strength and pollicy
Our fayth to defende, and helpe ye shall not want,
Throwe out your dartes with handes triumphant.

Exhortatio.

Expell your wrath, let statelines alyde,
Be stedfast in fayth, kepe ay humilitie,
Let constance and peace among you ay abide,
With knot perpetuall of loue and amitie,
Haue one assent, in concorde all agree,
Joyne hande to hande, prepare you vnto warre,
Take soone your armour and no more time differre.

Concordantia parvæ res crescunt, discordia maximæ dilabuntur. Salustius in Iugurtha.

If peace be with vs, concorde and amitie,
We may from our costes the cruell turke expell,
And so kepe our fayth in stedfast libertie,
One hope we haue our enemies to quell,
Which hope is stedfast if we our selfe do well,
For Henry the eyght replete with hye wisedome,
By iust title gideth our scepter of kingdome.

Mutatur laus Maximiliani Romanorum regis, in laudem Henrici octaui alterius gloriosi regis

This noble prince beginneth vertuously,
By iustice and pitie his realme to maynteyne,
So that he and his without mo company,
May succour our sores by his manhode souerayne,
And get with his owne hande Jerusalem agayne,
He palleth Hercules in manhode and courage,
Hauing a respect vnto his tender age.

He palleth Achilles in strength and valiaunce,
His fame nere as great, but as for his larges
And liberalitie, he sheweth in countenaunce
That no auarice can blinde his righteousnes,
Couetice hath left behinde him his riches,
Vnto the high possession of liberalitie,
Which with the same shall kepe our libertie.

Let go Pompeius and Camillus also,
And Sylla, for none of them will I commende,
This prince I praise alonely and no mo,
Which is moste able our fayth for to defende,
He is moste worthy by honour to ascende
Vnto a noble Diademe Imperiall,
So is my hope that he hereafter shall.

Then shall he our fayth establishe and make sure,
Defending the Church and Christes heritage,
There shall no Turke be able to endure
His ramping Lions rozing in their rage,
Noz none of all the Sarazens linage:
Thus may our Prince be shielde of Christendome
By strength and riches, but namely by wisedome,

His armies victozious shall spread abzode their fame
Ouer all the wozlde, foz he may winne agayne
Jerusalem, and the Crosse within the same,
With the holy tombe, foz this is my trust certayne,
That if he begin he nought shall do in vayne,
Foz God and his Saintes shall helpe him foz to fight,
Saint Gezge our patrone shall eke augment his might.

Apostropha ad Anglicenas

But O Englishe states I humbly you require
Unto your king of heart and minde be true,
Submit your selfe gladly to his empire,
So shall you lightly your enemies subdue,
And sith that all christen princes doth eschue
Labour and payne foz the holy faythes defence,
In the name of God do ye your diligence.

Though Aufony steepe and also Italy,
The kinges of Sicill and also of fraunce,
And they of the Church, foz none of them truely
Defendeth the fayth, but labour to aduaunce
Their proper landes, such is their gouernaunce,
That christen princes thus wise together fight,
Suffering the fayth decay bezore their sight.

They knowe the cause hauing power and might,
Yet will they not the holy fayth defende,
Therfoze leade ye your host of men forth right
These Turkes to subdue, if ye so condiscende,
Then be ye sure Christ shall you succour sende
Of Angels heauenly to your ayde and defence,
And breake their tentes with his hande and presence.

Apoca. xvij.

Henricus rex Angiorum.

The noble Henry of Englande is at hande,
Of kinges noblest, of wozthy auncetrie,
Which shall you helpe to winne the holy lande,
And bring these tirauntes vnto captiuitie,
Enuy who will, none rightwiser then he
Is in the wozlde, noz of moze noblenes,
Noz moze abundaunt in treasour and riches.

His

His maiestie presenteth a kinges countenaunce,
His maners honest and full of noblenes,
He seketh not his kingdome to aduaunce
By gyle, disceat, nor other like falsenes
His minde not eleuate with scornefull statelines,
But in the playne path of goodnes, lawe and right,
The feare of God alway before his sight.

As longe as this noble prince shalbe our gide,
With vs all honour, goodnes and ioy shall growe,
With perfite peace about on euery side,
In wealth and riches we shall habounde and flowe,
And if there be any of states hye or lowe,
Which by yll councell would cause him to mis do,
God graunt them no might, no space ne time therto.

There is no Prince of greater excellence,
I trowe none liuing of hye nor lowe degree,
Wherfore let them do him obedience,
As to their head and molte of dignitie,
Obey to him Princes, then trust I ye shall see,
That by the manhode and councell soueraigne,
All that is lofte we shall soone win agayne.

And ye Christen Princes whosoeuer ye be,
If ye be destitute of a noble captayne,
Take Iames of Scotlande for his audacitie
And proued manhode, if ye will laude attayne,
Let him haue the forwarde, haue ye no disdayne
Nor indignation, for neuer king was borne,
That of ought of warre can shewe the vnicorne.

Additio Alexandri Barclay.
Iacobi scotorum regis strennuissimi & magnanimitate laus summa.

For if that he take once his speare in hande
Agaynst these Turkes strongly with it to ride,
None shall be able his stroke for to withstande
Nor before his face so hardy to abide,
Yet this his manhode increaseth not his pride,
But euer sheweth he meknes and humilitie
In worde or dede to hye and lowe degree

In prudence pereles is this molte comely kinge,
And as for his strength and magnanimitie
Concerning his noble dedes in euery thing,
One founde on grounde like to him can not be,
By byrth borne to boldenes and audacitie,
Vnder the bolde planet of Mars the champion,
Surely to subdue his enemies echeone.

Mars hath him chosen all other set aside
To be in practile of battayle without pere,
Saue riches lacketh his manfull might to gide,
He hath not plentie of all thing as is here,
The cause is that stormes in season of the yere
Destroyeth the corne, engendring so scarcenes,
Which thing sore hurteth this princes worthines.

Let him be formost, then doubt ye nought at all,
For onely his locke, so bolde is his courage,
The turkes pride shall make decay and fall,
Like to a Lion in dedes he shall rage:
Thus he being gyde the fury shall aswage
Of the false Turkes, so that they shall be fayne
Our christen landes to vs to yelde agayne.

If the Englishe Lion his wisedome and riches,
Conioyne with true loue, peace and fidelitie,
With the scottishe Unicornes might and hardines,
Then is no doubt but all whole Christentie
Shall liue in peace, wealth and tranquilitie,
And the holy lande come into christen handes,
And many a region out of the fendes bandes.

¶ The Lenuoy of Alexander Barcley.

¶O worthy estates of Christendome echeone,
Consider your power and your habilitie,
Let slombring slouth away fro you be gone,
Feare not to fight for your life and libertie,
Let eche man do after his power and degree,
To withstande the Turke and the fayth to defende,
If we manly fight, and all in one agree,
Then without doubt God shall vs succour sende.

DE ASSENTATORIBVS ET PARASYTIS.

Subdolum equum quisquis manibus palpare putabit,
Lambere vel discos, blanditq; potentibus ille:
Assentator vt est, sequitur sic atria regum, &
Nobilium mensas, agit & fatuum parasitum.

Prouer. xxix. Bea. tho. ij. ij. q. c. xv. glo. xxv. dis. c. vnum. Teren. in. eunu. xlvi. dis. ecce qua.

MElior his etiam fatuis adiungere classem,
Per mare qua vehitur aulica turba procul:
Hæc etenim propriam cupiens concendere puppim,
Rostratæ dedimus vela cupita ratis.
Nobilium serui cupiunt sulcare seorsum,
In turba nequeunt continuare dolos.

Doctus

Doctus adulator solus cupit esse potenti
Cum domino,& solus noscere cuncta cupit.
His igitur fatuis lembum hunc construximus amplum,
Ne fraudis caperent impedimento suæ.
Assentatores pascit nunc curia regum,
Primus apud dominum quilibet esse cupit:
Alter enim tacitum virus,falsosq; susurros
Auribus infundit,illecebrasq; serit:
Alter ab excultis sparsas scit vellere plumas
Vestibus,& domino complacuisse suo:
Est alius mulcens sermonem mente dolosa
Prolatum,& fraudem miscet vbiq; suam.
Dulcibus eloquijs,& vano murmure stultus
Palpat herum, vt citiùs vera relata putet.
Delectat multos aliena viuere quadra,
Diuitis vncta quibus nempe culina sapit.
Efficiunt plures mendatia sordida dites,
Quisquis adulator primus in arce sedet:
Doctus & ad flatus ventorum obducere pallam,
Scit quoq; se cunctis assimilare dolis.
Iam datur insignis locus his,qui voce bilingui
Per patulas aures spargere verba sciunt.
Multi assentando præconia clara merentur,
Nam domini ingentes falliër vsq; volunt.
Nemo iam gratus,nisi qui proferre susurros
Occultos deiicit,& noua multa loqui.
Sed quia peccatum comitatur noxia pœna,
Calcitrat hos tandem fraus sua,& vngula equi.

Horatius in Epist. Leuiti.xix.
Ecclesi.vij.
xliij.dis.c.vl.
Prouer.xxviij.
i.Thessa.ij.
Ecclesi.xxviij.
Iuuenalis.
ff.de.her.insti.l. captatorias.
lxxxiij.dis. nihil.
xi.q.iij.nemo perit.
Ecclesi.xxi.
glo. in l. C. si qui aliquem tes.per.
Roman.i.
Psalm.xl.
Ecclesi.xij.
xlvi.dis.sunt non nulli de his quod fi.a.ma.per.c.quæsiuit & in glo.

Of flatterers and glosers.

¶ He that will flatter a horse of hye courage,
Clapping or touching,if that he stande to nye,
May happen to haue the foote on his visage
To his great hurte: and who that subtilly
Will flatter an Estate to get some good therby,
He often at the laste is caste out of fauour,
For flattering pleaseth no wise man of honour.

Our fooles yet encreaseth more and more,
But as for those that nowe themselues present,
I thought to haue set them in a ship before,
Where as are seruauntes false and fraudelent,
But by no meane will they therto consent,
They coueyt a ship for them selues to attayne,
Therfore for them this ship I nowe ordeyne.

Prouer.xxix.
Bea.tho.ij,ij.q.c.xv.glo,
xxv,dis.c.vnum,
Teren.in eunu.

Great lordes seruauntes will nedes sayle apart,

De assentatoribus.

Princeps qui libenter audit verba mendacij, omnes ministros habet impios. Sunt q se primos omnium rerum esse volunt, nec sunt: Hos consector, silicet quicquam dicunt, laudo, id rursus si negant, laudo: postremo im eraui egomet michi omnia assentari: is quæstus nunc est multo vberius: hoc nouum est aucupium.

xlvi, dist, ecce qua,

Alone by themselues they coueyt for to be,
For they ne can well vse their craft and arte
Of gyle and flattering among the commontie,
And if that ye will knowe what men these be,
They are false flatterers filled full of gyle
And fowle corruption, as is a botche or byle.

Horatius in Epi.

A craftie flatterer, as nowe is many one,
With greatest lordes couetes alway to dwell,
Also they labour to knowe eche thing alone,
Yet can they nought kepe secrete in counsell,
But with the common fooles for that they will not mell,

Leuiti. xix.

I ordeyne to them this barge here present,
Least their fraude might be their owne impediment.

Eccles. vij.

The kinges court nowe a dayes doth fede
Suche fayning flatterers, and best they are in grace,
As chiefe with their lorde, by lyes getting mede,
Some with a false heart and a paynted face
In his lordes seruice to haue chiefe rowme and place,

xliij, d. s. c. vi,
Prouer. xxvi.

Into his lordes eares putteth secretly
Lyes venemous, debate to multiplie.

Another

Another can pike vp the fethers properly
Of his masters cloathes, if they sit not right,
He maketh them yet for to sit more awry,
To take occasion them clenlyer to dight,
Another ay bideth in his masters sight,
Not to his profite, but to his charge and cost,
But to support him if he do crake or boast.

These fayning flatterers their lordes thus begile,
Yet are their lordes therewith right well content,
They laugh out loude if that their lorde do smile,
What euer he saith they to the same assent,
And in so much are they false and fraudulent,
That if their master say that the crowe is white,
They say the same, and haue therein delite.

They flatter their lorde with wordes fayre and gay, i. Thessa ij.
And vayne roundinges to cause him to beleue Eccles. xxviij.
That all is truth which they vnto him say,
Another him striketh and claweth by the sleue,
Another with false tales his neighbour doth greue,
Vnto a riche man accusing him falsly,
To sit at his dish, and get some meate thereby.

Thus cause these flatterers malice and discorde, *Iuuenalis*
The riche oft desireth suche lyes for to here, *ff de her, instit. l. captatoriae.*
Eche flatterer is in chiefe rowme with his lorde,
When a simple seruaunt must needes stande arere,
The playne man hungreth, the lyer hath the chere, *lxxxij dist. nihil*
No man in court shall nowe a liuing finde, *xi. q iij, Nemo perit.*
Without that he can bowe to euery winde.

The tree that boweth to no winde that doth blowe, Eccles xxi.
In stormes and tempest is in moste ieopardie, *glo, in li. e, si quo aliquem tes, per*
And often with sodaine blastes ouerthrowe,
Therefore these flatterers to eche winde apply,
And he that can vpholde his masters lye
With ye and nay, and helpe him if he trip,
Obtayneth nowe greatest honour and worship.

Many one in flattering commeth to great honour, Roman. i.
The cause is, for greatest states nowe a dayes Psalme xl.
To be disceaued are glad, and haue pleasure Eccles xij.
In a double tonge, beleuing that it sayes, *xlvi, dist, sunt nonnulli de his quae fi, a ma per, c. quaesiuit, & in glo.*
None is nowe beloued, but such as vse the wayes
Of adulation, and that can secretly
Whisper and rounde thinges ymagined falsly.

And

And they that haue learned to forge tidinges newe
Are moste made of, if they haue the science,
By flattering wordes to make them to seme true,
None setteth by seruauntes of faythfull diligence:
But for that punishment foloweth eche offence,
We dayly see these flatterers hard bested,
And by their owne gile they vnder foote are tred.

¶ The Lenuoy of Alexander Barclay.

¶ Amende false flatterers, it is a foolish sport,
And vayne busynes for a small wretched mede,
Fooles in their lyes to flatter and support:
And when all is done not to be sure to speede:
Thou shalt finde truely, if thou take good heede,
That at the ende flatterers are nought set by,
But he that is playne, to flatter hauing drede,
At last shalbe rewarded well and worthely.

DE DELATORIBVS ET OBLOQVVTORIBVS.

Hic animum leuitatis habet qui credere verbis
Omnibus vsq; solet, patulasq; accommodat aures:
Nam nebulo mendax, balatro quoq; perfida fundunt
Verba, parant hominum lites plerunq; molestas.

xi.q.iij. non solũ xxx.q.v. nullum glo.pe.xvi.q.ij. c.i. lxxxvi.dist.si quid. Ecclesi.xix.

VIx ego præsentes fatuos ad transtra vocassem,
Si vicina ratis non petiisset eos:
Hoc genus indignum primam nunc occupat arcem
In mundo, quoniam credula verba canunt:
Sed tamen est fatuus facili qui concipit aure,
Quicquid multiloqui prodit ab ore viri.

Hester.xvi. Prouer.xiiij. Josue.vi.

Stultitiæ signum crasso de pectore profert,
Auriculæ cuius ad mala verba patent:
Stultus enim patulas verbis accommodat aures,
At sapiens stulti subdola verba fugit.

Prouer.xxiij.

Magnanimus non est alium qui verbere duro
Percutit a tergo, nec monitum antè, ferit:
Hic etenim incautus nescit sibi ferre salubre
Præsidium, in dorso nam quia vulnus habet.
Dulce magisterium est verbis nunc prodere falsis,
Et iustum insidiis deprimere ore virum.
Hoc vitium quicunq; cupit tractare, prophanus
Proditor, iniustus & malesanus erit.

Eccle.xxviij. in fine. ij.Thessa.ij. Prouer.xviij.

Delatoris enim fugiat mendatia, quisquis
Viuere perpetua cum probitate volet.
Lingua nocens tacitis præcordia casta venenis
Inficit, & tremuli conteret ossa viri.

Hoc

Hoc vitio abſentis parti turbantur honores,
Hoc vitio ſiquidem crimina multa fluunt.
Heu ſuper alterius cauſam ſententia fertur
Sæpiùs iniuſtè, lex quoq; falſa nocet.
Accuſatus enim falſò non antè citatus,
Tutari cauſam quomodo ritè poteſt:
Hoc Mardochæum vitio olim perfidus Aman
Detulit, at tandem præmia digna tulit.
Credulitas natum Saulis pulſauerat olim,
Nam delatoris crediderat vitio.
Magnus Alexander faciles non præbuit aures
Verbis, credulitas nam celerata nocet.

Eccleſi. viij.

Sapien. ij.
Eccleſi. xviij.
Prouerb. xxix.

Heſter. iij.
Miphiboſeth.
Reg xvi.
i. Mach. v.
Eſay. xxviij.

¶ Of tale bearers and fooles of light credence vnto the ſame.

¶ He is light minded and voyde of all prudence,
Which alway is wont without aduiſement
To all vayne tales lone to geue credence,
Applying his cares thereto, with full intent:
For why theſe bribours falſe and fraudulent,
And babbling lyers by wordes worſe then knife
Among men lowe debate and grieuous ſtrife.

Facilè credere.

Nimia facilitas credendi vituperatur
Non ſolùm ille reus eſt qui falſum de alio profert: ſed etiam is qui aurem citò criminibus præbet. Nullum ante veram iuſtamq; probationem iudicare aut damnare debemus. Mala itaq; audita nullum moueant, aut paſſim dicta abq; probatione quiſquam vnquam credat: ſed anté audita diligenter inquirat.

xi.q iij, non solum xxx.q.v. nullum glo pen.xvi q,ij,c,i, lxxxvi,dist, si quod Ecclesi.xix.

These fooles present I should haue called scant
Unto my Ship to rowe against the mo,
But that the Ship before can them not want,
So these two sortes will needes together go:
For though the flatterer him selfe behaueth so
By fayned tales good liuers oft to grieue,
They are as lewde that will the same beleue.

He is a foole that his eares will encline
Lightly to his wordes that is of suche vsage,
Newe tales and tidinges dayly to ymagine,
And that appeareth superflue of language:
For he shoteth tokens of foly and dotage,
Which geueth his eares to here suche wordes vayne,
As might his neighbours honestie distayne.

Hester.xvi.

A foole is ay light, and hastie of credence,
With eares open to eche tale that is newe,
Wherof oft groweth great inconuenience,
But a wise man suche fooles can eschewe,
Not them beleuing, but if he knowe them true,
He is not hardy the which one striketh sore
Behinde his backe, not warning him before.

Prouerb.xiiij.

Josue.vi.

For who that is vnwarely striken so,
Can for the same no helpe ne succour finde,
No more can he finde remedy thereto,
That of talebearers is sclaundred thus behinde:
But nowe is he a master that hath such wyly minde,
A rightwise man with false wordes to diffame,
And many vngodly geue credence to the same.

Prouer.xxij.

But whoso euer vseth this adulation,
Or that to vayne wordes geueth to soone credence
Are trayters, and full of abhomination,
Cursed and iniust stinking in the presence
Of God almightie, for by the same offence
Is sowen the seede of strife, and mortall wo
Among great states and commontie also.

Ecclesi.xxviij.

Therefore that man that quietly would liue,
And rightwisely, with name of honestie,
To flattering tales must not his eares geue:
For a false tonge fulfilled with iniquitie
By mortall venime infecteth eche degree,
Breaking the bones (God wot) of many one,
Howbeit the tonge within it hath no bone.

ij.Thessa.ij.
Prouerb.xviij.

By

By this vice, the honour of him that is absent, Ecclesi.viij.
Though it were gotten by way moste vertuous, Sapien.ij.
Is hurt and distayned by worde maliuolent,
Of it commeth many a vice full perillous,
And it often times by wayes iniurious, Ecclesi.xviij.
Judgement geueth on man in his absence Prouer.xxix.
False and iniustly by to hastie credence.

By this maner iustice and lawe is violate,
Unto the absent much noysome, harde and sore,
When he is falsly accused by some state,
Or some other man not assited before,
Howe can he defende his cause well, when no more
Tary is made, but forth right the sentence
Unwisely is geuen by to hastie credence.

The wretched Aman beleuing hastely
By Mardocheus the tales to him tolde, Hester.iij.
Would him haue put to death vnrightwisely,
If the Queene Hester durst not haue bene so bolde
The kinge to asswage by wordes sad and colde,
Whereby false Aman in paynfull shame and care
Anon was hanged, and that in his owne snare.

Ouer hastie credence without aduisement
Sent Saules sonne (Miphiboseth by name) Miphiboseth. Regum.xvi.
Great care and sorowe by painfull punishment.
The noble Alexander moste excellent of fame i. Macha.x.
Would neuer incline his eares vnto the same, Esa.xxviij.
For well he wist to what inconuenience
They fall, that are to hasty of credence.

¶ Alexander Barclay the translatour.

¶ Consider man whether thou be lowe or hye,
What thing thou hearest, before thou thinke it true,
For flatterers ay speake fayrest when they lye,
Or when they list to bring vp tales newe,
Beware of them, their company eschue,
They shall thee cause to fall to suche offence,
That all thy life thou shalt it after rue,
To them if thou be hastie of credence.

Therefore do thou as doth the god Palfray,
When they begin to clawe thee by the sleue,
Fling with thy heeles, and driue them so away,
And with sharpe wordes be bolde them to repreue,
Stop fast thy eares, or els fro them remeue:

For

For be thou sure, to speake in short sentence,
No men are maried then any would beleue,
And grieuously offende by to hastie credence.

DE FALSARIIS ET FRAVDVLENTIA.

Alchimia docet fallax, Corruptio vini et,
Quas fraudes hominum perfidus orbis agat:
Omnibus in rebus fraudis, falsiq;, doliq;,
Cuncta scatent vitio, tuta nec vlla fides.

Contra Alchimistas. vide text. in c. Episcopi circa fi. xxvi. q. v.

IAm nisi centenas tribuant in carmine voces
Castaliæ, totidem linguas, viresq; potentes
Dictandi, nequeam falsos componere stultos.
Copia magna quidem est illorum, magna caterua,
Inde opus est ratibus, plures superaddere classes:
Vt per longinquas sulcent me remige terras,
Et spargant passim merces fraudesq; dolosas.
Sed genus est varium quod fraudibus inficit orbem,
Falsus amor fallit multorum credula corda:
Nempe latens gestat sub lingua sæpè venenum,
Falsi etiam & ficti nunc inueniuntur amici:
Fraudibus immixtis qui dulcia quæq; loquuntur,
Quæ longè a vero & sincero pectore distant.
Consilium falsum largitur præmia multis,
Decipiunt multos simulata & credula verba.
Nemo communes res curat, publica facta
Marcent, in propria & mentimur commoda passim:
Germanus fratrem fallit, natusq; parentem,
Aut fraudare cupit, nullum est iam pignus amoris,
Religio falsos cultores sustinet, atq;
Clericus & monachi hipocrisi, falsisq; laborant
Mentibus, exteriùs redolent, sed sub cute quid non:
Atq; lupi plures ouium nunc vellera portant,
Simplicitas extrà fulget sub pectore vulpis.
Contaminat totum & nunc falsa pecunia mundum,
Argentum minuunt, miscent quodcunq; metallum:
Auri confundunt speciem, gemmasq; dolosas
Pro veris vendunt, nummus sua pondera nescit.
Est fraus in numero, mensura, & pondere rerum,
In vino fraus est, merx est nunc omnis iniqua.
Nulla fides hominum, fraudes sibi quisq; latentes
Tractat, & in rebus fallatia nomina quærit,
Fœlix ille quidem est, qui fraudes effugit omnes,
Pauci inquam fidi nunc sunt, minimiq; fideles.

Prouer. xi. and xvii. Eccles. vi.

Prouerb. xij. Eccles. vij. and. xxv.

Ouidius.

Psalm. lxij.

Ezech. xiij. Luke. xiij. Prouer. xxvij. Jeremy. v. and. vj. Eccles. xxvij. Virg. in. Eneid. Prouer. xx.

Of

¶ Of falshode, gile, and disceate, and suche *as folowe them.*

¶ The vayne and disceatfull craft of alkemy,
The corrupting of wine and other marchaundise,
Teacheth and sheweth vnto vs openly,
What gile and falshode men nowe do exercise,
All occupiers almost suche gile deuise
In euery chaffer, for no fidelitie
Is in this lande, but gyle and subtiltie.

De falsarijs rerum omnium.

Valiant alchimistæ quoniam species rerum transmutari non possunt. Quisquis ergo credit posse fieri aliquam creaturam, aut in melius aut in deterius immutari, aut transformari in aliam speciem, vel in aliam similitudinem, nisi ab ipso creatore per quem omnia facta sunt, procul dubio infidelis est & pagano deterior.

Contra alchimistas. vide textum in c. episcopi circa finem xxvi. q. v.

O Well of Muses, O pleasaunt castaly,
O suckers nine with lowe benignitie,
I you beseche my witte to multiplie
By hundred folde, and tonges of like plentie,
Graunt to me strength to write the subtiltie,
The fraude and disceat, which is by gilefull wayes
Among all craftes vsed nowe a dayes.

Without a hundred tonges, great wisedome and respite,
Continuall labour and study without ende,
None can their giles nor all their falshode write,
Nor all false fooles in balade comprehende,

So many be that thus their liues spende,
That all the shippes ne galleys vnto Spayne,
Nor mightie Carakes can not them well contayne.

So they that are abrode fast about may range,
Rowing on the see, my selfe their lode and gyde,
In diuers countreis farre and landes straunge,
And spread their names about on euery side:
But diuerse are the sortes that the worlde wide,
In euery part doth infect and defile,
By fraudes fayned and false mischeuous gile.

Proner. xi. and. xvii.

Firste false loue disceaueth and doth greue
Both age and youth, both wilde and prodigall,
Learned and lewde, if that they it beleue,
For vnder his tongue is hid penim mortall:
Frendes and felowes fayning and false withall
Also shalt thou finde that of suche maner be,
To speake fayre wordes mingled with sotiltie.

Eccles. vi.

Eccles. xxxvi.

Suche in their heartes haue no fidelitie,
And often we see that wicked and false counsell
Disceyueth many by false liberalitie,
Disceatfull wordes dissimuled as Gospell,
Doth many abuse and from their right expell,
And no meruayle, for almost euery man
To his priuate profite intendeth what he can.

Proner. xv.
Eccles. viij.
and. xxxvi.

None is that careth for common aduauntage,
Thus common wealth sore falleth into decay,
But ouer all men are false of their language,
By lyes auayling them selues all that they may,
Brother begileth brother as we see euery day,
And the sonne the father disceaueth ofte also,
But though he can not yet is his minde therto.

Ouidius

No bondes of loue among men nowe doth bide,
False gile vs gideth, blinded is conscience,
And suche as within the cloyster doth abide
Fyle their religion oft by the same offence,
Fayning them saintes when they are in presence,
With hipocrisie paynting their countenaunce,
So cloking and hiding their ill misgouernaunce.

Apath. bij.

Some shine without, and as swete bawme they smell,
But yet their heartes are filled with falsenes,
And within the skin more ill then man can tell.

As

As gile and disceate iust men therwith to oppresse, Ezech.xiij.
And wolues rauishing full of vnthristinesse Luke.xij.
Were shepes skinnes, showing not that they be Prouer.xxiij.
Fores within, shewing out simplicitie.

By suche falshode they many one begile,
In vniust coyne is founde also abusion
And disceat, which doth all the worlde defile,
By clipping and washing, and like diminution,
Beside all this yet in many a region
Suche fooles studye to mingle and multiplie
Eche sorte of metall, men to disceaue therby.

And in their wretched riches to abounde, Ierem.v.c.vij.
They clip, they coyne, and that counterfayte metall,
And the right kinde of golde they oft confounde,
They sell precious stones not true ne naturall,
But counterfayte, for true men to begile withall,
The coyne by falshode also ofte lacketh weight,
Thus ouer the world is nought but gile and sleight.

What shall I write of gile and subtiltie Eccles.xxvij.
Used in weight, number, tale and measure,
Howe they bye with one large or weightie,
And sell by a lesse, their conscience is so obscure,
Marchauntes also in gyle them selues enure
By diuers wayes, making them to seme pleasaunt,
True men to disceaue that therin are ignoraunt.

That which is nought they make seme good and fine, *Virgilius.iij.eneyd.*
But to touche a tauerners hye experience,
Howe lightly the knaue can brewe a bowle of wine,
As who sayth that he hath the cratte and science,
To amende that thing that Gods hye prudence
Hath made perfite, but he his owne to saue,
By newe brewed wine men bringeth to their graue.

In no man is trust, for euery man by gile Prouer.xx.
And priuie falshode hath suche a craftines,
His occupation by fraudes false to defile,
Reputing him selfe wise for suche disceatfulnes:
Thus is there no craft, poore, riche, more or lesse,
But all are vpholden with gile and subtiltie,
Which falshode causeth that many neuer thie

But if I should tary so longe here to expresse
All the false wayes and gile done wrongfully,

In eche occupation and euery busines,
It were to longe, therfore I say shortly,
That he is happy which liueth perfitely
Voyde of all fraude, but the truth to reporte,
In worde and dede but fewe be of that sort.

¶ The Lenuoy of Alexander Bartley.

¶ Thou that haste to do with worldly busines,
Eyther occupation, in court or marchaundise,
Kepe cleane thy conscience, beware disceatfulnes,
All fraude and gile take hede that thou despise,
Then shalt thou to wealth, riches and honour rise,
And if thou be false beware of pouertie,
Beside hell payne, for Christ saith in this wise,
That in his owne measure eche man shal serued be.

DE ANTICHRISTO.

Deutero.xiij. xxvi.q.v.in fi.

IAm nauem celeri cursu præmisimus altam,
Qua vehitur tacitis fraudibus acta cohors.
Nauis adhuc plures circum subsellia currunt
Stulti, qui cupiunt soluere vela manu:
Qui sint, & quales, quam plures fortè requiris,
Quos coner meritis dilacerare notis.
Pace loquar, ne fors verborum turba malorum
In teneram pergat tendere tela ratem:
Christicolas falsos refero, pseudoq; prophetas,
Qui Christi falso pectore sacra colunt:
Quiq; aliter sacras leges & dogmata versant,
Quàm textus planus edocet atq; sonat.
Clauigeri Petri nauem, lacerosq; rudentes
Frangunt, remigium dilaniantq; sacrum.
Fluctuat ergo ratis tumidas agitata per vndas,
In vastoq; freto naufraga vela iacent.
Interpres falsus, leges & pseudo propheta
Diuinas violant, contaminantq; fidem.
Nec sese tantùm falsis erroribus implent,
Nec propriam in faciem dogmata spurca vomunt:
Decipiunt alios, & legum semina spargunt
Passim, sed tales noxia pœna manet.
Sunt nobis fidei lepido monimenta nitore
Præstita, quæ mentes saluificare queunt:
Planaq; sunt, verbis non interfusa dolosis,
Non fraudes legum pagina sacra tenet.
Multorum mentes trahit at nunc ambitiosi
Consuetudo mali, nominis atq; labor:
Quos & doctrinæ premit arrogantia partæ
Obscurant hominum pectora nuda malis.

Mathe.xxiiij. Marke.xiij.

ix. dis. ego.c.si.ad sacro. xxiiij.q.iij. heresis. Actes.xxvij. Prouerb.xxx. Marke.iiij. Math.vij. Hiero.in prologo Bibliæ. xxvij.di. relatum Apoca.xx. ii.Timo.iii. ix.dis.quis nesciat ii.Peter.ij. Jerem.xxiii. Mich.iii. xlvi.di. hoc habet

Scripturas

Scripturas ſacras aliter quam ſpiritus illas
Depromit, recitant, gloria vexat eos.
Nonnè ſatis fuerat te intellexiſſe ſacratas
Leges, atq; alios ſic ſuperaſſe viros:
Concupis at cultus diuinos more ſiniſtro
Voluere, mutatur (te duce) noſtra fides.
Spiritus ætherea quondam dimiſſus ab arce,
Protulit ad noſtros hæc documenta patres.
Hi falſam trutinam manibus geſtare videntur,
Dogmata qui falſo ſacra docere ſolent.
Hoc leue nunc faciunt, nunc illud pondere magno
Penſant, ſic ſacram voluimus vſq; fidem.
Qui ſic defraudant fidei pia dogmata noſtræ
Nunc Antechriſto præuia caſtra locant:
Theſauroſq; parant, quibus inſatiabilis error
Ad ſe prauorum pectora victa trahat.
Conuolitant multi Antichriſti ſigna ferentes,
Qui tentent ſacram contaminare fidem.
Qui falſas etiam ſecum diſpergere leges
Per mundum properant, falſidicosq; deos:
Hi neq; verberibus tracti ſæuis vè flagellis,
Sponte ſua illius quiſq; ſatelles erit.
Adducet fatuos funeſta pecunia multos,
Quos antechriſti libera dona trahent.
Adq; miniſterium plures mercabitur ille
Tam fœdum nummis, fraudibus atq; malis.
Sed non durabit longæuo tempore claſſis
Illa, ſed in tumidis fluctibus acta ruet.
Corruet, & cantus rhedarum, & plauſtra quieſcent,
Et veri remanet lex, & honeſta fides.
Nauiculam Petri tempeſtas turbida iactat,
Et quatit extructam dira Procella ratem:
Iam titubat malus, titubant quoq; carbaſa celſa,
Ne ruat exitio Puppis operta graui:
Scripturas ſacras interq; pretamur iniquo
Dogmate, veridicam mergimus vſq; fidem:
Ipſe Antichriſtus ſpacioſum miſit in orbem
Curſores celeres, qui ſibi caſtra locent.
Et falſos fidei cultus, & ſemina ſpargant
Præuia, per gentes, chriſticolasq; viros.
Id quod præſenti volumus ſermone notare,
Nam tria ſunt, fulta eſt in quibus alma fides:
Gratia pontificis quæ ſacro funditur ore,
Quæ tamen ad nihilum ſpreta redacta iacet.
Copia librorum, qui falſo interprete marcent,
Atq; bono legis expoſitore carent.
Sunt & doctrinæ, quibus & nunc gloria nulla

xxiiij.q iij. hereſi
xxxvij.c.di relatum.& c.vino.

xxiiij.q.i.non aſſeramus.

Ezech.ii.

i.John.i.

Eccleſi.v.

Apoca.xiii.

Marke.iiii.

i.John.i.
Eccleſi.ij.
ii.John.i.

Inno. in c. quod auten de pe.& re. & in cle.fi.e.ti.
Eccleſi.xvi.
Prouer.xvi.
xciii.di.legius.

Prestatur, tenebras discimus vsq; meras.
Copia librorum totum est iam sparsa per orbem,
Pauperis & libros bybliotheca tenet.
Proner. xxiiij. Nemo tamen veri sinceras diligit artes,
Eccles. ij. Dogmata nemo colit nunc nisi solus inops.
Nobilibus pudor est doctos versare libellos,
Heu laceris Pallas mœret vbiq; comis.
Gloria nulla datur studiosis, præmia nulla,
Ieremi. xiiij. Incassum studij perditur vsq; labor.
Eccles. vij. Tempus adest, venit tempus quo pseudo prophetæ
Ezech. vij. Omnia subuertent, tempora praua patent.

Of the falshode of Antichrist.

WE haue before a ship sent forth to see,
Swift and well stuffed with many a subtill rout, Deutro.xiii. xxvi.q.v.i.si.
But of like fooles yet many one there be,
On our ship sides, climbing rounde about,
I speake with pacience, for why, I am in doubt
Least this company of proude speeche, ill and haut
With their sharpe dartes my feble ship assaut.

But if thou aske who they are that me incumber,
And what be their maners and conuersation,
Of whence they are, and howe great is their number,
Of whom I intende to make declaration:
Unto thy questions, this is my relation Math.xxiiij.
And finall aunswere, that they that thus me grieue Marke.xiij.
Are false christen men, not perfect of beleue:

And false Prophetes, not folowing the right,
Which with false heartes vnperfect of credence,
Not duely worship the lawe of God almight,
Nor his holy doctrine with worthy reuerence,
And other such as varye the true sence
Of Gods lawes, expounding other wise,
Then it in the text clere and playnly lyes.

Such counterfaite the keyes that Iesu did commit ix.dist.ego.e.si.ad
Unto Peter, breaking his shippes takling, sacros xxiiij.q.iij.
Subuerting the fayth, beleuing their owne wit heresis
Against our perfect fayth in euery thing:
So is our Ship without gide wandring, Actes.xxvij.
By tempest driuen, and the mayne sayle off torne, Prouer.xxx.
That without guide the Ship about is borne.

I meane that euery false interpretour Mark.iiij.
And vniust prophete according in assent,
Defile the lawes of Christ our Sauiour, Math.viii.
And also the fayth, but suche in their intent, Hiero.in prologo Bibliæ
When their owne selfe by errour fraudulent xxxvij.dist.relatum
Are all corrupt with sinne against the lawe,
They study yet mo to their errour to drawe.

Many they disceyue by their mischieuous lore, Apoca.xx.
Of their false lawes casting abrode the seede,
Yet grieuous paynes of hell bide them therefore,
But suche hell houndes thereof will take no heede:
But certainly all our beliefe and creede
The which is able to saue vs from hell payne,
To vs is geuen in wordes clere and playne.

ii.Timo.iii. In our lawe are founde no wordes disceyuable,
ix.dist.quis nescit No false abusion nor obscure hardnes,
ii.Peter.iiii. But many fooles of mindes abhominable,
Jeremy.xxiii. For an hye name,for honour or riches,
Mich.iii. Or for bayne pride and false presumpteousnes,
To shewe their cunning,they men blinde and abuse,
Making the playne lawe obscure,darke and diffuse.

They holy Scriptures rehearse much other wise
Then the holy ghost them vttred first of all,
The cause is that pride them beareth to arise
xlvi.dist, hoc habet To some hye rowme,and a glory principall:
xxiiij.q.iij, heresis. O blinde foole awake and to remembraunce call
xxxvj.c.di.relatum The Prophetes saying,confirmed by the lawe,
e.diuo. And so from errour thy sinfull minde withdrawe.

Were it not ynough for thee to vnderstande
The holy lawes,passing in that science,
But yet presumptuously to take in hande
To turne frowardly the true and rightwise sence,
Chaunging our fayth by thy false negligence,
Which fayth was sent from God omnipotent,
By the holy ghost to our fathers auncient.

They seeme in handes to beare a false balance,
xxiij.q.i.non Which falsly teacheth the lawe of God almight,
offeramus Some poyntes thinke they heauy and worthy penaunce,
And other some make they but small and light,
Ezech.ii. By glose thus turne we the lawe against right,
Thus they that our faythes doctrine would confound,
Before Antichrist set tentes here on grounde.

They set no tentes against him for to fight,
But against his comming they ordeyne great treasure
Other to subdue,for to increase his might,
i.John.i. Them drawing to his insaciable errour,
Many one assembleth as to a conquerour,
Obeying and bearing his cursed cognisaunce,
Allaying for to put our fayth to harde vttrance.

Which trayters also them busyly doth haste,
With Antichrist their master and their lorde,
Their cursed lawes to spread abrode and cast
Ouer all the worlde,for to infect concorde,
Bringing their false gods with them at one accorde,
Ecclesi.v. Such fooles are not drawen by scourge of punishment,
But to Antichrist of their owne minde thassent.

To

To be of his garde they yelde them willingly,
But some shall obey for money and treasure,
Whom he by liberall giftes crafty
Shall so attice him lowly to honour:
Such fooles shall he bye and bring to his errour,
See here howe money their soules shall defile,
But some shall he win by subtiltie and gile.

Some by false miracles, and some by punishment
Shall this false tiraunt to his seruice procure,
But then by the might of God omnipotent,
This wicked nauy long time shall not endure,
But while these fooles shall thinke them selfe moste sure,
Their shippes shall driue and shortly at the last, Apoca. xiij.
By might of God they all shall riue and brast.

Together shall they fall vnto the pit of hell,
And such be relieued as they put vnto payne,
Antichristes charets and cartes shall ceasse their yell,
And the true lawe and fayth spring vp agayne:
But in the meane space alas we may complayne, Marke. iiij.
For the ship of Peter in stormes and tempest,
Is throwen and cast, cleane destitute of rest.

The mast nowe moueth, the takling and the sayle,
O God withsaue the weake ship to succour
From the false heretiques that dayly it assayle
With great violence and manifolde rigour:
For with false doctrine, conteyning great errour,
The holy Scriptures some labour to expounde,
But the true fayth full pitiously is drounde.

Thus false Antichrist the fayth of Christ to stent, i. John. i.
Into the wide worlde his messangers doth sende Eccles. ij.
As swift Currours, onely for that intent, ij. John. i.
His tentes to prepare his army to defende,
And to cause the christen to him to geue confidence
By the false seede of errour that they sawe
Before his comming, against our fayth and lawe.

But three maner thinges I finde that be certayne, Inno. in. 8. quod ante ten. de pe & re, & in cle, fi, e, ti.
Which are well worthy for to be noted here,
For they our fayth support, defende and maintayne:
The first is the wisedome and great grace that appere
From a Bishops mouth by doctrine playne and clere,
But ouer the world if that poynt were well sought,
For the moste part it sleepeth and is set at nought.

The

The seconde is of bookes store and aboundaunce,
Wherein are the lawes of Christ our Sauiour,
Which rotteth nowe, the cause why, in substaunce,
Is for that they haue no iust interpretour
Of the holy lawes, nor good expositour:
The thirde is doctrine, wisedome, and science,
But that nowe decayeth by slouth and negligence.

Ecclesi. xvi.

And if that a man haue cunning perfectly,
Labouring by it to make men leaue their vice,
The rude commontie shall set no thing him by:
Therefore we nowe our selfe moste exercise
In cunning to win coyne by blinde couetise,
Or some other blindnes and conceytes newe,
Which neyther fleyeth vice, ne sheweth vs vertue.

Prouer. xvi.

Of bookes is plenty ynough in euery place,
And some but poore their shoppes haue stuffed full,
But fewe or none haue pleasure nor solace
The same to study, their mindes are so dull:
The riche studyeth all from the poore to pull,
Disdayning to set his minde on good doctrine,
For none saue the poore doth nowe thereto encline.

xcilij. dist. Legimus

Such as are noble and excellent of fame,
To reade in bookes of wisedome haue great scorne,
The noble and holy lawe this wise is lame,
And wittie Pallas so by the here is torne,
I meane that wisedome her grieuous fall doth mourne:
For they that to her doctrine moste apply,
Can get no laude, but malice and enuy.

Prouer. xxiij.
Eccles. ij.

No mede ne rewarde is geuen to wisedome,
Thus is the labour of study lost in vayne,
By such negligence (alas) the time is come,
That false Prophetes our holy fayth disdayne,
They all shall turne, if fauour them mayntaine,
And if they that preache for mede and vile reward
Shall them support, our case shall be full harde.

Jeremy. xliij.
Eccle. vij.
Ezech. vij.

¶ The Lenuoy.

¶ O ye that to Antichrist disciples be,
Or fore messangers the christen to accloy,
Corrupting the lawes by your iniquitie,
Alas what may I vnto you nowe enuoy:
Your wicked errour your soules shall destroy,
Wherfore I pray you your heart therefro withdrawe,

Els

Els shall ye haue hell payne destitute of ioy,
For none are saued that corrupt Gods lawe.

VERITATEM OBTICERE.

Quisquis amore, metu, pretio, atq; fauore, minis vè,
Non loquitur verum, sed benefacta silet:
Qui populo vt placeat, supplantat vera palato,
Hic Antichristi cursor, amicus erit.

ESt animus multis sincerus, mensq; parata,
Vt possint leges Christi verumq; fateri:
Blanditiis tamen hi, verboq; aliquando minaci
Terrentur, linquuntq; sacri conamina veri:
Non rectè sapiunt qui veri dogmata amore
Abscondunt, trepidantq; minas: terrena potestas
Est minor æthereis rebus, iussuq; deorum.
Ingenij dotes tribuit cui Rector Olimpi,
Infuditq; animum, cur docta mente vacillat,
Et trepidus veri metuit prædicere leges,
Sed quia blanditiæ multorum pectora soluunt,
Donaq; missa vetant verum quandoq; fateri:
Propterea fatuus compresso sæpè labello
In populum cessat transfundere dogmata veri:
Sed sapiens (qualem depinxit musa Maronis)
Impauidus fortisq; bonum & prædicere verum
Audet, & humani generis trutinare furores.
Quamuis in Siculo crucientur corpora tauro,
Ceruicemq; super præceps dependeat ensis.
Nam verè sapiens non vana pericula mortis
Horret, at infixo stabiliuit limite vitam.
Non istum dominus, non verba minantia terrent,
Sed Christi leges infracto pectore promit.
Vitabat populi cursus, & vana Iohannes
Murmura, secessus animi quærebat honestos,
Hinc deus ad baptisma suum descendit in vndas:
Blandidulis verbis alium qui corrigit, vnde
Exemplum capiat vitæ normamq; salubrem:
Si te non audit, si vultu fortè minaci
Aspicit, at tempus veniet quo soluere grates
Dignetur, laudesq; tibi & benefacta rependet:
Mundanas propter qui res abscondere verum
Tentat, & æternis præponit commoda rebus:
Corporea, hic tenebris morietur stultus in atris.

xxxviij. dist. sedulo.
Psal. xxxv.
Prouer. xij.
Eccles. xij.
Math. x.
xi. q. iij. quis metu. xl. dist. si papa.
xlij. dist sit rector
Actes. x.
xxiij. q. iij. transferunt.
Eccles. iiij.
and. xix.
xi. q. iij. nemo.
xxij. q ii. ne quis arbitre.
Virgilius de viro bono.
Iuuenalis de thauro phala.
Dionisius.
Thobi. iij.
Prouer. xj.

Iohannes.

xxv. q. ix. c. si.

Prouer. ix.

Eccles. vij.
Eccles. xxxvij.

Eccles. xxi.
Ieremy. li.

¶ Of

Of him that dare not vtter the truth for feare of displeasure or punishment.

¶ Who euer he be that for loue, feare or meede,
For fauour, threatning, or suche like accidence,
Sayth not the truth like as it is in deede,
But stoppeth his mouth, and keepeth so silence,
To please the people allowing their offence,
And sparing their faultes, it plainly doth appere,
Such to Antechrist is frende and messanger.

Tacere veritatem.

Doctrina sua nosciturvir, qui autē vanus & excors est, patebit contemptui: labium veritatis firmum erit in perpetuum Qui per timorem occultat veritatē, prouocat in se irā dei, Melius est enim pro veritate supplicium pati, quām beneficium habere pro falsitate. Qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo.

xxxviij. dist. sedulo
Psalme. xxxv.
Prouer. xy.
Eccles. xy.
Math. x.
xi. q, iij. quis metu.
xl. dist, si Papa
xliij. dist, sit rector,
Actes. x.

MAny hath a minde ready, prompt and clere
To knowledge, and to preache the very lawe diuine,
And to say the truth like as it doth appere,
But oft such by flattery or threatning decline
From the way of truth and veritable line,
And so holy truth and godly veritie
By feare they leaue, disdayning it to see.

Sothly I may say they vnderstande not right,
That for loue or feare dare not the truth expresse,
But hideth it away from mannes sight,
Doubting displeasure of them that haue riches:

Thus

Thus is the power of worldly wretchednes
More in their mindes then the commaundement,
And chiefe preceptes of God omnipotent.

Why shoulde he feare to preach and to expresse
The lawes of God geuen vnto mankinde,
To whom our Lorde of his great goodnes
Hath sente chiefe giftes, as reason of his minde,
With wit and wisedome the way therof to finde,
To fayne or to lye to him it is great folly,
Which hath the reason the truth to fortify.

xxiij.q.iii. Transferunt.

But for that flattering so many doth ouercome,
And rewardes letteth the truth to appeare,
Therfore the foole that should say truth is dum,
Hacking his wordes that no man may them heare,
And if he knowe that any one is neare
Infect and scabbed, he dare no worde let slip,
But layeth his finger anone before his lip.

Eccles. iiij. and. xix. xi.q.iii. nemo xxii.q.ii. no quid dubitre.

But suche a wise man as Virgil doth ascribe,
Is stedfast, feareles, constant, firme and stable,
Not letting nor leauing for fauour, loue nor bribe
The truth to showe, and blame the reprouable,
Pondring the furour of them that are culpable,
And blaming the same playne and openly,
For veritie and truth not doubting for to dye.

Virgilius de viro bono.

The wise man to vtter the truth is not afeard,
Though he should be closed within the bull of brasse
Of Phalaris the tyraunt, or if a naked swearde
Hange ouer his necke, his life so to oppresse:
For he that is wise perfitely doubtlesse,
Hath so established his minde the truth to say,
That daunger of death can him no thing affray.

Iuuenalis de libertate Phalar Dionisius

No lorde nor man of hye or lowe degree,
Nor threatning wordes ne other punishement,
Can cause suche one in any poynt to lye,
He sheweth out the lawes of God omnipotent
In wordes playne, not false ne fraudelent,
Not fearing to touch the folly and errour
Of Pope nor Prelate, King nor Emperour.

Thoble. iiij. Prouer. xij.

Saint John the Baptist our Lordes messanger
Withdrewe himselfe into secrete wildernes,
Not willing among the people to appeare,

Iohannes baptista

For their bayne grutches and wilfull frowardnes,
Yet did he euer the very truth expresse,
As true messanger the worlde to despise,
Therfore had he grace our sauiour to baptise.

Ecclesi.xxi. He that doth one with pleasaunt worde correct
And colde pacience, that he may condiscende
To learne the wayes his vices to abiect,
And take example his liuing to amende,
Unto the wordes though he not then intende,
Ecclesi.xxxvi. But thee beholde with lokes sharpe and harde,
Yet time shall come when he shall thee rewarde.

Ieremi.li. If he in him haue any droppe of grace,
He shall conuert, rewarding thy councell,
Therefore I say, who so euer is in that case,
For worldly riches the truth not playne to tell,
Putting bodily profite before eternall well,
Suche shall dye a foole blinde and ignoraunt,
And may to antichrist be called pursuant.

¶ The Lenuoy of Alexander Barclay.

O Preacher thou death ought rather to endure,
Then for loue, fauour, feare or punishment,
The veritie to cloke, or make the truth obscure,
Or to hide the lawes of God omnipotent,
And if that any vnto thy death assent,
For preaching truth, receaue it pacientlye,
So hath many saintes their bloud and liues spent,
Rather then they would hide veritie, or lye.

RETRACTIO A BONO.

Qui vult esse veritatis
Cultor & beatitatis,
Semper hic aduersitatis
Sentiet obstacula.

Psalm.xci. Parke.viij. Prouer.xxiij. Roma.i. Psal.xxxvi. Est merus hic fatuus stolido quoq; sanguine plenus,
Impediens iustos a bonitate viros:
Est aliquis tentans mores componere rectos,
Et vitam sacris fortificare bonis:
Tu tamen hunc retrahis manibus petulantibus, atq;
Propositum tentas contaminare bonum.
In promptu ratio est, similes sibi poscit habere
Et numero plures, stultus & improbulus.
Prouerb.xiij. Ecclesi.xij. Persequitur fatuus, dignos, iustosq; bonosq;,

Odit

Odit & egregios, deteriora placent. Eccles.xx.
Est studium fatui multos vt contrahat ad se,
Ne solus fatui nomen inane gerat.
Consilium præbet falsum, manibus pedibusq;
Allicit, & sanos impedit vsq; viros:
Inde bonus si vult positis benè viuere mundi
Illecebris, tacita & cui loca sola placent: Sapien.v.
Continuò exclamat stultus, damnat quoq; iniquo Luke.xv.
Iudicio iustum, commaculatq; bonum: i.Timo.iiij.
Esse (ait ille) putat sapiens sibi solus, amatq;
Viuere secessu, singula sola placent:
In Christo & sanctis desperat, gaudia mundi
Temnit, & hyprocrisis hunc malesana rapit. Matth.v.
Nos socios inter viuemus, & insuper alti ij.Timo.ij.
Speramus tandem præmia habere poli. Eccles.vi.
Qui bonus esse cupit, Christiq; ad regna venire,
Audiet a stultis talia multa viris.
Vir bonus & sapiens mundi vitare laborat xxviii.q.i.sæpe.
Illecebras, animæ & noxia damna fugit. Luke.xvi.
Eheu vana nocet modò conuersatio mundi, Proverb.xiij.
Quæ ducit cunctos ad scelus atq; nefas: Eccles.xxxvij.
Ergo si probitas, si virtus, si bona vita Jeremi.xxix.
Non possunt in te forsan habere locum: Colloss.iij.
At saltem iustos homines seducere noli,
Parce bono, verum qui, sine, transit iter.

¶Of fooles that vvithdravve and let other *to do good dedes.*

¶ He that will walke in the right way of vertue,
And worship truth, iustice and righteousnes,
And study all pleasures mundayne to eschewe,
Subduing the flesche and fende with his falsenes,
Ofte times suche one shall finde contrariousnes,
And bide and endure losse with aduersitie,
By enuy of them that lewde and wicked be.

HE is a naturall foole and eke a dawe, Math.xvi.
And all his bloud corrupt with foolishnes, Marke.viij.
Which labours to let, hinder, and withdrawe Prouer.xxiiij.
Good men and iust from dedes of goodnes, Roma.i.
I will not say but some there be doubtles Psal.xxxvi.
That assay to folowe good maners and vertue,
By stedfast life all sinne for to subdue.

But then thou foole with all thy force and might
Withdrawest him backwarde full maliciously,
Assaying to hurt his will to good and right,

Retrahere a bono.

Cauete a fermento Phariſeorum, qui veniunt ad vos in pellibus ouis: & intrinſecus ſunt lupi rapaces. Ne æmuleris viros malos, nec deſideres eſſe cum eis: quia rapinas meditatur mens eorum, & fraudes labia eorum loquuntur. Noli æmulari vt maligneris: quoniam qui malignantur exterminabuntur

Which he purpoſed to kepe continually,
Thou him withdraweſt, this is the reaſon why,
That a foole hath chiefe pleaſour and comfort,
To haue all other like him of the ſame ſort.

Prouer. xiij.

A foole is glad his number to augment,
And euer is buſy them namely to purſue,
To hate and manace with malice violent,
Which iuſtly liue in goodnes and vertue,
But vice him pleaſeth for that doth he enſue,
A foole faſt ſtudieth to him to drawe echone,
Leaſt he of folly might beare the name alone.

Eccleſi. xiij.

Eccleſi. xx.

He geueth counſell falſe and reprouable,
With all his might to him attiſing mo,
Or els them troubleth by wordes muche vnſtable
Which are iuſt men, euer willing good to do,
A priſoner lying longe in payne and wo,
Hath conſolation and great comfort certayne,
To haue many mo be partners of his payne.

Therfore if any which hath that gift of grace

For

For to despise this worldes wretchednes,
Withdrawing him selfe to some solitary place,
Anone this foole liuing in viciousnes,
Crieth out and blameth suche perfite holynes,
This iust man condempning by wrongfull iudgement,
Because his liuing is not after his intent.

Suche frowarde fooles all goodnes thus defile
By wordes iniurious, and ofte we heare and see,
That with suche wordes the good men they reuile,
Saying one to other, lo yonder same is he,
Which without make thinketh him wise to be,
Secretnes he loueth and thither is he gone,
Nought can him please saue that which is alone.

In Christ his Sauiour he liueth in dispayre,
All worldly pleasure despising vtterly,
He loueth not to come in open ayre,
But lurketh in corners by false hipocrisy,
But we with our felowes liue alway merily,
And though we in earth ofte times do amisse,
Yet hope we hereafter to come to heauens blisse.

Who that him gideth by reason and wisedome,
Folowing the way of perfite righteousnes,
Intending therby vnto hye heauen to come,
Shall heare suche wordes of folly and lewdenes
Spoken of these fooles liuing in viciousnes,
And no meruayle, for thou shalt neuer see,
That sinners shall with vertuous men agree.

Alas thus conuersation worldly or mundayne
Is muche noysome, and so great preiudice,
That ofte of vertue it maketh man barayne,
And him corrupteth with many a greeuous vice,
And sinners labour with all their might to attise
Vnto their liuing corrupt and detestable,
Suche as of liuing are vertuous and laudable.

Therfore if vertue, good like and honestie,
By thy selfe willed and owne maliciousnes,
Can not haue place ne rowme to be in thee,
Yet trouble thou not by thy vngraciousnes
Suche as are good and liue in righteousnes,
Fauour the good, and suffer him proceede
That is in the waye of vertue and good deede.

¶ Alexander Barclay to the Fooles.

¶ Amende thy life man, expell thou thy offence,
Submitting thy selfe vnto the true doctrine
Of godly wisedome, ensuing hir prudence,
Wherin is grounded scripture and lawe deuine:
But if that thou wilt not thereto incline
By thy owne malice and wilfull frowardnes,
Yet hinder them not that go after the line
Of good instruction and vertuous goodnes.

OMISSIO BONORVM OPERVM.

Lampades accendunt oleo quicunq; flagranti,
Quiq; tenent rutilo flagrantes igne lucernas:
Dulcia perpetui capient solatia regni,
Ianua pandetur simul his pulsata repentè.

Boecius.
Math.xxv.
Luke.xiij.
Psalm.vi.

EHeu præcipiti mortalia corda profunda
Mersa, salutarem quærite posco viam.
In tenebris densis mens est humana sepulta,
Nullus enim superum tela trisulca timet.

xij.q.i.omnis. &
Hebre.xij.

Vita malis hominum sordescit consita rebus,
Mergimus & tumido sautia corda mari.
Quid prodesse tibi poterit, quòd feceris olim
Sinceras operas, & benefacta quidem:

de cle.non resi.
relatum.
Luke.xij.
de renun.c.i.
de eta. & qua. in-
telleximus.
Math.x.
i.q vij. suggestum
i.Reg.xij.
Math.xxiiij.
i.Corinth.xiiij.

Quid tibi thuricremas prodest quòd struxeris aras,
Frugum primitias obtulerisq; deo:
Quid prodest iuuenem primos micuisse per annos
In virtute sacra, & degenerasse senem:
Quid iuuat & fidei sacræ documenta sequutum,
Qui non continuat nec benefacta colit:
Cum deus omnipotens extrema iudicet hora
Mortales, cunctos & tuba magna vocet:
Quilibet exactæ cogetur reddere vitæ
Facta, quibus capiet præmia digna quidem.
Qui cupit extinctas oleo accendisse lucernas,
Mens sua dum mutat, spiritus atq; fugit.

xxvi.q vi.. si.pres
biter in glo.

Stultus erit speratq; nimis, nec tristia verba
Iudicij extremi cogitat atq; timet.
Si subitò moritur sapiens subitòq; labascit,

Math.xxv.
Sapien.iij.

Mors tamen illius non miseranda venit.
Hic operas quoniam iustas præmisit, ad illum
Quem penes æterno lumine vita manet.

Eccless.xi.
Deutero.viij.
Hebre.ij.
Seneca.

Sed fatuus vecors, cui sunt præcordia cæca,
Iudicij horrendam spectat adusq; diem:
Illius æterno tumulentur membra sepulchro,
In cineres densos mens quoq; praua ruet.

Proh

Pròh res mortales ſequimur, fatumq́; futurum
Negligimus, fatuos impia cura rapit.
Non deus extrema venientes ſpernit in hora,
Intutum, incertum, ſed fatuum atq́; nimis.

Eccleſi.vij.
Math.xi.
de pe.diſt.vij.
nemo.
Ezech.xxviij.

¶Of the omiſsion or leauing of good vvorkes.

¶ It is not ynough to beare a lampe in hande,
But alſo thou muſt haue oyle and light therein,
By which ſaying this thing I vnderſtande,
That man not onely ought for to leaue all ſin,
But alſo to do good, ſuch ſhall heauen win,
Heauen gates ſhall be opened to them anone
Which do good deedes after vice fro them is gone.

Bonorum operum negligentia.

Quinq; fatuæ acceptis Lampadibus non ſumpſerunt oleum ſecum Prudentes verò acceperunt oleum in vaſis cum lampadibus. Nouiſſimè verò veniunt & reliqui dicentes: Domine domine, apperi nobis, & clauſa eſt ianua. Amen dico vobis neſcio vos: diſcedite a me omnes qui operamini iniquitatem. Ite maledicti in ignem. &c.

Hearts of men in wilfull errour drounde,
And through negligence oppreſſed ſore in payne,
Though your ill liuing hath brought you to ỹ ground,
Seeke the way of health, and ſo riſe vp agayne:
But playne I ſee, which cauſeth me complayne:
The mindes of all men buried in darknes,
None feareth punishment of Gods righteouſnes.

Boetius
Math.xxv.
Luke.xiij.
Pſalme.vi.
xxj.q.i. omnis &

Alas

Alas mans life graffed in sinne and vice,
Continueth in vilenes, we plunge in the sea
Our wounded heartes, disdayning to arise
Out of the slumber of our iniquitie,
Alas man it is but small auaile to thee,
The deuils lawes and vices to eschewe,
Without thou withall sue goodnes and vertue.

Hebre.xij. De cle, non resi, relatum

So to do good deedes it is a thing laudable,
As the Church of God to support and mayntayne,
In paying tithes to be true and veritable,
And in thy yonge age from vices to abstayne,
Folowing vertue in deedes true and playne,
And night and day to set thy minde and will
All other poyntes of the lawe to fulfill.

Luke.xij. De renun c.i, de æta & qua, intelleximus Math.x. i, q, vij, suggestum i. Reg.xii.

But then in age for to go out of kinde,
Thy life defiling with lewde misgouernaunce,
It litle auayleth, as I thinke in my minde,
A while to liue well, in suche inconstance,
What helpeth it a while to haue a short pleasance
The stedfast fayth for to folowe by vertue,
And not in the same alway to continue.

At last when God shall iudge all mankinde,
And that the trompes sounde shall them vp call
Unto his iudgement, not leauing one behinde,
Then shall there be made accoumpt in generall,
And eche man shall shewe out his deedes all,
Both great and small, receyuing their rewarde,
Some of great ioy, and some of paynes harde.

Math.xxiiii. i. Corin.xiiii.

He that will there haue ioy of God almight,
Must haue his Lampe clere and illuminate,
And of good deedes shewing abrode the light:
But when the Lampe here is voyde or maculate,
And in the kindling thereof is slowe or late,
As willing to do well, when his liue dayes are wore,
He often is disceyued and abused right sore.

He is vnware, and cleane without wisedome,
That doth no good deedes longing to charitie,
Till the extreme houre of bitter death do come,
So much hoping and trusting euer is he,
In hope of recouering from his infirmitie,
That nought he careth those wordes that Christ shall saye
Sharply to sinners at domes dreadfull day.

xxvi, q, si presbiter in glo.

But

But if a wise man by death sodainly fall,
Which careth to prepare his ende before he dye, Math.xxv.
His death ought to be rewed nought at all, Sapien.iij.
Sith he here hath liued well and vertuously,
And sent his good deedes of pitie and mercy,
Before death to make for his soule purueyaunce,
O well is him that hath such remembraunce.

By vertuous deede to prouide a place before
With God in the glorious heauen imperiall,
Where as is life that last shall euermore,
Euerlasting light, and ioy perpetuall: Ecclesi.xi.
But that blinde foole shall haue a grieuous fall,
Which not enclineth to vertue nor wisedome,
Nor any good deede, till his last ende be come.

Such fooles hath nought but foly them within,
Which vnto the fearefull day of iudgement Deutro.viij.
If they should liue, would alway liue in sinne, Hebrew.ij.
Not dreding infernall payne ne punishment: Seneca.
But when this blinde wretche hath thus his dayes spent, Ecclesi.vij.
The ground hath his carkas, there his corps must dwell, Math.xi.
His sory soule beried in the paynes of hell. Ezech.xxxiij.

Alas we folowe mortall thinges here,
Unsure, incertayne, and all without wisedome, De pe. dist. vij
And as by our foolish maners doth appere, nemo
We despise prouision for the time to come:
These worldly charges doth fooles thus ouercome,
Fewe haue their mindes on God ne good stedfast,
Thus maruayle not, if God despise them at the last.

¶ The Lenuoy of the Translatour.

¶ O christen soules, if ye will haue the sight
Of glorious God in his Royalme celestiall,
When ye haue sinne ouercome by godly might,
Ye must you endeuour to do good deedes withall,
The lampe of thy soule clerely bren then shall,
And at heauen gates knocke, and thou shalt come in,
For that is rewarde with ioy eternall
To them that do good, fleeing from wretched sin.

But those wretched fooles whose lampes lacketh light,
By remisse mindes, slouth, or wilfull negligence,
May not well clayme of our Sauiour to haue sight,
Nor to haue rowme or place in his presence,
Therfore to my wordes O man geue aduertence,

Do vertuous deedes, and also vice refrayne,
Then without doubt for this thy hye prudence
Thou shalt in heaueu a glorious place obtayne.

DE PRÆMIO SAPIENTIÆ.

Possumus ad dextram palmæ spectare coronam,
Ad læuam mitræ cernimus auriculas.
Ecce siniſtrorsum fatuorum maxima turba
Pergit, & exitij præmia iusta capit.

Prouer. xvi.
Matth. vij.
Iob. xxvij.
Thobi. iiij.

O Stulti, veniam petimusq; damusq; viciſſim,
Parcite ſi vos nunc noſtra thalia ferit:
Iam cano iuſtitiæ quæ præmia, quanta ſophiæ
Munera largiri conſtituiq; decet.
Plures ſunt, auido ſtudio qui nomina quærunt,
Et titulos vanos, famigerumq; decus:
Hic etenim titulum doctoris geſtit habere,
Ille magiſterij nomen habere cupit:
Non vt Chriſtigenas doceat, nec dogmata ſacræ
Spargat Scripturæ, fortificet vè fidem:
Laudibus at trahitur, vanaq; cupidine famæ,
Ambulat exæſe ſic quoq; rupis iter:
Cogitat haud rectas, animos quibus imbuat, artes,
Quæ nectar tribuant, Ambroſiæq; cibos.
Eſt apud æternum patrem ſapientia mundi
Nulla, ſed hanc ſtolidam ſtultitiamq; vocat.
Plures ſe credunt ad dextrum pergere cliuum,
Adq; ſalutarem poſſe venire viam:
Quæ per continuos traducit corda labores
Ad ſedem ætheream pacificumq; locum:
Sed tamen ob mentis cæcas fatuasq; tenebras,
Ad dextram nequeunt tendere ritè manum.
Eſt via ſtricta nimis ducens ad regna polorum,
Ad ſtygios ducit latum iter interitus.
Amphitrioniadem magnis imitabere cœptis,
Si fugis illecebras, visq; videre bonum.
Stultitiam quicunq; etenim comitatur, habebit
Et vitij & ſceleris præmia iuſta ſui:
Et meritis ſapiens non indotatus abibit,
Et capiet fauſto præmia clara ſinu.
Sic Plato poſthabitis fatuis documenta Sophiæ
Luſtrauit, famam & poſteritatis habet.
Sed modò fœlicem nullum prudentia mundi
Efficit, ætheream ni colat ille viam.

xl dist ca. si.
Vide glo. xliij.
dist. in sum. xlvi.
dist. habet hoc. de ma & obe. humilis.
viij. q. i. qualis.

Abdy. i.
Cozin. i.

Iudith. viij.
Actes. xiiij.

Luke. xiij.

Dio. de regno.

Eccles. vij.

Plato, de quo Hiero in prologo Bibliæ.

¶ Of

¶ Of the revvard of vvisedome.

¶ Two wayes lyeth before eche mans sight,
Of the which wayes man needes one must holde,
The one lyeth leftwarde, the other lyeth right:
At whose ende we oft may see a crowne of golde:
But at the leftes ende are eares manifolde
In signe of foly, and many fooles be
Which leftwarde go, seeking captiuite.

De via fœlicitatis.

Est via quæ videtur homini recta, & nouissima eius ducunt ad mortē. Spacioſa est via quæ ducit ad perditionem: Angusta verò & arcta quæ ducit ad vitā, & pauci inueniunt eam. Initium bonæ viæ facere iustitiam cum placuerit domino: viæ hominis inimico: quoq; eius conuertet ad pacem Melius est parum cum iustitia, quàm multi fructus cum iniquitate

O Fooles, of pardon I you require and pray,
And vnto you I shall also geue the same,
Take no displeasure with that that I shall say,
And though my balade your maners touche or blame:
Nowe shall I write what laude, what meede and fame
Are geuen to wisedome, vertue and rightwisenes,
And what is rewarde moste mete for viciousnes.

Prouer.xvi.
Math.vii.
Iob.xxviii.
Tobi.iui.

Many are which greatly desireth an hye name,
And famous honour or title of dignitie,
Some are desirous to spread abroade their fame,
To be called Doctours or maisters of degree,
Moste clere in wisedome of the vniuersitie:

xl, dist, c, si.

Vide glo, xliij, dist, in sum.

But

But these names couet they not for this intent
The christen to inkourme that of wit are indigent.

xlvi.dist. habet hoc d. ma. & obe. humilis.

Nor in holy doctrine them selfe to occupy,
As in Scripture or lawes of Christ our Sauiour,
Or other godly teaching our fayth to fortifie,
But onely they are drawen and led to this errour
For desire of fame, vayne laude, and great honour,
Suche walke in the way that is on the left side,
On rockes and cliffes and high mountaines of pride.

They leaue the right way of goodnes and vertue,
Of iustice and wisedome, hauing no thought at all,
Howe they might ignorant mindes with them endue,
And feede them with that sauour delicious and royall,
And other with their wordes hye and retorical,
Their sentences paynt in fauour for to come,
Or thereby to purchace a name of hye wisedome.

Abdie.i. Corin.i.

But sothly all worldly wisedome and prudence
Used here in earth, is before God almight
Of none effect, and all worldly science
Is but as foly in that hye Lordes sight:
Thus many one beleue that they go right,
And towarde the right hande vnto the way of health,
By their vayne pleasures, lust and worldly wealth.

Iudith.viii. Actes.xiiii.

They suppose to walke in the way of rightwisenes,
Which bringeth man by good labour continuall
Unto the endlesse ioy, and seate of blessednes
Of the hye kingdome and place celestiall:
But neuertheless ignorant foly with her pall
So blindeth their mindes, that they not vnderstande
Meane to keepe duely the path on the right hande.

Luke.xiii.

That way is harde, streight, and full of difficultie,
Which mankinde leadeth to the heauenly region,
But that way is broade, easy and playne to see,
Which leadeth man to helles deepe dongeon,
Therfore thou must stablish thy intention,
(If thou wilt be partner of heauenly ioy and chere)
To despise vayne pleasure while thou art liuing here.

Thou art vnwise, if that thou set thy thought
To win heauenly ioy by worldly pleasure,
Or to take that thing which thou neuer bought,
Or alke rewarde where thou did no labour,

And

And surely he which liueth in errour,
Folowing his folly in vice with all shame,
Shall haue iuste rewardes according to the same. Eccles. 8.

Also the wise that liueth righteously
Shall not depart without reward and mede,
But be rewarded right well and worthily
With giftes of heauen, which sothly shall exceede
In valour all the worlde in length and bredth,
This ioy that I of speake so passing in valour,
Is the holy presence of Christ our Sauiour.

So Plato did foolische company eschewe, Plato. de quo Hiero. in prologo Bibliæ
And all other follies proceding of the same,
Walking in the way of goodnes and vertue,
Wherby he wan laude and immortall fame:
But nowe worldly wisedome hath so corrupt the name,
That none it maketh happy, vertuous nor wise,
But him that with heart and minde doth it despise.

¶ The Lenuoy of Alexander Barclay.

¶ Learne man, learne wisedome to vnderstande,
For trust me, though that the way of viciousnes
And deadly sinne lying on the left hande,
Seme full of pleasure and wanton lustines,
At the ende is dolour, wo and wretchednesse,
Misery, vexation and euerlasting payne,
And if sodayne death in this way thee oppresse,
To late shall it be for to retourne agayne:

¶ Auoyde thou therfore this left and frowarde way,
For a short pleasure take not eternall payne,
Go on the right hande as muche as thou may,
And when thou art there returne thou not agayne,
And though the path be not very smoth and playne,
But full of sharpe thornes which shal thee hurt & noy,
Yet at the ende thou shalt come to certayne
A heauenly castle repleate with mirth and ioy.

NEGLECTVS INFORTVNII,

Hic fatuus certè est qui fortunam malè faustam
Sentit, & in manibus fata siniſtra suis:
Attamen in casu multum est improuidus isto,
Negligit & nunquam quod reparare potest.

in auten. de non alie. aut. per. ec.
Colloss. y.
Proverb. xi.
Sapien. iiij.
Tullius.
Seneca.
Horatius in arte.
ff. de dona can. mor. l. senatus.
C. de reg. ge. li. iiij.
Jerem. ii.
Ezech. xxvi.
ff. como. l. si. vt.

REbus in humanis quòd sit constantia nulla,
Nec sit certa fides, perstabilis vè gradus:
Hoc monstrant hominum casus, & fata caduca,
Hoc te fortunæ mobilitasq; docet.
Nam res externæ fœlicem reddere nullum
Possunt, cum fragili conditione ruant.
Nulla manus tentis cum viribus, atq; labore
Format opus, quod non tempore & intereat.
Sed quia nunc cupio fatuum componere, cui sors
Displicet instabilis, atq; ruina grauis:
Attamen inuigilat sitibundo pectore rebus
Fortunæ, cautus, nec fera fata cauet:
Hic non mirari debet si fluctibus altis,
Et laceris remis mergitur vncta ratis.
Si tibi principijs fortè infortunia paruis
Contingunt, tamen hæc sunt comitata malis:
Prudentum nobis veterum prouerbia dicunt,
Et sunt hæc digito ritè notanda meo:
Quòd mala sors crescat, crinis quoq; nocte dieq;:
Est fati incertus exitus, estq; grauis:
Adsit in exemplum rerum mutatio, quæ fit
Lapsibus assiduis, sors peritura fluit.

Proverb. vij.

Prouideat tamen hanc qui tutus viuere gliscit,
Irrepit tacito sors metuendo pede.

Eccles. xxij.
Prouer. xxij.
and. xxx.
Luke. vij.
Eccles. ij.
Esaie. xxij.
Sopho. y.
Job. iij.
Sapien. xiij.

Æquora qui tumidi sulcat spumantia ponti,
Audet & in fragili tangere naue fretum:
Est opus vt ventos habeat flatusq; secundos,
Ne puppis vastis fluctibus acta ruat.
Nam fatuus, remis rapidas sulcare per vndas
Qui nescit, facilè hic tristia damna capit:
Sed sapiens, qui non semper confidit iniquis
Sortibus, atq; animo fata futura cauet:
Is poterit fœlix rabiem vitare furentis
Æquoris, & portum prendere naue bonum.

Of the despising of misfortune.

¶ He is a fole and greatly reproueable
Which seth and feleth surely in his minde,
That all his dedes are muche vnfortunable,
And where euer he go agaynst him is the winde,
But in his misfortune yet is he so blinde
That he is improuident, abiding willingly
Despising, though he might for to finde remedy.

in auten. de non alie. aut. per. ec
Colloss. ii.

¶ The greuous falles of men from their degree,
The frayle chaunces and aduerslities sodayne,
And of vnsure fortune the mutabilitie

Which

Periculum non vitare.

Qui amat periculum, in illo peribit. Iuſticia ſimplicis diriget viam eius, & in impietate ſua corruet impius: propter peccata labiorum ruina proximat malo: effugiet autem iuſtus de anguſtia, via ſtulti recta in oculis eius. Iter autem impiorum decipiet eos: in ſemita iuſtitiæ vita. Iter autem deiuium ducit ad mortem.

Which we ſee dayly, ſheweth vnto vs playne,
That in all thinges that to men appertayne
Is no conſtance, truſt nor confidence,
Nor ſure degree or ſtable permanence.

Proverb. xi. Sapien. iiij.

For theſe payne thinges the which we outwarde ſee,
Since they are ſo caduke in condition frayle,
Can none make perfite in true felicitie,
But that ſometime he may finde cauſe to wayle,
Nor no man by priuate wiſedome or counſayle,
Ne ſtrength or labour can make a worke ſo faſt,
But that it ſhall periſhe and decay at the laſt.

Tullius
Seneca

Horatius in arte

But here I purpoſe of ſuche a foole to write,
To whom eche fortune is aduers and contrary,
And yet hath he chiefe pleaſour and delite
With all his minde and heart for to apply
To thinges of fortune, that continually
Of cruell chaunces he hath but little hede,
Truſting afterwarde muche better for to ſpede.

ff. de dona can. mor. l. ſenatus, C. de reg. geſ. l. iiij.

Ieremi. li.
Ezech. xxvi.

He is not ware but bare without wiſedome,

That can not consider surely in his minde,
That when one ill is paste as bad may after come,
If he him ieoparde to suche like stourme and winde,
Let suche not thinke it thinge agaynst kinde,
Nor any meruayle if their ship without ore,
Mast and sayle, be drowned rent and tore.

ff. come. l. fi. vi.

If any misfortune happen on thee to fall
At the beginning of the thing that thou would do,
If thou go farther it may fortune that thou shall
Haue after that same other illes many mo:
For wise men sayth, and oft it falleth so,
As it is written and saide of many one,
That one mis hap fortuneth neuer alone.

In ill fortune groweth alway more and more,
The ende ofte is greeuous and euer vncertayne,
And if thou hast had one misfortune before,
Another like sone may after fall agayne.
Thou mayest see example before thee cleare and playne,
By diuerse chaunges which playnly thou mayst see,
By falles continuall full of aduersitie.

Thus fortune floweth oft sinking at the laste,
And playne shall perishe if thou the space abide,
Proverb. vij. Thus happy is he that is of minde stedfast,
Doing his deuoyr for the same ay to prouide,
So must he do which hath desire to abide
In suertie and rest, for dayly thou mayst see,
Howe fearefull fortune sodaynly crepes on thee.

Eccles. lvij. Who that dare aduenture or ieoparde for to rowe
Proverb. xxij. Upon the sea swelling by waues great and hye
and xxx. In a weake vessell, had nede that winde should blowe
Lyke. vij. Still, soft and calme, least that he finally
And also his ship stande in great ieopardie,
Throwen with the floudes on the sea depe and wide,
And drowned at the laste, or rent the side fro side.

And also he which hath no craft nor skill,
And dare auenture on the wilde sea to rowe,
By his rashe minde, his mad brayne and selfe will,
No maruayle is if the waues him ouerflowe,
And if he then escape and be not cleane ouerthrowe,
If he after dare ieoparde him selfe agayne
To the same perill, he is a foole certayne.

But he is wise and so men may him call,
Which hath not alway his trust and confidence
In vnsure fortune and chaunces vnequall,
And of the same can beware by prudence,
That man is happy, and shall flye the violence
And furour of the sea, though it muche roughly moue,
And with his ship enter the heauenly port aboue.

Ecclesi.iij.
Esaie.xxiij.
Sopho.ij.
Job.iiij.
Sapien.xiiij.

¶ The Lenuoy of Alexander Barclay.

¶ Beware of misfortune ye men in that ye may,
And in that thing that commeth vnfortunate
Procede not, but your minde drawe ye away,
And if by good fortune that ye be eleuate
To some hye rowme conuenient for a state,
While ye are there ye ought you euen to beare,
For mishappe prouiding both early and late,
And then if it come ye nede not greatly feare.

¶ We haue late sene some men promoted hye,
For whose sharpnes all men feared their name,
But for they toke on them then their degree
Might not support, they fell downe in great shame,
But well might they haue continued without blame,
If they had kept them within their boundes well
By right and iustice, but oft full ill they frame,
That will be busy with to hye thinges to mell.

DETRACTIO BONORVM.

Detrahit insipiens iustis plerumq; maligno
Ore, ligans nolam gutture murilegi.
Facta sua inde latere cupit, nec nomen habere
Hinc putat, at tactus clamat ab osse canis.

GAudia concipiunt, plausus linguaq; manuq;
Prudentes ædunt, constrepitantq; pede:
Quòd modò tot fatuos libro collegimus vno,
Quòdq; quadriremem struximus arte nouam.
Non ad diffames culpas, conuitia, crimen,
Carbasa nostra volant, per mare, perq; solum:
Nec cupimus calamo vitæ proscindere famam,
Gaudeat at iustus, sed malus intereat:
Inde salutaris dedimus medicamina vitæ,
Et dedimus morum dogmata culta quidem:
Qui leget hæc nostri purus documenta libelli,
Stultitiæ nebulam & retia stricta fugit:
Econtrà plures fatuos mea pagina lædit,

Prouer.i.
Ecclesi.vij.
Ecclesi.xxi.

Pingendo noſtræ quos tetigere manus:
Nec tamen audaciter mea ſcripta reuellere poſſunt,
Nec temerè hæc contra verba proterua loqui.
Nec tamen addubito, quin ſint qui verbere duro
Intendant noſtros contaminare iocos:
Si ſunt edocti, iuueni mihi parcere debent,
Cui præceptoris vertere ſcripta placet.
Hos ſi liuor edax trahit, & turbatio mentis,
Saltem operi parcant quod bona multa docet.
Lædere ſi quoſdam nunc pagina noſtra videtur,
Diſcedant taciti, murmura nulla iuuant.
Sentio quorundam criticorum ſibila, ſed me
Solantur gracili carmina facta pede.
Scribimus indocti doctiq; poemata paſſim,
Vtilis hæc ſaltem ſit mea muſa precor:
Nil fatuos curo, reſonant nil cymbala aſello
Dulcia, tum ſtolido non ſapit illa ſeges.
Lectores igitur moneo, deponite frontis
Grande ſupercilium, perlegite illud opus:
Ceſſent & vocis latratus, rancida verba
Ceſſent, & placeat quod modò finit opus.

Præceptorem appellat. S. Brant.

Horatius.

Obloqui benè operantibus.

Non opus eſt catti pendere in gutture nolam: Bellagerent mures protinus abſq; metu. Tange montes & fumigabunt: verbum ſapiens quod cunq; audierit ſcius laudabit, & ad ſe adjiciet: audiuit luxuriosus & diſplicuit illi & proijciet illud poſt dorſum ſuum.

Of backbiters of good men, and of them that shall dispraise this worke.

¶ Oft so it happeth that he that is unwise
With his lewde tonge, and mouth full of enuy
Doth wise men and iust slaunder and despise:
About the cattes necke suche men a bell doth tye,
Thinking that their deedes may be kept secretly,
And to haue no name thereof they thinke eche one,
But yet the dog cryeth stricken with the bone.

How shall wise men inioy and haue pleasaunce — Proner. 1.
With inward mirth, and also outwarde sport, — Eccles. 8.
With mery lookes of chere and of countenaunce, — Eccles. 13.
Seing that we haue gathered so great a sort
Of fooles in one booke, to reade to their comfort,
The wise men shall enioy, and they that loue vertue,
That we by craft haue forged this nauy newe.

Our ship sayleth not abroade vnto presence,
Unto the rebuke of vertuous men and wise,
For in such is small fault, sinne, or offence,
Wherefore no man ought them to blame or despise,
We couete not to perishe their fame in any wise,
But pray God in ioy to continue them aliue,
And that ill liuers may mende or neuer thriue.

Amende may they well if they list to take heede,
For here haue we geuen them holsome medicine,
To rule their life also we haue in deede
Unto them geuen of maners good doctrine,
Who list them to reade, and to them to encline,
If he be wise, he shall auoyde doubtles
The cloudes of sinne, and nettes of foolishnes.

Such I commende as are worthy great honour,
But other be which sore I hurt and blame
By my writing for their misbehauour,
Since that of fooles they well deserue the name,
Yet may they not (without their owne great shame)
Dispraise my writing boldly by any way,
Nor rashly ill wordes against the same to say.

Yet doubt I not, but surely knowe it well,
That some shall be which against my writing
With harde and frowarde wordes shall rebell,
And it continue and hurt in euery thing:
But if that such be wise men and cunning,

They

They shall my youth pardone and vncraftines,
Which onely translate to eschewe ydlenes.

But if some other be troubled by enuy,
As byrbours to barke against my busynes,
They ought to ceasse, for my booke certainly
I haue compiled for vertue and goodnes,
And to reuile foule sinne and vicioulnes:
At first beginning like as I tooke the charge,
Requiring pardon if I haue bene to large.

To write playne truth was my chiefe minde and will,
But if any thinke that I hit him to nere,
Let him not grudge but keepe him coy and still,
And clawe where it itcheth, so drawing him arere,
For if he be hasty, it plainly shall appere
That he is faultie, giltie and culpable,
So shall men repute him worthy of a bable.

But be they angry, or be they well apayde,
This thing oft proued is by experience,
He that is giltie thinketh all that is sayde
Is spoken of him, and touching his offence:
I feele well the hissing and maliuolence
Of some enuyers, which do my worke disdayne,
But my playne ballade conforteth me agayne.

Such fooles namely against my booke shall barke,
As nought haue in them but sinne and vicioulnes,
Leauing all busynes vertuous and good warke,
And geuing them selfe to slouth and ydlenes:
Horatius in arte. Horace the Poet doth in his worke expresse,
That both wise and vnwise diuers workes write,
Some to good and pleasure, and some but small profite.

But if my worke be not much delectable,
Nor gayly paynted with termes of eloquence,
I pray that at the least it may be profitable
To bring men out of their sinne and olde offence
Into the noble way of good intelligence,
I care not for foolish backbiters, let them passe,
The sweete Cimball is no pleasure to an asse.

Melodious mirth to beastes is vncouthe,
And the sweete graffes of wisedome and doctrine
Sauoureth nothing within a fooles mouth,
Which to the same disdayneth to encline,

Cast

Cast precious stones or golde among swine,
And they had leuer haue dregges, filth or chasse,
No meruayle, for they were nourished vp with drasse.

Therfore O Readers I you exhort and pray,
Reade ouer this worke well and intentiuely,
Expell hye minde, put statelynes away,
Barke not thereat, looke not thereon awry,
With countenaunce pale expressing your enuy,
If ought be amisse, of that take ye no heede,
Tend to the best then shall ye haue the meede.

Be pleased withall, and if that ye ought finde
Not ordred well, and as it ought to be,
Which may displease or discontent your minde,
In wantonnes, or in to and grauitie,
Or sharply spoken with to great audacitie,
Unto your correction all whole I do submit,
If ought be amisse, it is for lacke of wit.

¶ The Lenuoy of Barcley.

¶ Ye fooles enuious, detracting eche good deede,
Expell your malice and yre, an vggly sinne,
And to your selfe and your owne worke take heede,
Howe yll infect and foule ye are within,
Correct your selfe, so should ye first begin,
And then teache other to vertue to apply,
And not by malice on them to grudge and grin,
Or behinde their backe them slaunder by enuy.

DE IMMODERATA MENSÆ TVRPITVDINE.

Obscœnos mensæ ritus depingere fas est,
Illius & fatuos connumerare modos.
Non pudor in verbis, non est reuerentia mensæ,
Porcorum ritu gens modò viuit ibi.

SPerabam fatuis satis hunc suppleſſe libellum, Prouer. xiij.
Et finem Satyris imposuisse meis: and. xiij.
Altera turba sed hanc fatuorum scandere nauem Psal. lxviij.
Aduolat, & mecum poscit inire fretum. Eccles. xxiv.
Non sunt fallaces fatui, quos ardor habendi, i. Cozinth. x.
Aut aliquis quæstus ad mea vela trahat, Eccles. ij.
Sunt tamen obscœni fatui, quos impius vsus iiij. dist. denique.
In tabula pascit absq; pudore bono. Esay. xxviij.
Irreuerenter agunt, panesq; & fercula mensæ, xliij. dist. c. i.
More suum bibunt, pocula lata vorant.

Castigo

ff.de ori.in l.i.
Gath xb.
Ecce vi.
xl.iii.dist.pro reuerentia.

Castigo in primis solitos contingere mensam
Illotis manibus,mentibus atq; malis:
Reddere nec grates solitos pro munere Christo,
Votaq; pro tantis sacrificare bonis.
Sordida labra tenent fatui manante saliua,
In manibus crassis stercora spurca gerunt.

De con.dist.v.
in omnibus.
Plinius. lib. xiiij.
circa fi.

Ex naso stillant pluuiæ,nimbiq; madentes,
Ex oculis lippis sordida gutta fluit.
Maxillæ squallent,nigra rubigine dentes
Sordent,mundities corporis omnis abest.
Hic fabuli rex est,porcorum more solutus
Qui vorat & grunnit,qui bibit atq; vomit.

c.a crapula. de vi.
&.ho.cle.
Horatius in epist
Persius.

Et vocat ad sortem cereris,donumq; lyei
Consocios,quorum pocula plena madent.
Ructant,exhaustum donec spumare falernum
Possint,& vino sordida mensa fluit.
Inq; vicem Bacchi madido certamine sese
Sollicitant,haustus continuantq; meri.

De reli.& ve.
san.c.i.
xxxv.dist.luxuriosa.
Eccles.xxxi.
Dsee.iiij.
Luke.xxi.
Pzouer.xij.
and.xxij.
Curius.
Luke.xiiij.
Pzouer.xxb.

Polluit hic animam ritus,corpusq; lacessit,
Assidua est peius æbrietate nihil:
Inducit morbos varios,& corpora soluit,
Et frangit neruos,contaminatq; caput.
O mores turpes quorsum reuerentia mensæ
Peruenit,vbi nunc heu moderatus honor:
Quo curius frugi? quo parsimonia prisca?
Migrauit victus quo decus atq; nitor?
Quorsum mundities mensæ,cultusq; decorus,
Heu ritus tabulæ nunc moderatus abest.
Est aliud vitium,tabulam quod more siniſtro
Turpat,sinceros contaminatq; gradus:

Leui.xix.
Iusti.de iu.na.glo.
fi.&.Iusti.de bo.
poss.
De off.cus.c.i.
Irreuerentia
mensæ.

Sedibus in primis fatui subsellia ponunt,
Sordidulus iuuenis vult prior esse sene.
Amplius haud primas sedes conscendit honestas,
Turpibus vsq; viris pocula prima damus.
Est personarum neq; enim discretio,nullus
Est pudor,& tabulas irreuerenter habent:
Cum manibus peccant,cum gutture,cumq; labellis,
Hic offam glutit,at æbrius ille vomit.
Hic digito primus sordenti fercula mensæ
Attingit,naso conspuit atq; dapes:
Hic calicem siccat labris,vacuatq; lagenæ
Onophorum,rursus quod bibit ipse vomit:
Cantant,& latrant,magno clamore fatigant
Aera,thyrsigeri & sacra nefanda dei:
Hos furor vsq; rapit,confundit pectora Bacchus,
In tabulis partes improbus omnis habet.
Nunc calices frangunt,nunc rumpitur vrceus albus,

Nunc

Nunc vitrum è mensa cantharus atq; cadunt:
Sæpè manu rapimus, quod gestat tertia mensa,
Gustamus sapidum dulcia fercla simul.
Sardanapalus habet comites, quos fœda voluptas
Assiduè reficit, immoderata placent.
Sed quia non opus est nostræ depingere cunctas
Illecebras mensæ, stultitiasq; graues:
Viuendi ritus non est sapientibus vnus
Omnibus, æqualis mos neq; cuncta regit:
Nempè aliter Graij viuunt, aliterq; latini,
Quàm viuat ritu Theutona terra suo:
Sauromatæq; alio celebrant conuiuia more,
Atq; alio Thurcus, Æthiopusq; modo:
Sunt hominum mores varij, disparq; voluntas,
Sunt varij victus, vita nec vna viget:
Quilibet in mensa deuitet turpia verba,
Porcorum mores pellat ab ore procul:
Atq; agat æterno grates ex pectore patri,
Exoptetq; sacrum prosperitatis iter.
Nec diuinus enim nos conditor ipse creauit,
Ad potum atq; cibum, corporeas vè gulas:
Nec sumus iccircò nati comedamus vt vsq;,
Assiduo aut fument corpora nostra cibo.
Sed potum atq; cibum pro vita sumimus, atq;
Corporis ad podium, sanguineosq; lares.
Spiritus est anima nostra, inde habitare nequibit
In sicco, sedem sanguinis illa tenet.
Sed modus est rebus, est & mensura decorq;,
Quem citra atq; vltra, vita anima atq; fugit.
Iccircò crapula atq; gula plures moriuntur
Quàm gladio, aut telis, ingenita vè nece.
Curia magnatum, mores quandoq; probatos,
Vrbanos, dignos, tradidit atq; bonos:
Curia nobilium nunc est corrupta, maligna,
Æbria, multibiba, garrula, fœdiloqua:
Perdidit atq; vetus nomen, famamq; fidemq;,
Ampliùs in toto nec viget orbe decus.

Sardanapalus. Iustinus lib. i.

De sepul. certificari. c. quia diuersitate de com. præb.

Terentius. Persius. Quintilianus. l. ij. ff. ad treb. quia poterat. Prouer. xxx. Colloss. iii. Thob. ii. Esay. li. i. Thessa. iv. and. b. Arist. ii. de anima. Eccles. v. xxxij. q. ij. Moyses. Horatius. Glo. Iusti. per quos pro no. ac in prin. Eccle. xxxvij.

Curialitas antiqua.

Of immoderate vilenes in maners vsed at the table.

It is thing lawfull and not vncommendable,
To touche the ill maners, the foule and lothsome wayes
Which diuers fooles nowe vseth at the table,
Which are so past all shame, that nowe a dayes
But fewe or none there honest wordes sayes,
Of pleasaunt nurture they haue no care nor heede,
But beastly intende as swine their wombe to feede.

I thought

Facecíæ mensæ.

Nonne melius est comedere & bibere, & ostendere animæ suæ, bona de laboribus suis. Fiat mensa eorum coram ipsis in laqueum, & in retributionem, & in scandalum. Comedunt panem impietatis, & vinum iniquitatis bibunt Iustus comedit & replet animam suam, venter autem impiorum insaturabilis.

Prouer. xiiij. and. xiij. Psal. lxviij. Ecclesi. xxix. i. Corin. x. Ecclesi. x.

I Thought that I had filled sufficiently
This booke with fooles, and men persuing sinne,
And ended my rebukes, but yet one company
(Of other foles doth) vnto my nauy rin,
Crying with loude voyce, captaine abide, haue in,
I cast an anker, and resting at that worde,
Sent forth a bote, them to receaue aborde.

iiij. dist. deniq.

But vnderstande ye what company they be,
I you ensure that fewe of all the sort,
Are geuen greatly to disceyt or subtiltie,
In couetise or gayne haue fewe of them comfort,

Esay. xxviij. lxiiij. dist. c. i.

But they eche one that to this ship resort
Are lothsome fooles, of nurture cleane priuate,
Feeding at their meate euen after swines rate,

In shamefull vse, voyde of all shamefastnes,
All their whole deedes are without reuerence,
But like to vnreasonable beastes in vilenes,
Betwene them and swine is litle difference,
They spare no coyne, no cost, nor yet expence,
But breade and meate, daynties, bere, ale and wine,
They drinke and deuour like wise as it were swine.

The

The firſt of this ſort whom I intende to blame,
Are ſuche as intende their lothſome wombe to fede,
Or their face be waſhed or handes, and the ſame
Do they or they ſay their Aue or their Crede,
As for their Pater noſter of it take they no hede,
And for the great giftes that they of God obtayne,
They render no graces nor thankes to him agayne.

ff. de ori. in li. 3
Wath. xv.
Actes. vi.
xliij. diſ. pro reuce
rentia de con. diſ. v.
in omnibus.
Plinius li. xiij.
circa finem.

Their lippes are foule, driueling on euery ſide,
Within their handes is vile filth and ordure,
Their noſes dropping, in vilenes is their pride,
Their eyne rawky, and all their face vnpure.
By ſuche vilenes diſfigure they nature,
Their cheekes dirtie, their teeth by ruſtines
Blacke, foule and rotten, expreſſeth their vilenes.

No honeſtie, maner, nurture nor cleanlynes
Is in theſe wretches, for they the ſame diſdayne,
He is king of dronkardes and of dronkennes
Reputed of them, the which is moſte vilayne,
As grunting and drinking, reboking vp agayne,
And that can excite his felowes to gluttony,
Teaching them the bowles and pottes to occupy.

C. a crapula de vi.
& ho cle.
Horatius in ſpl
Perſius

Some drinkes, ſome quakes the canikin halfe full,
And ſome all out, charging him in ſuche wiſe,
That the wine ſemeth for to riue his ſkull,
That he hath no power from the borde to riſe,
Then bokes he all vp after the common giſe,
So long he drinketh, yet other haue no ſhame,
Seing all the table couered with the ſame.

Then drinke they about euery foole to other
In order, but he that doth forſake the pot,
Shall no more be taken as felowe, frend & brother,
But caſt out of company, called foole and ſot,
The other ſtriue, drinking eche one by lot,
It nought auayleth theſe caytiues to reuile,
Shewing howe this vſe their ſoules doth defile.

It werieth the bodye by anger and ſickenes,
Stiring it to wrath, to fighting and variaunce,
Nought is worſe then continuall dronkennes,
For diuers ſores, great ſicknes and greuaunce
Procedeth therof by longe continuaunce,
It lowſeth the body, troubling eche ioynt and vayne,
The wit it waſteth, blinding the minde and brayne.

Dereli. & de.
ſan. c. i
xxxv. diſ. luxurioſa
Eccle. xxxi.
Oſee. iij.

Luke.xxi. Prouerb.xij. and.xxij.

O cursed maners, O vse abhominable,
O beastlynes agaynst nature humayne,
Whither is become the reuerence of the table,
The moderate honour of it is loste agayne,
Where is Curius and abstinence soueraigne?
Where is olde Persimony wont to be so good?
Where is the olde measure of mans life and food?

Curius

Where is the bright worship therof nowe become?
Where is the clenlynes and maners euerychone
Of the borde or table, vsed among some
Of our forefathers that nowe are dead and gone?
But we vse nought but beastlines alone,
In worde and dede corrupt with vilany,
In stede of good talking vse we ribawdry.

Luke.xiiij. Prouerb.xxv. Leuiti.xix.

Gone is the honour and customes moderate,
Measure is despised, right so is honestie,
With hye and lowe, both poore man and estate:
Yet at the table another vse we see,
Which is vnlawfull and ought not vsed be,
That fooles at the borde haue oft the hyest stage,
The boy lookes to sitte before the man of age.

Iusti.de iu.na.glo. in fi. & Iusti, de bo,poss. de off,cus,c,i,

Thus is no order obserued at the table,
Honestie hath the hyest place no more,
But eche man is reputed honorable,
After his riches, his treasure and his store,
The vile Churle shall sitte and drinke before:
Thus at the table is geuen all honour,
Not after vertue but after vayne treasour.

Irreuerentia mensæ.

To mans maners no respect they haue,
They take good and ill almoste indifferently,
A gentle man sometime is set beneath a knaue
Without honestie, and muche vnreuerently:
But when these beastes hath set them selues thus hye,
In handling or tasting meate, beare, ale or wine,
Them selues they behaue muche beastlier then swine.

One swaloweth into his throte a suppe or twayne,
Another dronkarde goth to so hastily,
That all together he casteth vp agayne,
Another with fingers foule and vnmanerly
Tosseth vp the meate or lifteth it a hye,
Unto his foule nose holding it to wete
If it may like him, and if the sent be swete.

Some

Some drinketh the licour on euery side renning,
Of his vile mouth pollute, foule and horrible,
Some when the cuppes are emptie hyely singe,
Some boyde mo cups then man would thinke possible,
And other some galons, so that their ioyntes are feble,
They vomiting agayne, roring vnmanerly,
Troubling the ayre with barking, noyse and cry.

Some singe and reuell as in Bacchus sacrifice,
Is rauished with furour, which Bacchus doth blinde
Their mindes, attising them vnto euery vice,
And loke whom this sort moste vngodly can finde,
He shall the borde haue ruled by his minde,
He brasteth a glasse or cuppe at euery worde,
So that the drinke ouercouereth all the borde.

Some pull from their felowes with hande rauishing,
And from that meale that neare to them doth sitte,
They taste the swetest and best of euery thinge:
Thus Sardanapalus which onely did committe
His minde to vile luste, without reason or witte,
Hath nowe many felowes, whom lust corrupt and vile
Fedeth, and whom lacking of measure doth defile.

Sardanapalus luxti. li. i.

Suche are best pleased with thinges immoderate,
But what man can write all vilenes of the table,
And all the follies vsed in diuers rate,
Since wise men liue not all in way semblable,
Their liuing and maners are greatly variable,
For euery nation at table hath his gyse,
Some we commende, and other some despise.

de sepul. certificat. Persius

The Grekes, Latins, and the men of Almayne,
In their behauour many other thinges vse
Agaynst the vse of Englande, Fraunce or Spayne,
The Turkes and Paynims haue also in them misuse,
And men of Inde these wayes afore refuse,
Hauing other maner, yet other them despise,
Thus euery Nation liuing hath his gyse.

Mens maners are muche diuers and variable,
Their will vnlike in pleasure and solace,
Eche realme hath feding diuers at the table,
And diuers is their life almoste in euery place,
Yet ought they all with heart and minde to embrace
Wise talking and maners longing to honestie,
Auoyding foule wordes and bestialitie.

Terentius. Quinlilianus li. ij. ff. ad treb. quia poterat.

Prouerb.xxx. Colloss.iij. Tobie.ij.

The swines liuing we all ought to eschewe,
In worde and dede we ought to auoyde excesse,
With communication of goodnes and vertue,
Folowing the way of honest clenlinesse,
And with all our heart, our minde and lowe mekenes.
Yelde thankes and graces to God omnipotent,
For suche goodes as he vnto vs hath sent.

Esaie.li. Thess.ij.c.v. Aris.ij.de anima, Ecclesi.v.

We are not borne into this worlde here,
Alway to eate as beastes vnreasonable,
And euery houre to vse suche beastly chere,
Ouercharging nature by vse abhominable,
But to refreshe vs by wayes measurable,
Our life and body together to preserue,
And houre of meles by diet to obserue.

xxxij.q.ij.Moyses

That meate and drinke shall do all men most good
That is receyued without superflue excesse,
To comfort the body and to norishe the bloud,
Our soule is a spirite as scripture doth expresse,
Wherfore it may not reste in place of drinesse,
So must we our bloud norishe and mayntayne,
For in the same our spirite doth remayne.

Horatius glo, iusti, per quis per ne ac in prin

But in euery thinge is order and measure,
By to great excesse and superfluitie
The soule and life may by no meane endure,
And in like wise by to great scarsitie:
But this we finde, that many one mo dye
By gluttony, excesse, and liuing bestiall,
Then by hunger, knife, or death naturall.

Ecclesi.xxxvij.

Curialitas antiqua,

In Lordes courtes were wont vsed to be
Good maners, worthy, honest and commendable,
Wherby all other might learne honestie,
But nowe are the maners there nothing laudable,
But corrupt and foule, but namely at the table,
In dronken gluttony is their chiefe sport and game,
And ribaude wordes without all feare and shame.

Nurture from them by suche vice is exiled,
Their olde name and fame of honestie
Are vnder foote, so worship is exiled,
Not onely from the court and men of hye degree,
But also from the simple commontie,
Both yong and olde vseth suche excesse
At tables, without maners of honest clenlines.

¶ The

¶ The Lenuoy of Barclay.

¶ Ye men vnmanerde to whom intelligence
And wisedome are geuen by the Prince celestiall,
It is to you shame that no maner difference,
Is betwene your life and maners bestiall,
And that at the table in chiefe and principall,
It is an olde saying that man ought of duetie,
Behaue him on hill like as he would in hall,
Using and accustoming him to honestie.

DE LARVATIS FATVIS.

Risit Democritus stultos, & inania mundi
Gaudia, quòd laruis pergeret omnis homo.
Cynicus econtrà casus defleuit in omnes,
Et quia tot fatuis terra repleta foret.

Viueret in nostro si iam Democritus æuo, Prouerb. risus
Rideret toto crimina nostra die: Iuuenalis.
Et crassus pariter rideret ludrica mundi, l. si. quis. C. de pe.
Quem risisse semel carmina prisca canunt. Plinius. li. vij.
Præcipuè nostra si tempestate videret Solinus.
Laruatos fatuos, stultiloquosq; viros: Crassus.
His fatuis nullum vitium nunc turpe putatur, De vi. & ho. cle.
Ad scelus hos etenim vita petulca trahit. cum decorem.
Concita gallorum tanto vix membra furore
Vexantur, cybeles dum fera sacra colunt: Druyde de quibus Lucanus.
Cùm furia tractant vix Menades orgia tanta, Menades.
Cùm recolit lemures, stulta caterua malos. Persius sati. i.
Induit hic laruam, turpes hic sumit amictus, Lemures de quibus Ouidi.
Ille linit faciem, contaminatq; fuco:
Hic gerit in fatua conductus fronte capillos,
Hic dentes emptos, hunc tegit alba toga:
Parthorum ad morem cupit alter sumere vestem,
Hic habitus Geticos Sarmaticosq; petit.
Hic faciem turpat, quo sic deformior ille est
Tartara qui terret murmure cerbereo.
Musica comportant fatui instrumenta canuntq;,
Audiat vt fatuos quæq; puella suos.
Ante domum notæ domine vestigia figunt, Eccles. 37 b.
Consumunt totos sicq; boando dies.
Fausta puella quidem fatuis tutatur ab illis
Quæ se, laruati turpia quæq; petunt.
Seducit castos animos laruata caterua,
In facie dæmon quem gerit ore patet.
Corda puellarum manibus discerpit aduncis:
Vnguibus horrendis dilaceratq; thorum.

C.de epi. &. cle.l. minime. in auten.de san. epi. Colloss.ix.

Quicquid enim sceleris totus non perficit annus,
Hoc laruatorum tempore conficitur.
Sæpè tuas larua contecta subintrat in ædes,
Quæ tibi gallinas vulpis iniqua voret.
Tu quia nil curas laruatæ crimina gentis,
Contaminas thalami fœdera sæpè tui.
Quid refero mores, quid turpia verba, iocosq́;?
In quibus assiduè stulta caterua furit?

Saturnalia. Compitalitia. Mammurius Faber. C.de pe.l. si. quis de cri. fal.ad audientiam.

Larua representat nunc saturnalia festa,
Aut salios nudos, mammuriumq́; fabrum.
Quodq́; magis credo, tali sub tempore ditis,
Emissos lemures, terrificasq́; deas:
Lœthiferi quoniam pendent de frontibus hydri
Abscondunt faciem, quam deus ipse dedit.
Naturam turpant, tenebroso pectora cultu
Vera tegunt, vultus commaculantq́; fuco:
Se facit hic claudum, se cæcum clamitat ille,
Larua tegit proceres, magnificosq́; viros.

de con.dist.v. fucare.

Id tamen est peius, trahimus ludibria laruæ
Paschatis ad festos, sacrificosq́; dies:
Ducimus & choreas, Veneris certamina mollis
Pessima versamus, nil sacra festa vetant.

de con.dist.v. quadragesima.

Passio quo Christi meditatur tempore, laruam
Accipimus, sceleris pabula quæq́; placent.
Surgimus heu tardè cum christo, crimina mundi
Vana iubent solitam continuare viam.
Fraterno lemures hos nunc sermone precamur,
Vt tandem sapiant destituantq́; nefas.
Esse nefas quis nam dubitat, quòd vertimus ora
Naturamq́; simul, turbidus error abi.
Fama volat quendam occisum quem larua tegebat,
Quem mox cum larua dæmon ad ima tulit:
Iure quidem, nam cuius erat nummisma & imago,
Effigiem & pignus abstulit ille suum.

¶ Of fooles disgised vvith visers and other counterfayte apparell.

¶ Democritus laughed to scorne and did despise
These foolishe games and worldly vanitie,
And suche fooles as ofte them selues disgise,
By counterfayt visers expressing what they be:
But other wise Cynicus a man of grauitie,
Ofte time bewayled the bitter and harde chaunce,
Seing in the worlde of fooles suche abundaunce.

If Democritus should nowe agayne be borne,
Or in our time if he liued, doubtles

De gaudio laruæ.

Risus dolore miscebitur, & extrema gaudii luctus occupat. Stultitia gaudium stulto: & vir prudens dirigit gressus suos. Perpetuo risu pulmonem agitare solebat: Democritus sapiens fleuit contrarius alter. Facies quæ ad similitudinem pulchritudinis cœlestis est figurata minimé maculetur.

He should the men nowe liuing laugh to scorne,
For their diuers sinnes and wilfull foolishnes,
And Crassus also for all his great sadnes
Should laugh to scorne our foolish life and wayes,
Though he neuer laughed but once in all his dayes.

Prouer. xiiij.
Iuuenalis l, si quis c, de pe, Plinius li, vij. Solinus, Crassus

But namely should he laugh, if that he might see
The wayes of men in this our time liuing,
Howe they with visers dayly disguised be,
Them selfe deforming almoste in euery thing:
When they are disguised, to them it is seming
That no sinne is great, nor sounding to their shame,
Since their foule visers therof can cloke the fame.

De vi, & ho, cle, c, cum decorem.

To euery ill, their lewde life doth them drawe,
They wander raging more madly in their vice,
Then doth suche people as forsake Gods lawe,
When to their idols they make their sacrifice,
Whose names to tell as for nowe I despise:
But as for these fooles arayed in their rage,
They keepe almoste euen suche like vsage.

The

The one hath a viser vgly set on his face,
Another hath on vile counterfaite vesture,
Or paynteth his visage with fume in suche case,
That what he is him selfe is scantly sure,
Another by pryde his wit hath so obscure,
To hyre the bush of one that late is dead,
Therewith to disguise his fooles doting head.

Some counterfaite their teeth in a straunge wise,
Some for a mocke hath on gowne of white,
And other some in straunge landes guise
Aray them selfe, eche after his delite,
And other some beside their bayne habite
Defile their faces, so that playne truth to tell,
They are more foule then the blacke deuill of hell.

Then cary they their instrumentes musicall
About, of their louers willing to be sene,
Eccles. xlvb. And their wanton heartes for to disceyue withall:
But happy is she that can her selfe keepe clene
From these mad fooles, for all that euer they meane,
Is vnder their deuils cloathing as they go,
The deuils workes for to commit also.

They disceyue mindes chaste and innocent,
With diuers wayes which I will not expres,
Least that while I labour this cursed gise to stint,
I might to them minister example of lewdnes,
And therfore in this part I shall say lesse
Then doth my auctbour, and that in diuers clauses,
Which is not done without sufficient causes.

In auten. de sanct. Episc. Collat. ii. C. de Epis. & cle. l. minime. Many one which hath not done amisse
All the whole yere, but kept him from all vice,
Falleth vnto sinne, when this disguising is,
For some in baudy wordes them exercise,
To Venus workes yonge women to attice,
But all their maners if that I should shewe playne,
It were to longe, and labour without gayne.

Saturnalia Compitalitia, Mamurius Faber. These fooles that them selfe disguiseth thus,
In their lewde gestes doth outwarde represent
The frowarde feastes of the Idoll Saturnus,
And other disceytfull gods and fraudulent,
Or els rather forsooth in mine intent,
That they are wicked spirites I beleue,
Sent out of hell (to earth) mankinde to grieue.

With diuers fassions they hide the same visage,
Which God hath made vnto his owne likenes,
And geuen to Adam and all his whole linage,
For to remember his excellent goodnes:
But these lewde wretches by their foolishnes
Defileth nature, hauing a chiefe pleasaunce
For to disfigure their shape and countenaunce.

C. de pe. l. si quis de cri. fal. ad audientiã

Yet haue they no feare of God, ne drede of shame,
Them selfe to disfigure this wise against kinde,
But beside this, some them selfe fayneth lame,
Some counterfaite them as they were fully blinde,
And yonge gentlemen will not abide behinde,
Some men disgise euen as the other do,
And so go forth as fooles amonge the mo.

De con. dist. v. fucare.

Some goeth on four disfourmed as a bere,
Some fayne them croked, and some impotent,
Some with their fingers their eyen abroade blere,
And yet that is worse and worthy punishment,
These fooles disguised moste set their intent
On hyest dayes, and moste solemne also
In such disfigured maner for to go.

As is Christes feast or his natiuitie,
At Easter, and most speciall at Whitsontide,
When eche creature should best disposed be,
Setting all worldly vanities aside:
Then Venus strikes accompanyed with pride
Are led by daunsing, and other them disgise,
These holy feastes alas thus they despise:

De con. dist. v. quadragesima.

When the bitter passion of Christ our Sauiour
Should be remembred, these wretched fooles rin
To their disgising, vanitie and errour,
To seeke occasion therby of deadly sinne:
Thus litle they couete the heauenly ioy to win
With Christ our Sauiour alas such rise to late,
For worldly sinne them holdeth in one state.

Therefore let these fooles auoyde this mad misuse,
And folowe the right way of vertuous grauitie,
Let them these lewde disguisinges clene refuse,
For nought is therein saue worldly vanitie,
It is vnlawfull, it can none other be,
Where God made man eche creature to excell,
Then man to make him selfe a deuill of hell.

I haue

I haue heard that a certayne man was slayne,
Being disguised as a foole sent horrible,
Which was anone caryed to hell payne,
By such a kende which is not impossible,
It was his right it may be so credible,
For that which he caryed with him away,
Was his visage, and his owne liueray.

¶ The Lenuoy of Alexander Barcley.

¶ Man be content with thy owne nature,
As God hath made thee of shape and countenaunce,
Deforme not thy body, thy visage or figure,
Nor yet in vesture, in play, disguise or daunce,
Art thou not made to Gods owne semblaunce,
Then certainly thou art greatly to blame
By the blinde pride of thy misgouernaunce,
Presumpteously to counterfaite the same.

VIRI PRVDENTIS DESCRIPTIO.

Vir bonus & sapiens reprehendit turpia facta,
Dictaq; castigans impia, iusta docet.
Conscius ipse sibi, mala cuncta & inania vitat,
Et vitam quærit diligit atq; bonam.

Prouerb. viij. and. xxvij. Sapien. vi. Eccles. x.

PRudentem cecinêre virum documenta Maronis,
Qualem vix hominem sæcula nostra tenent.
Socratis egregij maiestas iudice phœbo,
Dicitur emeritos promeruisse gradus.
Talis erat Sophiæ diuinæ Socrates alter,
Qualem Virgilij carmina docta canunt:
Ex se pendebat totus, perfectus ad vnguem
Constans, & dexter, prouidus atq; bonus.
Seneca Epist. cv. Vir bonus & sapiens dotes in pectore multas
Continet, & clara nobilitate micat.
Tullius in para. Iudex ipse sui, nec vani murmura vulgi
Curat, securus tempora grata terit.
Rebus ab externis neq; mercem aut crimina sumit,
Eccles. xlv. Est frugi semper, & moderata petit.
Pectus habet solidum, propellit inania vota,
Sapien. vi. Eccles. vi. Prouer. x. Eccles. xviij. Continet & stabili pectora recta gradu.
Non prius a molli rapiuntur membra sopore,
Omnia quàm vitæ sint reputata suæ.
Vtile cum sancto sapiens coniungit honesto,
Omni aliquid laudis & gerit ipse die.
Eccles. xlv. Eccles. xxxvij. O vtinam nostro tam consona turba sophiæ
Tempore fulgeret, tam nitidæq; scholæ:

In qui-

In quibus illustris virtutis semina prudens
Funderet,æthereum concineretq; decus.
Mirandum non est,quòd tam numerosa caterua
Stultorum,totidem seruat in orbe vices:
Est ratio in promptu,quoniam sapientia pulsa
Exulat,& mundum saucia facta fugit.
Qui bonus & sapiens nostro nunc esse laborat
Tempore,vesanus dicitur atq; rudis:
Callidus & vafer qui nunc est atq; dolosus,
Hic titulum sophiæ & nobilitatis habet.
Iustus Aristides quid tempestate valeret
Nostra,quid Curius,Fabriciusq; bonus:
Quid Cato diuinus,celebris quid turba Platonis,
Prudentes rident sæcula nostra viros.
His tituli candor datur & nunc gloria præsens,
In quibus est fraudum stultitiæq; vigor.
Ascendit celebres stultorum turba cathedras,
Stultitia mentes quæ violare solet.
Si modò prudentes aleret Germania pugnax,
Et daret ingenuis præmia digna viris:
Non sic deserta fluerent præconia fama,
Parta quidem,quæ nunc Theutona terra premit.
Si gradus insignis sophiæ cultoribus esset,
Non veheret fatuos tot modò nostra ratis:
Sed censor nunc nemo sui se explorat ad vnguem,
Nemo animum musis imbuit ingenuis.
Stultigeras igitur tunicas fatuosq; cucullos
Imposui multis,quos mea scripta notant:
Ergo prudenter stultus qui viuit,agitq;
Virgilij vt diui pagina sacra canit:
Protinùs æthereas hic celsior vsq; sub auras
Transuolet,& nitidi lactea signa poli:
Carneq; mortali posita,captare quietem
Cœlestem poterit,Ambrosiaq; frui.
Ad sophiam teneros igitur succingite lumbos,
Et datæ conspicuæ thura benigna deæ:
Quapropter doctis optat Philomusus honores,
Et pacem musis poscit adesse suis.
In primisq; suo Ticioni magna precatur
Gaudia,constructa est quo duce nostra ratis.
Sit tibi,mi præstans animi præceptor,amice
Theda,salus ingens,Brant venerande vale.

Ecclesi.i.
Prouer.iiij.
Ecclesi.x.
Esay.v.
Prouer.xxiij.
Aristides.
Curius.
Fabricius.
Prouer.xx.
Sapien.v.
Germaniæ defectus.
Prouer.xiij.
Virgilius.
Ecclesi.xij.
Sapien.vj.
Titio & Theda qui & Brant.

The description of a vvise man.

A Man that is good,indued with sapience,
Reprooueth deedes not good ne commendable,

Prouerb.viij.
and.xxvij.

He

Sapientia.

In ſummis excelſisq; verticibus ſupra viam in mediis ſemitis, ſtans iuxta portas ciuitatis in ipſis fortibus loquitur ſapientia dicens: O viri, ad vos clamito. Et vox mea ad filios hominum. Intelligite paruuli aſtutiam, & inſipientes animaduertite. Audite quoniã de rebus magnis locutura ſum. Veritatem meditabitur guttur meum, & labia mea deteſtabuntur impium.

Sapien. vi. Eccleſi. x.

He chaſtiſeth wordes, wherof might growe offence,
And that to the eare haue ſounde abhominable,
But vnto the ſoule his wordes are profitable,
He teacheth vertue, hauing inwarde regarde
To his owne deedes, or he proceede forwarde.

He auoydeth all ill and worldly vanitie,
Seeking and louing the harde way of goodnes,
And his whole life in that way ordreth he,
In euery thing auoyding great exceſſe,
The noble Virgill in writing doth expreſſe
A wiſe man, deſcribing his poyntes nere eche one,
What maner man in our time liueth none.

Socrates.

Of Socrates the high maieſtie ſoueraine,
In this part had the higheſt degree,
And went moſte nere the hye name to attayne,
For in his maners and liuing like was he
To ſuch a man, as we may written ſee
In the crafty poeſie of excellent Virgill,
This worthy Socrates was ruler of his will.

Within

Within his bondes keping alway the same,
He wholy of him selfe dependeth stedfastly
So constant and perfite that none could him blame,
Except it were by malice and enuy,
He was prouident, good, and eche thing would apply
Unto the best, not doing to any creature
But that which gladly he would agayne endure.

And euery man that is in suche case, *Seneca epist. Cv.*
Of this goodnes to kepe the godly way,
Within his heart hath many giftes of grace
Shining as bright as is the sunny day, *Tullius in para.*
His owne dedes doth he iudge by righteous way,
Not caring for the grutches of the rude commontie,
Taking euen like wealth and aduersitie.

By his prouision he euer is safe and sure,
From outwarde thinges his minde doth he abstayne,
He hath no bribes of any creature *Eccles. iij.*
To fauour sinne, or ill men to mayntayne,
He euer is free, liberall, true and playne,
With stedfast minde he vayne desire doth hate, *Sapien. vi.*
Desiring no thing but that is moderate. *Eccles. vi.*

He all is founded in perfite stablenes,
Not geuing him selfe to rest in any wise, *Prouer. x.*
Before he can by good prouision dresse *Eccles. xviij.*
All thing that to his liuing may suffice,
Priuate profite he alway doth despise,
In respect of the weale of a whole commontie,
Conioyning thing honest with his vtilitie.

He euery day doth something great or small
Apparteyning to goodnes, lawde and honestie, *Eccles. xij.*
O would God that suche fortune might vs fall, *Eccles. xxxvij.*
That in this our time suche men might with vs be,
And that men indued with witte and grauitie,
Might teach the same to magnifie doctrine,
And that the ignoraunt would to their lore encline.

We ought not sothely to meruayle in this case, *Eccles. i.*
That of the foolishe folke a sort innumerable
Multiplieth thus almoste in euery place,
The cause is playne, for certes without fable, *Prouer. iij.*
Wisedome is banished as thing not profitable
Out of the worlde, with woundes on euery side,
We graunt no place to hir with vs to bide.

Who that will labour in this our wretched time,
Ecclesi.x. To liue in wisedome, vertue and goodnes,
Esaie.v. Is cleane despised of them that liue in crime,
Geuen to all sinne and all vnthriftines,
They call him foolishe, rude, and full of madnes:
Prouerb.xxiv. But he that can fraude, craft, and gilefull wayes,
Hath name of nobles and wisedome nowe a dayes.

Good Aristides for all his righteousnes,
Aristides. In this our time should not be of great prise,
Curius Fabricius and Curius for all their hye goodnes
Fabricius Should be despised, and Cato sad and wise,
Should nowe be mocked of suche as liue in vice,
Prouer.ix. For it is sayde and proued true and veritable,
Sapien.v. That fooles haue no pleasure but only in their bable.

Of noble Plato what should the sect deuine
Do among men that nowe a dayes are borne,
They should for all their wisedome and doctrine
Of suche fooles be laughed vnto scorne,
And if they truth vttred be all to rent and torne:
For the laude and glory of this time nowe present
Is geuen vnto fooles, men false and fraudulent.

The company of men that lacketh witte,
Is best exalted (as nowe) in euery place,
And in the chayre or hyest rowme shall sit,
Promoting none but suche as sue their trace,
They riches thinke moste speciall gift of grace,
But when a foole is thus become a state,
He shall with his folly good mindes violate.

If the noble realme of Englande would aduaunce
Anglie defectus In our dayes men of vertue and prudence,
Eche man rewarding after his gouernaunce,
As the wise with honour and rowme of excellence,
And the ill with greeuous payne for their offence,
Then should our famous laude of olde obtayned,
Not bene decayed, oppressed and thus distayned.

If men of wisedome were brought out of the scoles,
And after their vertue set in moste hye degree,
My ship should not haue led so many fooles,
Both of men temporall and of the spiritualtie,
Which in the waues of the tempestious see
Of this wretched worlde, muche payne and wo abide,
For lacke of witte and reason them to gyde,

But

But none doth iudge him selfe for his offence,
With godly wisedome none doth endue his minde,
None parfitely will search his conscience,
Suche faultes expelling as he therin doth finde,
These worldly pleasures alas mankinde doth blinde
So sore, that if the world whole were sought,
Fewe should be founde that liue right as they ought.

Eccles. 19. Sapien. 9.

And therfore in wordes both of sadnes and sport,
With foolishe cotes and hoodes I haue desgised
Of these fooles a great and marueylous sorte,
Like as my master Brant had first deuised:
But of these fooles though good men be despised
And had as fooles, no meruayle is truely,
For in a fooles sight hye wisedome is folly.

But though these fooles repute men of wisedome
As worse then they, yet let them liue and do
As Virgil teacheth, wisely, and they shall come
To heauen, when that their soule shall hence go,
They nought shall knowe of misery nor wo,
And for their life leading here in righteousnes
Shall be their rewarde the heauenly blessednes.

Prouerb. 16. Virgilius

Though wise men here of fooles be oppressed,
Had in derision, and kept in lowe degree,
For this their trouble eternall ioy and rest
In Gods hye presence to them rewarded shal be,
Wherfore O man I warne and councell thee,
Prepare thy selfe to wisedome and prudence,
Do thou hir honour with loue and reuerence.

Wisedome shall men aduaunce vnto honour,
So Barclay wisheth and still shall till he dye,
Parfitely pray to God our creatour,
That vertuous men and wise may haue degree
As they are worthy, of laude and dignitie,
But namely to his frende Bishop by name,
Before all other desireth he the same.

Familiarem suum Iohannem Bisshop. de eo benemerita commendat.

¶ Which was the first ouerlear of this warke
And vnto his frende gaue his aduisement,
It not to suffer to slepe still in the darke,
But to be published abrode and put to print:
To thy monition my Bishop I assent,
Beseching God that I that day may see,
That thy honour may prosper and augment,

So that thy name and office may agree.

¶ Thy name to worship and honour doth accorde,
As borne a Bishop without a benefice,
Thy liuing small, thy name is of a Lorde,
And though thou nowe be stricke with couetise,
That vice shall slake in thee if thou arise,
As I suppose, and liberalitie
Shall suche fortune for thee by grace deuise,
So that thy name and office shall agree.

¶ But if that fortune to thy goodnes enuye,
As though she would thee not honour to attayne,
Yet let hir passe and hir fraylenes defye,
For all hir giftes are fraile and vncertayne,
If she not smile on thee but haue disdayne,
Thee to promote to wealth and dignitie,
To olde acquayntaunce be stedfast true and playne,
Then shall thy goodnes and thy name agree.

¶ Let passe the worlde for nought in it is stable,
The greater Bayliffe the sorer is his payne,
Some men that late were called honorable,
Did their promotion after sore complayne,
No wise man is desirous to obtayne
The forked cappe without he worthy be,
As are but fewe, but be thou glad and fayne,
That thy good name and maners may agree.

In this short balade I can not comprehende
All my full purpose that I would to thee write,
But fayne I would that thou should sone assende
To heauenly worship and celestiall delite,
Then should I after my poore wit and respite,
Display thy name and great kindnes to me,
But at this time no farther I endite,
But pray that thy name and worship may agree.

IN COMMENDATIONEM PHILOSOPHIÆ.

In precio non est hodiè doctrina bonorum,
Sed spuit ad doctas stultus vbiq; togas:
Doctiloquos tentat vulgus detrudere sacco,
Sub pede stultorum philosophia iacet.

Psalme. xxiv. Joel. i.

QVisquis ad æthereas sacratæ pallados arces
Tendit, in hac requiem vel cupit esse suam:

Hic

Hic manibus purus veniat linguaq; pudicus, Apoca.vi.
Vt sophiæ foculis fumida thura ferat: Sap.en.i.
Philosophia sacris animos collustrat ocellis, Tullius per arthia poeta.
Ingenij dotes, præbet & eloquium:
Luctificas huius solamur dogmate mentes,
Hæc animi motus pellit & illecebras. Ecclesi.iiij.
Hæc benè viuendi præstat documenta viasq;,
Hæc iter ætherei pandit ad astra poli.
Possumus hac mentis tristes auertere casus,
Possumus hac lapsus exuperare graues.
Hanc deus omnipotens cœlesti misit ab arce, Prouer.ij.
Vt nobis cœli semina clara daret. Esaie.i.
Illius in collo pendent redimicula sacra,
Per genus humanum quæ modò sparsa micant.
Membra tegit peplo, pallaq; induta Minerua,
Sub pede purpureas spargit vbiq; rosas:
Seruiat huic sapiens quisquis, nam nectare diuo Sapien.vi. and.ix.
Corda hominis potat, Ambrosiaq; cibat. Ecclesi.xxvij.
Et libertatis veros concedit honores,
Hac duce perpetuo libera corda manent:
Hæc scelus atq; nefas pellit, moresq; profanos, Prouerb.viij. and.xvi.
Explodit vitium, præmia laudis habet.
Hanc propter sapiens nitidum conscendit olympum,
Hæc aperit iustis regna serena poli.
Possumus hac sæuos facilè extirpare tyrannos,
Fida comes vitæ est & benedicta quies. Sapien.viij.
Hac sine non princeps, non rex sua sceptra gubernat,
Est fidei mater, iusticiæq; parens: Prouerb.viij.
Palladis ad munus iuuenes properatæ senesq;
Ex gremio cuius fons scatet irriguus: Prouer.iij.
Currite vos docti, vestram obseruate Mineruam,
In saccum trudit dogmata vulgus iners.

¶ Of fooles that despise vvisedome and Philosophie, and a commendation of the same.

¶ With dolefull dolour it sorowed ought to be,
That nowe a dayes the wisedome and doctrine
Of wise men, iuste, and full of grauitie,
Is nought set by, but falleth to ruine:
But fooles that to wisedome will not encline,
Spitteth for despite on him the which is wise.
And all his oedes doth vtterly despise.

The rude commontie that wit and wisedome lacke, Psalme.xxix.
Laboureth with all the power that they may Joel.i.
Wise men and good to thrist into a sacke, Apoca.vi.
For vnder foote of fooles without nay, Sapien.i.

Philosophie lieth oppressed night and day,
Fooles it repute nought worth ne profitable,
They haue delite in men to them semblable.

Bonorum hominum persecutio.

Ne paucas repentino terrore, & irruentes tibi potẽcias impiorum: dominus enim erit in latere tuo, & custodiet pedem tuum ne capiaris. Quoniam non in finem obliuio erit pauperis, patientia pauperum nõ peribit in finem: confidisti saccum mecum, & circumdedisti me letitia.

Who soeuer he be that purposeth in minde,
The holy towre of wisedome to attayne,
And coueteth his rest in it to finde,
Despising worldly wealth and ioy mundayne,
He muste both hande and tongue fro sin refrayne,
Obseruing his body in grace by chastitie,
And then of wisedome receaued shall he be.

Tullius pro archia poeta.

Philosophie doth mans minde compace
With sightes and eyne replete with holynes,
To man it geueth right many giftes of grace,
As eloquence and waye of righteousnes,
It man comforteth oppressed with sadnes
By holy doctrine, and it doth succour finde,
For all ill mouinges and fantasies of minde.

Ecclesi.iiij.

It teacheth man to all vertues to encline,
It sheweth the way for to liue vertuously,

And by such lore and vertuous doctrine
Jt teacheth them that truely it apply
The heauenly way vnto the starres a hye,
We sadnes and sorowe may flee by this wisedome,
And grieuous chaunces or falles by it ouercome.

The father of heauen our Lorde omnipotent — Pioner.ij. Eccles.i.
Of his great grace and infinite goodnes
Hath sent this science to people innocent,
To shewe them the way of grace and righteousnes,
All her apparayle agreeth to holynes,
Therewith she offreth freely to clothe mankinde,
Sowing her seede of vertue in their minde.

She couereth her head with vale of chastitie,
Her body clothed with pall of the same sort,
The roses purple of faire humilitie,
Spreadeth the grounde where as she doth resort, — Sapien.vi. and.ix.
Wherfore let euery wise man haue comfort
Onely in wisedomes presence and seruice,
For where she reygneth subdued is euery vice.

She feedeth man with the delicious drinke
Of perfect wisedome, all vice thereby to flee,
And vnto him that euer on her doth thinke,
She graunteth honour of perfect libertie, — Eccli.xxiij.
While she is gide the heart and minde are free:
For she expelleth vice and misgouernaunce, — Pioner.vij. and.xvi.
Which are roote of misfortune and mischaunce.

She geueth laudes to all them that her loue,
And by her doctrine and worthy sapience,
The wise ascendeth to the hye heauen aboue,
And to iust liuers and men of innocence,
Heauen gates she opens their deedes to recompence:
Thus wisedome is chiefe guider of our life,
In blessed rest, flaking debate and strife.

None liueth so fierce nor so cruell tirant,
But that noble wisedome by perfect pacience
Shall him ouercome, but he that wit doth want,
For lacke of wisedome oft falleth to offence,
There is no Lord nor Prince of excellence — Sapien.viij.
That can well guide his scepter and kingdome,
Without the helpe and councell of wisedome.

Wisedome is mother of fayth and of iustice,

And

And all goodnes doth of it growe and ſpringe,
And yet moſte people nowe inſueth vice,
Fulfilling their foolish luſt in euery thinge,
They foly folowe, but wiſedome and cunning
They clene deſpiſe, hauing ſcorne and enuy
At ſuch good men as them to it apply.

Prouer. vij. But leue this foly, O wretched men alas,
And both yonge and olde fall ſpeede you to obtayne,
The godly giftes of excellent Pallas,
Endeuour your ſelfe to drinke of her fountayne,
Prouer. ix. But O diſciples of wiſedome, ſpare no payne
To helpe your mother, for if ye be to ſlacke,
The rude commontie ſhall thruſt her in a ſacke.

¶ A lamentation of Barclay for the ruine and fall of wiſedome.

¶ O ſinfull ſeaſon ſore drowned in darkenes,
O wilfull foly, O thou proude ignoraunce,
Howe longe ſhall ye mankinde thus wiſe oppres,
That none almoſte in wiſedome hath pleaſaunce,
But men miſliuing in mad miſgouernaunce
Are ſo with ſtates in fauour, loue and grace,
That with them wiſedome can haue none acquaintance,
But clene exiled, and foly in her place.

Alas the time that wiſe men of meekenes
Should be deſpiſed, yet fallen is that chaunce,
Nought is let by ſaue treaſure and riches,
Playne truth is foly, and pouertie penaunce,
Boldnes and boaſting leadeth all the daunce,
Venus all teacheth for to inſue her trace,
False flattery the moſte part doth aduaunce,
But gone is wiſedome and foly in her place.

Foule falſhood hath confounded faythfulnes,
The newe diſguiſes hath left Almayne and Fraunce,
And come to England, and eche vncleanlynes
Doth leade vs wretches, we make no purueaunce
Againſt our ende when death ſhall with his launce
Conſume this life, we may bewayle this caſe,
Our wordes are foolish, ſo is our countenaunce,
Thus gone is wiſedome, and foly in her place.

Who can rehearſe eche ſort of foolishnes,
That vs miſguideth through our miſordinaunce,
Luſt is our Lady, and gluttony maiſtres,

Sober-

Sobernes is gone, and ſtately arrogance
Hath meknes ſlayne, alas this is grieuaunce
Unto my heart, expelling all ſolace,
O glorious God, direct this perturbaunce,
That wiſedome may agayne obtayne her place.

CONCERTATIO VIRTVTIS CVM VOLVPTATE.

ASpice conflictum virtutis, atq; petulcæ
Deinde voluptatis, gaudia vana vide:
Legimus Alciden ſomno cùm fortè iaceret
Vidiſſe ambiguas deficilesq; vias:
Ambarumq; ſtatum, finem, vitamq;, modumq;
Scrutans, virtutis cœpit inire viam.

S. Brant. Argumentum.

Epigramma ad lectorem.

VIrtutis quicunq; colis ſacra dogmata lector,
Aſpice quos fecimus pollice & ære modos.
Tu tamen in primis frontem depone ſeueram,
Aut fuge, ſi naſum rhinocerotis habes.
Nos veniam ſcriptis dabimus, petimusq; viciſſim
Si peccat numeris pagina noſtra ſuis.
Frangitur hic puro dictamine blanda voluptas,
Et ſpurcæ Veneris marcida caſtra iacent.
Sed virtus niueo victritia tela triumpho
Suſpendit, cœlo ſeq; ſuosq; beat.
Hanc amat imberbis iuuenis, vitæq; magiſtram
Ducat, & æterno munere formet opus.
Illecebras fugiat, quas ſpondet vana libido,
Hæc animos frangit, pectora caſta terit:
Fœdat & ingenij cultus, ſenſusq; pudicos
Deſtruit, & ſemper blanda venena vomit.
O iuuenes ſpectate probi, quid candida virtus
Poſſit, quid noceat luxurioſa venus:

Horatius in arte

Tullius in Of.

A concertation or ſtriuing betvvene vertue and voluptuoſitie or carnall luſt.

Beholde here man direct thy ſight to ſee,
For in this ballade I ſhall vnto thee ſhewe
The ſtrife of vice and voluptuoſitie
Had in contempt of goodnes and vertue:
But do thou ſo that vertue may ſubdue
Foule carnall luſt, whoſe pleaſure is but vayne,
Firſt full of mirth, ending in bitter payne.

While

While Hercules laye sleeping (as I reade)
Two wayes he sawe full of difficultie,
The one of pleasure, at ende geuing no mede,
The other of vertue auaunsing eche degree,
But of both these two wayes when that he
Had sought the state, the ende, and the straightnes,
The way he entred of vertue and goodnes.

Therfore O reader that hast will to encline
To soueraine vertue that is incomparable,
Thy minde applying stedfast to her doctrine,
Ouer reade this ballade, for it is profitable,
And though thou thinke it but a fayned fable,
Yet reade it gladly, but if thou be to haut,
Flee from it fast and finde in it no faut.

Horatius in arte

We pardon require where as we do offende,
Graunting the same to other thing to write,
None doeth so well but some may it amende,
But namely if it be done without respite,
None without leysure can voyde of fault endite,
And mans wit as dayly doth appere,
Sometime is dull, sometime perfect and clere.

With

With wordes playne I vicioulnes confounde,
Oppreſſing men with falſe flattring ſemblaunt,
And throwing Venus tentes to the grounde,
But vertue I laude as goodnes moſte pleaſaunt,
Which with her wepon moſte ſtronge and triumphant
Subdueth vice, and all ſuch as her loue,
With her ſhe leadeth to the hye Royalme aboue.

Therfore let euery man, mayde, childe and wife
In their yonge age to vertue them incline,
Learning of her the way to lede their life,
As of maiſtris moſte wholſome in doctrine,
Who her inſues aſſayeth no ruine,
For her rewarde is ſure and eternall,
In earth here, and in the Royalme celeſtiall.

Thus ſhall he liue in perpetuitie:
But let eche one auoyde the vicioulnes
To him promiſed by voluptuoſitie,
Her workes are all oppreſſed with blindnes,
And where as ſhe can wanton youth oppreſſe,
She him ſo rooteth in ſlouth and negligence,
That neede ſhall cauſe him to fall to all offence.

Luſt breaketh the minde, and as we often ſee,
It blindeth the vnderſtanding and the wit,
From mans heart it chaſeth chaſtitie,
All mortall venime hath the chiefe roote in it,
None can be healed that hath her bit:
But noble bloud ſhe moſte of all doth blinde,
Which more on her then vertue haue their minde.

Therfore yonge men geue aduertence and heede,
Here ſhall you ſee, and ſo ſhall feeble age,
What ill of worldly pleaſure doth proceede,
And howe ſhe bringeth ſome men to great damage,
Then ſhall ye here what good and auauntage,
What wealth, what reſt, what honour and riches
Comes to mankinde by vertue and goodnes.

Obiectio voluptatis criminantis virtutem.

EN ego ſinceræ virtuti inimica voluptas
Adſum victrici lauro redimita, per orbem
Signa mei fulgent caſtris ſuffulta triumphis:
Semper Achemenios ſpirant mea tempora flores,
Et redolet violas collecti faſcia crinis.

In niueis

Tullius in off.

Eccleſi. vj. Sapien. vij.

In niueis ſoleo manicas geſtare lacertis,
Et veſtes tyriæ fulgentia brachia velant.
Eſt facies laſciua nimis,ſtant lumina multo
Inuidioſa ioco,petulantes frontis ocellos
Oſtendo,mollem frangunt qui ſæpè iuuentam,
Delitias effundo meas,& mella per orbem,
Vt capiant iuuenum teneras mea retia mentes:
In manibus Cytharam teneo,plectrumq́; ſonorum,
Turba ſedet iuxta mollis,blandiq́; choraules,
Ante meam ſtatuam dulciſſima carmina pangunt
Pectine facundo mulier ſtat pſaltria iuxta,
Nam ſoror ipſa dei,cui ſacra ſolennia reddunt,
Mænades inſanæ frontem crinemq́; rotantes,
Qui mea proſequitur miles vexilla,labores
Nullos,& liber diſcrimina nulla ſubibit:
Cogitur haud ſæuis caput obiectare procellis,
Non ſtrepitus pugnæ,non triſtia claſſica Martis
Audiet,armiſonus lituus nec pectora franget:
Sed qui me comitem ſequitur,non tramite duro
Ambulat,at dulces hic experietur amores.
Qui mea ſpreuerunt quondam monumenta,periclis
Immerſi grauibus,vitam clauſére dolore.
En dea ſum cuius ſpacioſo noſcitur orbe
Imperium,& noſtro manant de pectore molles
Deliciæ,riſus,& cantica plena iocorum,
Et ſub me ſanæ longiſſima fata ſenectæ
Vſq́; vigent,albiq́; dies,horæq́; ſecundæ:
Quondam Piramides quo Troia ceſſit achiuis,
Signa tulit noſtri manibus florentia regni:
Indulſitq́; bonis,quorum eſt mea magna poteſtas,
Et mihi ſeruiuit cultu Cleopatra ſuperbo:
Blanditiasq́; meas canopea ad mœnia duxi.
Africa me noſcit,me noſſit corniger Nammon,
Me Numidæ infrenes,colit & Mauriſius Atlas.
India delitias noſtras veneratur,& omnes
Educunt rutilo qui candida membra ſub ortu,
Me duce ſobrietas toto pulſatur ab orbe.
Sarmata non tutus,non Parthus,non Geta pugnax,
Non Hiſter,non Trax,ſemper Chriſpusq́;,ſycamber,
Noſtraq́; per varias mittuntur ſpicula gentes.
Noſtra Sophi veteres coluerunt numina,quorum
Scripta manent poſitæ me defendentia ſectæ.
Nam ſine corporeo proſunt bona noſtra labore,
Et gula nobiſcum,feruens quoq́; gloria menſæ:
Non mea ſub galeis vita eſt,non ſtramine duro
Corpora noſtra cubant,ſed præbet pluma quietem,
Me niſi deliciæ molles ſequerentur,& omnis

Luxuries,

Pars.

Cleopatra.

Numidæ.
Mauritania.
Iddia.
Sarmatæ.
Parthi.
Gethæ.
Hiſter.
Sycamber.
Epicurei.

Iuuenalis in Satyra:omnibus in terris.

Luxuries, tanti non reges blanda subissent
Castra, quibus toto victrix dominabor in orbe.
Sardanapalus enim regalia facta relinquens,
Corporis illecebras coluit: florentibus annis
Bellica Roma quidem nostro sudauit amore.
Mollibus in plumis dantur sua gaudia multis,
Non frigus diramq; famem iuuenilia captant
Pectora, sed requies semper blandissima nobis.
Ocia quandoquidem non perturbata fouemus,
Ergo vos iuuenes quorum sunt mollia corda,
Atq; senes pariter quorum est annosior ætas,
Porrigite huc aures, currit mortalibus æuum,
Et currunt sine fine dies, libate vel æscis
Mellifluis genio, post mortem nulla voluptas.

Iuuenalis in Satyra omnibus in terris.
Sardanapalus de quo Diodorus & Iustinus.
Roma.
Ieremy.vij.
Verba Sardanapali.
Sapien.ij.

The obiection of lust blaming vertue.

Voluptatis via.

Nec perhibui cor meum, quin omni voluptate frueretur, & oblectaret se in his quæ preparaueram. Quis ita deuorabit & delicijs affluet vt ego, & fruamur bonis quæ sunt, & vtamur creatura tanquam in iuuentute celeriter.

LO gorgious galantes, lo galantes here am I,
Lo here fayre lucke full enemy to vertue,
Clothed in laurer in signe of victorie,
The large worlde I whole to me subdue,
My streaming standardes alaide with sundry hewe

Eccles.ij.
Sapien.ij.

In triumphe shineth brighter then the sunne,
I all the worlde to my empire haue wonne,

All fragaunt floures most pleasaunt, gay and swete,
Whose sundry sortes no liuing man can tell,
Unto my pleasour are spred vnder my fete,
That all the ayre enioyeth of the smell,
The violet that in odour doth excell
About in bosome by me alway I beare,
The same ofte time inlased with my heare.

All my vesture is of golde pure,
My gay Chaplet with stones set
With couerture of fine asure,
In siluer net my heare vp knet,
Softe silke betwene least it might fret,
My purple pall ouercouereth all,
Cleare as Christall, no thing egall,

My wanton face, louers to embrace, my wanton eye
In suche a case, shewe them solace, that none are free,
So louers be subiect to me in euery place,
My hye beautie, voyde of bountie, doth them inlace,
To hunt, to chase, to daunce, to trace, what one is he
That beareth face, or hath that grace, on lande or sea,
In like degree him selfe to see: my pleasaunt pace
Is light as flee, thus none that be can me compace.

I call my pleasures and hony swete
Ouer all the worlde, none can beware
Nor loke so surely vnto his fete,
But that I tangle him in my snare,
When I with youth can mete,
With reason not well replete,
In lust I cause him flete,
Of grace barayne and bare.

What man is he that can beware,
When I my nettes abrode display,
Namely to youth I me repayre,
I blinde their heartes sorest alway,
I take no thought ne care
Howe euer the worlde fare,
No season free I spare,
From pleasour night nor day.

With harpe in hande alway I stande,

Passing

Palling eche houre in swete pleasour,
A wanton bande of euery lande
Are in my towre me to honour,
Some of valour, some bare and poore,
Kinges in their pride sit by my side,
Euery freshe floure of swete odoure
To them I prouide that with me bide.

When the stature of my figure,
With golde shining is hye standing,
They that inure in my pleasure
With hart wandring muche swetely sing,
Garlandes of golde to me offring,
And me beholde with countenaunce
Smiling, laughing, eche wanton thing,
On mirth musing, learning to daunce.

Who men me honour for my pleasaunce,
Then worship the sonne of the hye king,
I shewe them mirth, he harde penaunce,
I pleasaunt luste, he chast liuing.

Who euer they be that folowe me,
And gladly flee to my standarde,
They shall be free, not sicke nor see
Aduersitie, nor paynes harde.

No poynt of payne shall he sustayne,
But ioy souerayne while he is here,
No frost ne rayne there shall distayne
His face by payne, ne hurt his chere.

He shall his head cast to no drede
To get the mede and lawde of warre,
Nor yet haue nede for to take hede
Howe battayles spede, but stande a farre.

Nor yet be bounde to care the sounde
Of man or grounde, or trompet shill,
Strokes that redounde shall not confounde
Nor his minde wounde, but if he will.

Who will subdue him to ensue
My pleasures newe, that I demayne,
I shall him shewe way to eschue
Where hardnes growe, and to flye payne.

The swetenes of loue he shall assay,
But suche as my pleasures hate and despise
In hardnes liue and bitter payne alway,
In dolour drowned, and that in greeuous wise,
Ending their life after a wretched gise,
By couetise abstayning their pleasour,
Chaunging swetenes for bitter payne and soure.

By pleasaunt lust I called am ouer all,
Princes pereles and glorious goddes,
Of me procedeth pleasour, as is egall
To come of a hye and noble empres,
In me is mirth and songes of gladnes,
And vnder my dayes and houres fortunate,
Age hath first roote to holde vp his estate.

Paris

The lustie Paris by whom the riche Troy
Gaue place to Greece, as subiect to the same,
In my seruice had pleasour and great ioy,
So that by me he spred abrode his fame,
These pleasures folowing of whom I haue the name,
And that remayneth in my auctorite,
And proud Cleopatra was seruitour to me.

Cleopatra.

There is no lande encloled with the sea,
But that they all haue folowed my counsell,
As Afrike, Numide, the other I let be,
I will not tary their names for to tell,
But fewe or none are betwene heauen and hell,
In Hethenes nor yet in Christentie,
But yong or olde they all obey to me.

My deynteous dartes about full brode I cast
Among all Nations vnto the worldes ende,
The Philosophers that were in times past
As Epicurians to me did condiscende,
All their whole sect my quarell doth defende,
For all their sect to this clause did assent,
That lust and pleasure was good most excellent.

Epicurei

Without corporall labour my goodes shall profite,
Of meate and drinke I haue welth and excesse,
I haue my pleasour, my ioy and my delite
In dayntie dishes and swete deliciousnes,
I leade not life in perill and hardnes
Under heauy helme in fielde from any towne,
Not on harde strawe, but soft and costly downe.

If ioy and pleasure did me not ay ensue,
And lustie myth with corporall pleasaunce,
So mighty kinges would not them subdue
Unto my tentes, whose might shall me aduaunce,
That all the worlde vnder my gouernaunce
Shall it submit, and dwellers of the same
Shall beare about the badges of my name.

Iuuenalis in Satyra, Omnibus in terris.

It is longe past since that men first did thus
Subdue their mindes and bodies vnto me,
The mightie kinge called Sardanapalus
Left dedes that longed vnto his royaltie,
Folowing my pleasure and voluptuositie,
And Rome victorious at laste by hye courage,
Yelded it selfe mekely to my bondage.

Sardanapalus de quo Dioderus & Iustinus Roma.

Ease, welth and rest to me alway is best,
Unto my seruauntes I geue the same,
And where as nature appeareth goodliest
I am moste busy the heart for to inflame
With fierie brandes to Venus pleasaunt game,
No colde ne hunger to ponge men shall I geue,
But pleasaunt rest while they with me do liue.

Ieremie. vij.

My life I leade in ioyfull idlenes,
Not let nor troubled by any aduersitie,
Therfore O youth that art in lustines,
And age also that of bad maners be,
Courne hither your faces beholding my beautie,
And you endeuour your eares to incline
To my preceptes, folowing my doctrine.

The time passeth dayly fro mankinde,
Our dayes of life longe while can not endure,
Therfore on pleasure establishe we our minde,
For in my minde no earthly creature
After this life of pleasour shall be sure,
Therfore be we mery the time that we are here,
And passe we our time alway in lustie chere.

Verba Sardanapali.

Sapien. ij.

RESPONSIO VIRTVTIS CARMINE ELEGIACO.

CArmine nugoso quid me malesana voluptas
Lædis, & imbelli pectore bella paras:
Quid fallax miseros, age perfida, decepis arte,
Illecebris mundus cur fuit vsq; tuis:
Quid sordes, luxusq; tuos, lancesq; voraces

Eccles. xvij.
Sapien vi.
Baruch. iij.

Laudas? blanditijs gloria nulla tuis.
Æbrietas tibi fida comes, infamia pennis
Circum te volitat, & tua caſtra premit.
Es (fateor) pulchro ſemper laqueata capiſtro,
Sunt oculi molles, fronſq; petulca nimis.
In capite inſignis fulgor, redimicula, vittæ
Sertaq; dependent: purpureusq; color:
Te chlamydes tyriæ velant, te balteus ornat,
Et te Sidonio purpura tincta fuco.
Non galeas armate geris, ſed corpore nudo,
Allicis imbelles in tua vota viros.
Te iuxta veneris ſtant atq; Cupidinis arcus,
Et pueri cæci dira ſagitta iacet.
Dextra tenet ſpeculum quo ſplendet turba malorum,
Læua tenet luxus, & genus omne mali:
Fronti nullus ineſt candor, ſed ſpurca libido,
Non pudor in verbis, ingenuusq; iocus:
Te duce per mundum gemini tractantur amores,
Te duce langueſcunt fortia membra ducum.
Te duce nobilitas perit, & veneranda iuuentus
Marceſcit votis dedita aduſq; tuis.
Te duce morborum patimur diſcrimina, mortes,
Ad ſtygiosq; cadunt corpora noſtra lacus:
Tu facis ingenium torpens, tu pectora caſta
Inficis, & ſenſus non ſinis eſſe bonos:
In te decreſcunt animi, ſoluuntur & artus,
Corporis & ſemper eſca doloris eris
Ex te lœthales morbi, genus omne malorum,
Et gula manauit, delitiumq; malum:
Tu facis imbelles iuuenes, petulansq; ſenecta
Te duce concreſcit, bæſtia ſpurca nimis:
Pellicis in fraudes multos, vitæq; tenebras,
Nil caſtum impura conſpicuumq; doces.
In te non ratio, non puræ ſemina mentis,
Ingenium nullum, ſed mala lingua quidem.
Multorum claros egiſſet dextra triumphos,
Et multos caneret fama ſuperba duces:
Si non blanditias, ſi non tua vota ſubiſſent,
Et ſimul impoſitis nigra venena cadis.
Mœnia Dardanidum, vertiſti & pergama Troiæ:
Troia.
Per te Parthorum regna ſuperba iacent.
Parthi.
Regna iacent Aſiæ luxu conſumpta voraci,
Aſia.
Luxibus & ſqualent Attica regna tuis.
Græcia.
Obruta ſunt Danaum fortiſſima mœnia per te,
Atq; vrbes Sodamæ morte rigante iacent.
Sodoma.
Excidium per te dirum eſt experta Corinthus,
Corinthus.
Atq; Tarentinæ ſic periere domus.
Tarentum.

Lapſa

Lapſa etiam per te ſordent Nilotica regna,
Aſſirij per te ſic cecidere duces.
Egiptus.
Aſsiria.
Te Sybaris colles, te Rhodos, atq; Miletos,
Et varias gentes contaminaſſe palàm eſt.
Sybaris.
Rhodus.
Milætus.
Tu Sordos, thracesq; truces, tu blanda Getasq;
Corrumpis, diris inficis atq; malis.
Thracia.
Geta.
Sors mea nunc melior, quoniam me vita perennis
Spectat, & æterno gloria parta gradu.
Degeneres animos pacienti extollo labore,
Cœli porta patet (me duce) aperta viris:
Hercules.
Amphitroniades metuenda pericula vicit
Me duce, cœleſtis incolit aſtra dei.
Me duce barbaricas gentes proſtrauit in armis
Iulius, & fœlix ſydera clara premit:
Iulius Cæſar.
Magnus Alexander noſtros comitatus honores,
Ingenij pugnas & fera bella tulit:
Alexander magnus.
Sic Paulus conſul regem qui Perſica vicit,
Me duce Romanis clara trophea dedit.
Paulus Emilius.
Me duce facundi fulgent Ciceronis honores,
Et Maro Romanæ gloria magna togæ.
Cicero.
Virgilius.
Doctus Ariſtoteles noſtra hæc monumenta ſequutus,
Et Plato, quo nuſquam maior in orbe fuit.
Ariſtoteles.
Plato.
Candida me coluit doctorum turba ſophorum,
Ingenium per me eloquiumq; valet.
Ad laudes genitos, & dulcia munera diuûm,
Fama trahit noſtri nominis atq; decus.
Aſpice (quid multos repetam) ſtat noſtra per orbem
Gloria, fama, ſalus, laus, honor, atq; decus,
In te luxuries, faſtus, commercia fœda,
Et putidum ſemper ſtillat ab ore malum.
In me diuitiæ, iuſtum, rectumq;, piumq;
Prouer. viij.
In me concilium, gloria ſola mea eſt.
Caſta mihi domus eſt, ſtant celſo colle penates,
Sapien. iiij.
Hos tamen ingenuus ſcandit vbiq; labor.
Proue. ix.
In virtute labor, ſed & in ſudore voluptas,
Atq; quies, magnis ſemper amanda viris.
Siuè velis famam ingenio ſectariër almam,
Armiſonæ vè iuuat voluere ſigna deæ.
Seu res Ciuiles merito tractare fauore,
Hæc animo infracto (me duce) cuncta facis.
Me labor & ſudor torquet virtutis amore,
Ætherei tandem ſcandet ad aſtra poli.
Virtus ſola regit terras, dominatur in alto,
Diuidit & nutu dona beata ſuo.
Proverb. viij.
Plautus in amph.
O iuuenes dum fata ſinunt, expellite vanas
Corporis illecebras, lœthiferumq; nefas.
Proue. vij.
Imbuite aſt animos virtutis dogmate veſtros,
Vt ſapiant rectam pectora veſtra fidem.

The aunſwere of vertue againſt this obiection of voluptuoſitie.

De via virtutis.

Deus creauit de terra hominem, & ſecundum imaginem ſuam fecit illum: Et iterum conuertit illum in ipſam, & ſecundum ſe veſtiuit illum virtute: numerum dierum & tempus dedit illi, & dedit illi poteſtatem omnium quæ ſunt ſuper terram.

Eccleſi.xvij. Sapien.vi. and.i. Baruch.iij.

Lothſome luſt, O mad miſgouernour
Of all mankinde, and roote of euery vice,
With thy barrayne ballade and corporall pleaſure,
Howe dareſt thou grieue me thus in any wiſe?
Thy wordes are vayne, thy might I cleane deſpiſe,
Howe dare thy coward heart me thus aſſayle,
Since thou thee boaſteſt vnmete vnto battayle.

Haue done and aunſwere, diſceytfull trayteres,
Howe dareſt thou wretched men this wiſe abuſe,
Or them diſceyue by thy craft of falſenes,
Why doth mankind on thy vayne pleaſures muſe,
Why doth the world goodnes and grace refuſe,
Renning to thy foly, ſubduing them in care,
As fiſh or birde to panter, net or ſnare.

Why laudeſt thou thy luſt and pleaſure vayne,
Thy wandring wayes in ſinne and beaſtlynes,
Who that thee folowes, ſhall at the ende certayne

Finde no honour, but payne and great distresse,
Thy faythfull felowe is bestiall dronkennes,
Thy purliuaunt is dreadfull worldly shame,
Fleeing about to spreade abroade thy name.

Shame them subdueth that them submit to thee,
Thy beautye blinded is by misgouernaunce,
I say not nay, but fayre thou art to see,
And alway wrapped in halters of pleasaunce,
Thy eyne wanton with wanton countenaunce,
Thy heare glistring or shining as golde bright,
That many thousande destroyed is by thy sight.

Thy purple garlandes couched with precious stone,
Pure and resplendaunt is all thy apparayle,
Mayed gayly with pearles many a one,
Of purple colour of Tire is thy mantayle,
With precious stones beset as thicke as hayle,
Thy girdels gay, and ringes pleasaunt to see,
But what is this but worldly vanitie.

Thou art not armed, nor to no warre dost go,
But standest naked, and all thy body bare,
As chiefe champion vnto blinde Cupido:
Such feble men that lacke wit to beware,
Attisest thou fully into thy snare,
The bowe of Venus and dartes lye by thee,
Headed with shame, mishap and pouertie,

In thy one hande is the mischieuous dart
Of fleshly lust and pleasure corporall,
Wherewith thou sharply strikest to the hart
The olde, the yonge, the poore and principall,
Thy other hande beareth in it venim mortall,
Vnto the which if man not well attende,
With all ill shall he be poysoned at the ende.

Of thy fayre forehead the beautie and brightnes,
And all the fashion and shape that is in thee,
Defiled and blinded is by viciousnes,
And fleshly lust cleane voyde of chastitie,
In thy payne wordes is nought of honestie,
Thou canst not skill of honest sport ne game,
But ribaude wordes sounding all to shame.

Thou art destroyer of all mankinde,
But namely to such as sue thy trayne,

The

The wit thou dullest, troubling thy minde,
The honest name doest thou distayne,
Thou bringest man to infernall payne,
Wasting his goodes by wayes prodigall,
But his last ende alas is worst of all.

By thee in the worlde true loue is maculate,
By thee dull slouth doth piteously oppresse
The lusty bodyes of many a great estate,
Thou art destroyer of vertue and nobles,
And youth descended of birth of worthynes.
When they their mindes to thy precept incline,
To nought they vanishe, so falling in ruine.

By thee we grieuous sores oft sustayne,
Infirmities, sore perils and mortall,
By thee the soule is drowned deepe in payne
In hell among the fendes infernall:
Thou makest man slouthfull and dull withall,
To chaste heartes art thou mortall enemy,
The wittes blinding or wasting vtterly.

Thou wretched lust dost stint, abate and swage
The strength of man and his audacitie,
Thou bringest lowe the lusty hye courage
Of manly youth in his prosperitie,
Thou art the meat of all aduersitie,
And cursed foode of payne, wo and doloure,
Both to the poore and men of great honoure.

Of thee hath mortall sores oft their roote
And sore sickenes, whereto no man mortall,
Can finde no succour, no remedy nor boote:
But for to speake of thee in generall,
Recount all ill, and thou art grounde of all,
Thou art the well of eche disordred thing,
Of whose head vile gluttony doth spring.

Thou makest youth such as thou doest attice
To lese the vertue of manhood and boldenes,
Their heartes dulling with fearefull cowardise:
Thou makest age to growe in viciousnes,
Thou makest many to wander in darknes
Of vicious life attising by thy gile,
Nought chaste thou teachest, but thing vnpure and vile.

Thou hast no reason, ne stedfastnes of minde,

Of wisedome the purest grayne is fro thee gone,
No perfect wit shall man within thee finde,
Of reasons sad thou certainly hast none,
And though at the first thou shewe vnto echone
Pleasure, and hope vnto honour to ascende,
Thou them disceyuest falsly at the ende.

The hande of many great laude should haue obtayned
By worthy triumph, auaunsing so their name,
If thou haddest not their hye purpose distayned
Them by thy gile withdrawing from the same,
So by thy meane obscured is their fame,
And by thy venime thou haste intoxicate
The noble heartes of many a great estate.

Thou haste ouerthrowe the wals of noble Troy,
The Parthians and dwellers of Asye,
By thy deuouring lust haue lost their ioy,
And many a Citie by thee on grounde doth lye,
The Cities of Grece with walles stronge and hye
Lye nowe on grounde, the walles with grasse ouergrowe,
The attike royalmes by thee are nowe full lowe.

Troia voluptate interiit, similiter & Parthi, Grecia, Attica, Sodoma, Corinthus, Egiptus, Tarentum.

By thee was Sodome and other Cities drowned,
And that in number mo then I can name
Haue bene destroyed, and made euen with the grounde,
Corinth by thee was lost with sworde and flame,
And much part of Egipt was the same,
Tarent also, Assiria and eke Trace
Thou hast destroyed, and that in wofull case.

What needeth here to name the royalmes all,
Or all those Cities and places excellent,
Which thou hast made from their honour to fall
By punishment of our Lorde omnipotent,
Some drowned, and some with fire of heauen brent,
But to be playne we dayly see doubtles
That all thy seruauntes ende in wretchednes.

But better is my state, my fortune and degree,
For all my seruauntes that vnto me incline,
Shall haue rewarde of ioy and blisse with me,
Which ioy in heauen abideth me and mine
Vnto vs graunted by the grace diuine,
By pacient labour I poore men here aduaunce
To worldly wealth and good in abundaunce.

The

The gates of heauen to man are opened wide,
And he receyued in ioy that neuer shall ceasse,
So that I be his helper and his guide,
To leade him thither by way of righteousnes,
My way is harde, and full of busynes,
But at the ende I haue a resting place,
Wherein is life euerlasting and solace.

Hercules
Iulius Cæsar
Alexander magnus,

Strong Hercules that mightie champion,
And Iulius Cæsar an emperour royall,
And Alexander whose felowe found was none,
Considering well his wit and deedes all,
These haue renowme that neuer can stint nor fall,
For that they euer obeyed vnto me,
And many mo by me brought to degree.

Paulus Emilius,

I haue auaunced to glorious laude and name
Paule that was consull of the empire Romaine,
Which diuers nations wan, encreasing his fame,
To the sayde Romanes triumph and laude soueraine,
And though they suffered perill and great payne,
Yet hath the loue and mede of me vertue,
Not suffred them harde charges to eschewe.

Cicero

By me the honour of the hye eloquence
Of Cicero, and his perfect pollicie
Are spread abroade, shining for excellence,

Virgilius

And noble Virgil the Prince of poetry,
The Romane linage by verse did magnify.

Homerus

He and Homerus with Poetes euerychone
Haue won their glory and laude by me alone.

Aristoteles,

Aristotill ensuing my iust commaundement,
Hath made his name and laudes immortall,

Plato.

And also Plato moste noble and excellent,
The Philosophers all other great or small,
Hauing no name in goodes temporall,
Hath left the world with all his vanitie,
And at the ende great honour had by me.

Prouer. vlg.

I clere the wit, the speeche I fortifye
With sadnes, reason and pleasaunt eloquence,
I man confirme, augment and edefy
With honour, laude, and knowledge of science,
And to expresse my might in briefe sentence,
None may here win but by my succour,
Laude, fame ne health, riches nor honour.

In

In thee is pride, and all thy wanton will
Is set on riot and wretched lechery,
All vicious wordes doth from thy mouth distill,
Thy whole delite is in lust and ribawdry:
But as for him that will to me apply,
I shall by vertue bring him to righteousnes,
And then to glory by wisedome and riches.

I shewe my seruauntes true iustice and pitie,
In the hye heauen sure fixed is my minde,
My house is kept ay cleane by chastitie, Sapien. iiij.
My God is hye, and who that will him finde,
For to be light his lust muste leaue behinde, Proverb. ix.
And so by labour and perfite diligence
He may attayne that place of excellence.

In vertue is busy and diligent labour,
For no good comes of slouthfull ydelnes,
But swet and payne at ende shall finde pleasour,
And parfite rest is ende of busines,
And he that walkes the way of holynes,
And liues in worship, ought to be glad and fayne
This quiet rest by my helpe to obtayne.

So whether thou lust to win name of honour
By wit or warre, by wisedome or by might,
Or in a Citie for to be councellour,
Or els by lawe to geue eche man his right,
Let me vertue alway be in thy sight,
Then shalt thou by my meane the way prouide,
In euery case howe thou mayst best thee gide.

Who that for loue of vertue speciall,
Endureth labour, swet, payne and busines,
The endles pleasour of ioy celestiall
Shall be rewarde to him for his hardnes, Proverb. xiij.
Vertue alone is of suche worthynes
That gide it ought and gouerne euery thing,
And good giftes parte as is to it liking.

But thou false lust and pleasour corporall,
All men disceyuest that vnto thee encline,
Thou first art swete, at last more soure then gall,
Thou many thousandes hast brought vnto ruine,
And namely suche as of moste noble line
Descended are, for getting their degree
Defile their birth and auncient name by thee.

Thou art so fierce, so hasty and cruell,
That no wilde beast, no not the mightie beare
Can haue respite within his den to dwell,
Thy cruell clawes so fiersly doth him teare,
That on his skin remayneth scant a heare,
Thou shouldest his skin I trowe rent of also,
Ne had the Lion him succoured in his wo.

Plautus in amphi Prouerb. vij.

Therfore ye men (while ye haue time and space)
Expell vayne lust and pleasour corporall,
Which deadly ill is barrayne of all grace,
And roote or sparkle to kindle sinnes all,
Therfore to Christ for grace see that ye call,
Wherby ye may all carnall lust subdue,
And plant in your mindes goodnes and vertue.

So shall your hartes sauour the true doctrine
And blessed fayth of Christ our sauiour,
Which fayth shal bring you to the sight deuine
Of Gods presence and celestiall pleasour,
But worldly wealth as riches and honour,
Shall in this life be part of your rewarde,
Where as vayne lust endeth in paynes harde.

LATINA NAVIS SEV BARCA SOCIALIS,

Innumeros classes fatuos sine fine furentes,
Hactenus in nostra ducere classe iuuat:
Si quis fortè locum potuit minus accomodatum
Nancisci, huc veniat cum socijsq́ vehat.

ħ.q.i multi. Eccles.iij.c.vij. Job.xxx. i.Esoras.v. Sapien.iiij. Eccles.i.

CVrrite sulcamus festinis æquora remis,
Et premit immensum carbasa nostra fretum.
En socialis adest classis, properate sodales,
Et fatui pariter nunc properate meri:
Nam nostræ numerus sectæ est immensus, & aures
Ad varias gentes tendit, & ad populos.
Nostra cohors equidem totum complectitur orbem,
Pauci sunt quos non fædera nostra premunt.

In omnem terrã exiuit sonus eorum.

Ex Asia veniunt rutilo sub sole creati
Stulti, nobiscum qui cita vela trahunt.
Finibus è Lybiæ veniunt terraq́; calenti
Mausirij imbelles, æthiopesq́; nigri:
Migrant Hesperij, migrat quoq́; Gallia tota,
Prorsus & a Bactris sedula turba ruit.
Ad nauem veniunt gentes quas vltima Thyle
Finibus extremis quasq́; Britannus habet.
Et veniunt Cymbri torui, flauiq́; Sycambri,

Et venit

Et venit ex latio turba procera quidem.
Arctophylax gentes rigido sub sydere natus
Transmittit, præbet subsidiumq; rati:
Sauromatæ veniunt, pugnax quoq; turba Getarum,
Atq; Thraces veniunt, Argoliciq; viri:
Et veniunt omnes gentes, quas conspicit orbis,
Quasq; fouent nitidi sydera clara poli:
Cum senibus iuuenes, fatua cum matre puella,
Intactus nullus hic gradus esse potest.
Ad classem celerem fatui properate sodales,
Currite, nauiculæ nam mora cuncta nocet.
Tempus adest sulcare fretum, & nunc pandere velum
Currite, iam pergit fluctibus acta ratis.
Maxima nunc regio superest penetranda, sodales
O fatui, pedibus currite quæso citis.
Narragonum ad patriam & promissas tendimus oras,
Cogimur & stolidum spontè subire solum.
Nos tamen in tumido iactant discrimina ponto
Plurima, sollicitas & quatit vnda trabes.
Veliferiq; maris sæuo clamore ciëmus
Fortunam, nil nos impia vota iuuant.
Per varios casus, per sæua pericula ponti
Currimus, & vitæ non modus vllus adest.
Et patimur lapsus tempestatesq; sonoras,
Et patimur medio naufraga fata mari:
Scillæam rabiem siculis spectamus in vndis,
Atq; charybdeo gurgite transtra volant.
Per syrtes lybicas remo sulcamus inerti,
Spectamus tumidi tristia monstra maris:
Delphinos, Phocas, syrenes, atq; videmus
Tritonas, inuisum piodigijq; genus:
Torpemus cantu, quo nostras inficit aures
Syren, languenti nosq; sopore premit:
Et Cyclopem grandem siculo spectamus in antro,
Dulychius princeps quem timuisse potest.
Quis locus est tutus, quo nunc considere stulti
Possunt, & certos ædificare lares:
Vsq; adeò tumidis prostrati mergimur vndis,
Et portus tutus carbasa nostra fugit:
Ha meritò, quoniam nullo sapientia cultu
Nos fouet, & stolida figimus arma manu.
Heu dea stultitiæ nobis nunc pocula Circæ
Præbuit, & cantu pectora lassa ferit.
Eheu quid miseri prodest errare sodales,
Quærite sed stabili littora tuta pede:
Ne rapiant fragiles Neptunia monstra carinas,
Sorbeat & nostras æquoris vnda rates.

De hac materia Virgilius in. ij. & iij. enne.

Scylla.
Charibdis.
Cyrtes.

Syrenes.
Triton.

Cyclope.
Vlysses.

Circe.

Neptunia.

¶The vniuersall Ship and generall Barke or Barge, wherin they rowe that yet haue had no charge.

¶Within my shippes are fooles innumerable,
My shippes diuerse forged here before,
With furious fooles in folly perdurable,
But nethelesse yet here I forge more:
And if peraduenture some one hath had no ore,
Nor place before condigne for his degrée,
In this great Carake nowe shall he rowe with mée.

Societas fatuorum.

Gaudium est miseris socios habere pænarum: Sed non minus ardebit, qui cum multis ardent. Qui inter huiuscemodi letantur, & esse subsentius delicias computant, filij sunt stultorum & ignobilium, oppressi quasi fluctibus semitis suis: fratres sunt draconum & socij structionum. Sic fuit, est & erit, similis similem sibi querit.

q. q. l. multi.
Eccles. iij. & vij.
Job. xxx.
i. Esdras. v.
Sapien. iiij.

HEre shall Jacke Charde, my brother Robin Hill,
With millers & bakers that weight & measure hate
Al stealing Taylers, as Soper and Manshil,
Receaue their rowme because they come to late,
The foulest place is mete for their estate,
A rowme for rascoldes harde by the pompe shall be,
That stinking places and knaues may agree.

Come away companions for time it is to rowe,
Our Carake fletes, the sea is large and wide,
And depe inough, a pleasaunt winde doth blowe,

Prolonge

Prolonge no time our Carake doth you bide,
Our felowes tary for you on euery side,
Haste hither I say ye fooles naturall,
Howe ofte shall I you vnto my Nauy call.

Ye haue one comfort ye shall not be alone, Eccles.1.
Your company almoste is infinite,
For nowe aliue are men but fewe or none,
That of my ship can rid him selfe out quite,
A foole in felowes hath pleasour and delite, In omnem terram exiuit sonus eorum.
Here can none want, for our proclamation
Extendeth farre and to many a straunge nation.

But to be playne and speake as I intende,
All men are fooles that can not them selfe gide,
Thus all the worlde may I well comprehende,
Except a fewe whom I may set aside,
All whole Asia though it be longe and wide
And farre from vs, and all not of our lawe,
Yet are they ready our sayles vp to drawe.

From the farre costes and hote of Lybia,
The Mawrians and eke the men of Inde,
And all the dwellers almoste of Africa,
The Lumbarde nation vntrue of dede and minde,
All these within our ship will places finde,
So may the dwellers of Cecyle and Almayne,
Of Italy, Fraunce, Flaunders, Greece and Spayne.

Tomab Osborne

The Picardes, Normans, and Neapolitanes,
Come in great clusters our Nauy to augment,
So doth Venetians, Gascones and Romanes,
And little Britayne is all of like assent,
And also the great by riches excellent,
Whiche nowe is called plentifull Englande,
Commeth to our ship, with Wales and Scotlande.

The out Iles all dispersed here and there
In the mayne sea also come in one bonde,
So many comes that certaynly I feare
Within my ship they all can not well stande,
Hither comes also the dwellers of Irelande,
Denis and Woris, Patrike and Mackmurre,
In mantles pricked for lacke of precious furre.

In Englande is no Citie nor shire towne,
Borough ne village howe poore soeuer it be,

Nor noble palace of suche a great renowme,
But some mariners sende muste they vnto me,
But to be shorte and flee prolixitie,
There is no nation nor region vnder sunne,
But all or some to this my ship doth runne.

Both yonge and olde, poore man and estate,
The foolishe mother hir daughter by hir side
Runne to our Nauy fearing to come to late,
No maner of degree is in the worlde wide
But that for all their statelines and pride,
As many as from the way of wisedome trip,
Shall haue a rowme and place within my ship.

My foolishe felowes therfore I you exhorte,
Haste to our Nany for time it is to rowe,
Nowe muste we leaue eche simple hauen and porte,
And sayle to that lande where fooles abound & flowe,
For whether we ariue at London or Bristowe,
Or any other hauen within this our lande,
We fooles ynowe shall finde alway at hande.

No speciall place will I chose for our rode,
But at auenture where the winde shall vs drine,
But while we wretches thus sayle and rowe abrode
On this depe see, our folly doth depreue
Our soule from healthy and lande of men aliue,
So that in the waues of this tempestious see,
Ofte time we liue in doubtfull ieopardie.

De hac meteria Virgilius in. ij. & .iij. enei.

Our frayle bodies wandreth in care and payne,
And like to botes troubled with tempest sore,
From rocke to rocke cast in this see mundayne,
Before our eyes beholde we euer more
The death of them that passed are before,
Alas misfortune vs causeth oft to rue,
When to vayne thoughtes our bodies we subdue.

By diuers chaunces runne we to ieopardie,
And of our life God wot we are vnsure,
Oft of our chaunces we seke no remedy,
But wander foorth our reason muche obscure,
Tempest we suffer, sore falles we endure,
And to our iourney so simple heede we take,
That in the sea and rockes our shippes breake.

Scilla.

A farre of Scilla the rorying we may heare,

Yet

Yet by our folý, our mindes are so cruell,
That to the perils (alas) we drawe vs nere,
And some so wander without gide or counsell,
That in the hurling pittes of fearefull hell
Their shippes breake, and there alwaye remayne
Within that gulfe in endlesse wo and payne.

We wander in more doubt then mortall man can thinke,
And oft by our folý and wilfull negligence
Our ship is in great perill for to sinke,
So sore are we ouercharged with offence:
We see the daunger before our owne presence
Of straytes, rockes, and bankes of sande full hye,
Yet we proceede to wilfull ieopardy.

We diuers monsters within the sea beholde
Ready to abuse or to deuour mankinde,
As Dolphins, Whales, and wonders manifolde,
And oft the Waremaydes songe dulleth our minde,
That to all goodnes we are made dull and blinde,
The wolues of these oft do vs muche care,
Yet we of them can neuer well beware.

We see Poliphemus that foule and great giant,
In his dreadfull den mankinde also to dere,
Whom great Vlisses both bolde and valeant
Might for his lookes drede, and quake for feare:
A thousande monsters are no mankinde to teare
And to deuour and bring vnto hellpit,
Yet we (alas) our selfe to them submit.

About we wander in tempest and torment,
What place is sure, where fooles may remayne
And fixe their dwelling sure and permanent,
None certainly, the cause thereof is playne,
We wander in the sea, for pleasure biding payne,
And though the hauen of health be in our sight,
Alas we flee from it with all our might.

Alas, therefore dayly we must endure
Great payne and wo, and well we it deserue,
For he that of rest (when he list) may be sure
And will none haue, he worthy is to sterue:
We loue no wisedome, ne tende not to obserue
Her lore and lawes, ne way of righteousnes,
But arme our selfe with folý and falsenes.

Alas, alas the vile and vayne goddes
Of foolishnes and worldly vanitie
Hath made vs drinke so of her cup doubtlesse,
That all our wittes and reasons blinded be:
A wisedome, wisedome, great pitie it is to see,
Howe fewe to thy preceptes nowe incline,
Thy name decayes and falles to ruine,

Alas dere brethren, alas thou wretched man,
O frowarde flocke to thy creatour vnkinde,
Expell thy foly, apply all that thou can
To folowe wisedome with all thy might and minde,
What ioy haste thou to wander in the winde,
In vice and errour without good will to stent,
Ceasse man, and seeke the place ay permanent.

Set foly, errour and vanitie aside,
Flee from the wayes of suche as sue offence,
Labour to obtayne a place, ay to abide
Without ende before Gods hye presence,
Least that hell monsters by furious violence
Swalowe vp thy soule to payne from ioy and blisse,
While in this life thou erreste or goest amisse.

SOCIALIS NAVIS MECHANICORVM.

STultorum trahitur collecta caterua virorum,
Qui manibus quærunt sæpè alimenta suis:
Artificis quisquis signum prætendit, & effert
Quid sciat, & foueat qua ratione domum:
Adsunt mæchanici, quorum vela ampla leuata,
Cum celeri remo per freta vasta volant.
Cur tamen hi fatui sint ad mea laxa vocati
Carbasa, iam causas cum ratione canam.
Cunctorum veluti status immutatur in omni
Tempore, nec stabili conditione manet:
Artificum pariter sic fit mutatio semper,
Hos fatuos meritò nostra carina vehit.
Hoc vitium primum est, quòd seruus quisq; magister
Esse cupit, callet & tamen ipse nihil.
Artifices multi fatuiq; sine arte vagantur,
Stultitia merces diminuuntq; sua.
Alter in alterius damnum sudore laborat,
Se tamen in primis decipit expolians.
Vendit opus magna forsan mercede paratum,
Incitat & vexat hunc quia liuor edax:
Attamen artificum deformis abusio sectæ

Pauper-

Pronerb. 11.

De elec cum in magistrum. lxi. dist. miserum. xlix. dist. sacerdos.

Ezech. 13.

Paupertate graui corpora multa premit.
Hi res mox vendunt posita præ merce minuta,
Hi precio vendunt pro leuiore suas: Leuitic.xxv.
Alter in alterius damnum contemnere lucrum
Assolet,& vendit tunc malè sarta palam.
Qui modico vendunt precio,res non benè sartas Eccles.xxvij.
Vendunt,artifices hæc mala culpa notat.
Omnes qui cupiunt emptores fallere blandis
Fraudibus,hi certè se quoq; decipiunt.
Mæchanici culpas & stigmata nigra merentur,
Turpantes operas,artifice q; manus:
Decrescunt omnes mercatus,nemo fidelis
Mercator,quiuis ditior esse cupit.
Rebus in humanis mutatio tanta lacessit,
Multos atq; inopes reddit vbiq; viros.
Non opus est multis facinus componere verbis
Artificum,liuor pectora cuncta trahit.
Temporibus nostris qui constans esse laborat,
Hunc stultum vulgus insipidumq; vocat.

The vniuersall Ship of crafty men or labourers.

stultus, stolidus, natus, in exitio.

A com-

A Company gathered together in a route
Of foolishe men, and blinde by ignoraunce,
Rowe nowe in botes my shippes all about,
Suche men are they that get their sustinaunce
With labour of hande, and lewde of gouernaunce,
But such as labour truely for their foode
I will not blame, but them repute as good.

Haste hither laborers, our sayles are a loft,
Our ship flyes swiftly by might of ore,
But first of all ye fooles that labour soft,
And lese the time making your masters poore,
In this ship present shall ye be set afore,
And then such as spende their wage in dronkennes,
For dronken workmen come neuer to riches.

Operarius ebriosus non locupletabitur.

For why these fooles vnto my ship I call,
For to be short, this is the reason why,
For as the state of all men mortall,
And eche other thing chaungeth continually
Without condition stable, certaynly,
So is the state of labourers disceyuable,
And much vnsure, and also chaungeable.

Prouer. xi.

The speciall vice common among them all,
Is that eche seruaunt fayne would a master be,
Yet in his craft he knoweth nought at all,
But is a foole therein, and so shall dye,
And many workmen, as we may dayly see
Wander as fooles in slouth and ydlenes,
Hurting their wages by their foolishnes.

De elec. cum in magistrum. lxi. dist. miserum, xix, dist. sacerdos.

One laboureth fast for litle or for nought,
His felowe to put to losse or hurt thereby,
Yet he him selfe to pouertie is brought
By his ill will, his hatred and enuy,
And for that this vice his heart continually
Vexeth and troubleth, for nought he offreth forth
That worke or thing that is great treasure worth.

Ezech. vij.

Yet this foule abuse and malice enuious
Of laboring men oft time doth them oppresse
With pouertie, to all mankinde odious,
If one sell for litle, another selles for lesse,
Till both be opprest with pouerties hardnes,
Eche one despiseth his priuate aduauntage,
To do another displeasure and damage.

Leuiti. xxv.

Some

Some make their ware iniuſt and diſceyuable,
Selling it forty for ſmall and litle price,
The truth appereth playne and veritable,
For in good ware the price doth ay ariſe:
But contrary if thou the truth aduiſe,
Where a great thing for litle price is bought,
It ſignifyeth that it is ſtollen or nought. Eccleſ.xvi.

All ſuch as couete the byers to begile
With flattering wordes falſe and diſceyuable,
Diſceyuing other, diſceyue them ſelfe the while,
And all other are greatly reprouable,
Which make their worke not true and profitable,
But counterfayte and pleaſaunt to the eye,
And nought in proufe men to abuſe thereby.

The price of eche ware decayeth euery day,
And yet the ware is ſcantly worthy the price,
Amonge all marchauntes ſcant and vneth we may
Finde one or two that truth do exerciſe,
But all are blinded ſo by couetiſe,
That nought they force of falſe diſceytfulnes,
So that they may thereby obtayne riches.

Thus ſo great chaunges and mutabilitie
Stirreth the heartes of labouring men to yre,
That the moſte part abide in pouertie,
And to be ſhort, eche one of them conſpire
Againſt other by malice hote as fire,
In all their heartes none other thing doth rayne
Saue enuy, malice, hatred and diſdayne.

What nede is it in wordes to be large,
Or all the vice of crafty men to write,
The payne were longe, and great ſhould be the charge,
And to the ſame I haue to ſmall reſpite,
For if that any haue pleaſure and delite
In this our time to be conſtant and wiſe,
The commontie ſhall him hate and deſpiſe.

Therefore I leaue them in their fooliſhnes,
Yet praying God that they may once amende,
And ſo increaſe in truth and righteouſnes,
That I may haue cauſe their goodnes to commende,
Who iuſtly liueth, iuſtly alſo ſhall ende,
And who that in his craft is iuſt and true,
Shall proue in riches, and proſper in vertue.

DE FATVIS MVNDANIS.

Scribitur in fatuum nimis mundo confidentem. Et est carmen domini Roberti Gaguini.

DVm me cura tenet sublimia fortè petendi,
Et vigil expecto det mihi digna labor:
Destituit fortuna pedem, nixumq́, fefellit,
Nec potuit lapsus pes retinere gradum.
Et qui prensus erat non paruo robore ramus:
Præcipitem effractus retulit ecce solo.
Cura, fides, probitas (fueris nisi præditus astu
Et vafro ingenio) parui putata iacent.

Of fooles that are ouer vvorldly.

Oft while man labours for to ascende
By fortune frayle alway forwarde,
And while alway he doth intende
For his sore labour to haue rewarde,
Then is his fortune so sharpe and harde
To leaue his foote at his moste neede,
And let him slip in mortall feare and drede.

Who that leaneth on braunches frayle,

Or taketh his holde by leaues light,
Can finde thereby but small anayle,
But to the grounde descende downe right,
And though the braunches be strong and wight,
When thou beginnest to slip or slide,
In thy degree harde is to abide.

And though the braunches be whole and sound,
And be to weake thee to sustayne,
Yet shalt thou downe come to the grounde:
So if a man take care and payne
To liue in vertue and good soueraine,
Yet all this shall be nought set by,
But if they be gyded wittely.

The strongest braunch or bough shall fayle
Without good wisedome, if man ascende,
But vnto the top if thou preuayle,
Yet ought thou to thy fete intende,
Eche thing is proued at the ende,
Therfore man ought him euen to beare,
In hyest rowmes is greatest feare.

In climbing vp man hath great payne,
But when he at the hyest is,
Hauing great hope there to remayne
In wealth and pleasure, ioy and blis,
Yet of the fruite small part is his,
For by one blast of winde sodayne,
In one instant he falles agayne.

If one be in a rowme a hye,
Men that are loweleme to him small,
But to say truth and veritie,
Yet may their stature be egall,
In like wise though a man royall
Despise them liuing in pouertie,
Of one metall yet both they be.

This worlde all whole goeth vp and downe,
It ebbes and flowes like to the sea,
Waxing and waning like the moone,
Nowe in wealth and in prosperitie,
Eft in aduers and frowarde pouertie,
But that man folowes hye wisedome,
Which take all thinges like as they come.

Though some in treasour and welth abounde,
Thinking them selues wise men alone,
Yet when that they are brought to grounde,
They and the poore is all but one,
And though thou surely marke the bone
Of begger and him that king hath bene,
Small difference shalt thou find them betwene.

After the day commeth the night,
So after pleasure ofte commeth payne,
He is in prudence but porely pight
That can not both in like sustayne,
But if I shall be true and playne,
No earthly thing makes more debate,
Then a vile churle to become a state.

When suche a vilayne rude of his minde
A hye is set on a mightie tree,
To gentle bloud can he not be kinde,
Yet he forgettes his owne degree,
But though the thicke leaues let none see
Howe muche mischiefe suche go about,
Yet at the last it will come out.

If deathes are the tree downe throwe,
And if their riches as leaues light,
Away fro them on grounde do flowe,
Then all their falshode is out in sight,
But while the tree may stande vpright,
The leaues of riches hanging about,
To lorels often the lorde muste lout.

The noble faucons are ofte oppressed,
The Egle blinded and birdes small
Are spoyled and driuen from their nest
When the greedy kite will rule all,
But if the kite then after fall
By aduers fortune or his iniquitie,
The faucons may well haue ioy to see.

Thus well is him that can attende
To take his holde by braunches strong,
When he purposeth vp to ascende,
And in the top to bide there longe
Without wisedome, it shall be wronge,
For who that climbes by stately pride,
For greeuous windes can not abide.

Therfore

Therfore man whosoeuer thou be,
That haste minde and concupiscence
To bring thee into hye degree,
Or in the seruice of king or prince,
If thou be brought to excellence,
Kepe pitie still before thine eyne,
Use iustice, mekenes and prudence,
Remembring euer what thou hast bene.

To get loue do thy diligence,
And if thou wilt haue amitie
To auncient bloud do reuerence,
Though it be but of lowe degree,
Prouide thee in prosperitie
For misfortune, for it is sene
That fortune hath no certayntie,
So thinke thou euer what thou hast bene.

Serue God thy maker aboue all thing,
And next that with thy heart and minde,
Be true and loyall vnto thy kinge,
And to his subiectes iust and kinde,
Let auarice by no way thee blinde,
Then might thou fall or thou would wene,
So that no fault in thee men finde,
Care not to be as thou hast bene.

¶ *De singularitate quorundam nouorum fatuorum additio Seb. Brant.*

TE nostram accepi vertisse Iacobe carinam,
Atq; illam latium nunc sapere eloquium:
Gaudeo, Lolhardos quos prætermisimus olim,
Beguinasq; iuuat his nec abesse suas.
Est operæ precium non ignorare Beguttas,
Bægardosq; suos, hiprocritumq; genus.
Quos nimis arta prius complexa est cymba, liburnum
Nunc proprium, & laxis transtra parabo foris.
Currite lolhardi, beguinæ siuè beguttæ,
Currite begardi, spiritus ire iubet.
Vos hominem ex toto præsenti in carne putatis
Perfectum & summum tangere posse gradum:
Vsq; adeò vt nunquam deinceps mortale patrare
Crimen, & vt nequeat proficere vlteriùs.
Perfectus igitur tantos quoq; classis abacta
Expectat comites, stultiuagosq; viros.
Currite nauis eat, fatuosq; sequamur euntes,

Psalm. lxvij. xl. dis. quisquis.

Cauendum est a begninis. de frig. fraternitatis plus prin. glo. in cle. i. de reli. do.

in cle. ad nostum. de here.

Ne ſine beguinis tanta caterua ruat.
Cernitis vt ſtulti totum mare & æquora complent,
Nec modus aut numerus nauibus atq; viris.
Sæpè oculos hominum morientum clauditis, antè
Quàm mortis tempus vel necis hora venit.
Claudite præſentis perituræ lumina turbæ,
Atq; operi noſtro ponite quæſo modum
Sit ſatis hunc feciſſe priùs vobis vel honorem,
Quòd non vulgari vos rate compoſui.
Ne populus ſi veſtra notet mala crimina, forſan
Non prauos modò ſed pellat ab orbe bonos:
Nec vos de populo vultis neq; plæbe videri,
Nec cleri in ſortem vos deus ipſe vocat.
Iccirco dignam vobis ſedem ipſe nequiui,
Theutonica in noſtra ponere naue priùs.
Cùm tamen in patria Germana, & theutonico orbe
Pullulet, & vigeat veſtra ea ſecta nimis.
Colligere attempto turbam duntaxat iniquam,
Eſte procul fratres quos bona vita tenet.
Qui norman vitæq; modum ſanccitaq; patrum
Seruatis, non vos lædere pergo bonos:
Sed turbam indoctam, quæ cum nil diſcere poſſit,
Nec voluit, longam quærit habere togam.
Ne ſi vulgus erit, cogatur ferre laborem
Artificum, & manibus querere fortè cibum.
Inde eſt quòd quærunt tranquillam habuiſſe quietem,
Atq; vacare graui poſſe labore tamen.
Non is eſt animus non mens fuit vt Madalenæ,
Verùm vt bufonem læna ſuum inueniat:
Ocia ſectantur, torporem & deſidiamq;,
Hinc hoſti antiquo nequitiæ arma parant.
Proinde ſibi reputant, credunt quoq; cuncta licere,
Humano neq; ſub viuere & eſſe iugo.
Libertas (aiunt) vbi ſpiritus eſſe probatur,
Spiritus at ſpirat, liberiora, licent.
Inde putant nulli capiti ſe ſubdere poſſe,
Acephali cupiunt viuere & eſſe palàm.
In grege conueniunt, viuunt ſine rege locuſtæ,
Puniat vt nemo corrigat atq; nephas.
Quin etiam interdum laico ſua crimina fratres
Confitentur, agunt alterutrumq; vices.
Oſcula mortali dicunt damnanda reatu,
Officium carnis ſed veniale ferunt.
Hinc paſſim fratres per compita cuncta ſorores
Quærunt, ſolantur, concrepitantq; fores.
Signaq; dant dygitis pulſantibus, atq; recepto
Reſponſo, admittit ianua quæq; ſuum.

cle. i. de re. do.

hic. cle. ad noſtū. Proteſtatio nihil dicere volen. contra bonos aut approbatos.

ij. Theſſalo. iij.

vt dicere poſsint in Eccl. li. de cele. miſſ. cum marthe c. niſi cum pridē. de renun. hic. cle. ad noſtum

ij. Corinth. iij. xciij. diſ. nulla.

Prouer. xxx.

glo. xxv. diſ. vnū glo. de of. ordi. paſtoralis. glo. de fur. c. ñ. dic. de ad noſtrum

Tum

Tum procul abiectis mantellis, atq; cucullis
Lolhardi in turpi veste, breuiq; patent.
Grandibus exutis sotularibus atq; cothurnis,
Beguinæ incedunt, calceolosq; mouent.
Tunc opera incipiunt communia, tunc labiorum
Hos operit labor, & facta sororia agunt.
Si qua casta soror velit atq; pudica videri,
Et quæ fraternos abnuit accubitus,
Carpitur, & normæ violatrix dicitur, extra
Sit numerum, & careat funditus alloquio:
Illi communes neq; enim veniæ vè preces vè
Subueniunt, vrnam, hæc fregit & vrceolum.
Quin etiam arguitur maiori crimine pœnam
Quo ferat, & subeat fratris ad arbitrium.
Hunc ego peruersum Lolhardum seu goliardum
Dicam, qui ventri viuit & vmbilico.
Nequitiam illorum carpunt mea carmina, sanctos
Atq; bonos fratres carpere nemo volet.
Quos vel apostolicæ sedis mandata probarunt,
Vel quos commendat vita laborq; bonus.
Ast quidam bullas producunt sæpè, quibus sint
Absq; opere, humanis delitijsq; vacent:
Et quibus impunè possint quæcunq; patrare
Non bona, & a nullo vindice habere metum:
Seq; pares faciunt monachis, Testeq; sacratis
Virginibus, quibus est regula grata deo:
Canonicos habitus, nomen, vestemq; pudicam
Vsurpant, sed enim sub cute vulpis inest.
Sic habitus simulant multi sanctosq; bonosq;,
Intus qui rapida tygre lupoq; scatent.
Nomine diuorum subiére cubilia multi
Casta, sed incæsto mox rediére gradu.
Quis rogo summe pater, valet explicare nefanda
Crimina, quæ fiunt sub specie vsq; bona:
Liberiùs poterit nemoq; licentiùs vsquam
Fallere credentes, quàm genus hippocritum.
Introitu Curios simulant, sed Clodius exit,
Sub Christi specie dæmon inique lates.
Væ tibi væ maledicta cohors, quæ nomen inane
Religionis habes, quod tua facta negant.
Nempe opera effingis sathanæ, quibus esse probaris
Progenitus sathanæ, luciferiq; puer.
Quisquis enim est genitus summo a genitore deoq;,
Hic mandata dei seruat & efficiet.
Qui verò è terra genitus, terraq; sepultus
Semper erit, quæuis terrea sola placent.
Quem semel arripuit fatuorum claua, cucullus,

Glo. in. de i. de reli. do. quæ c. diffi. xvii. q. ij. & c. pernitiosam.
Actes. x.
Psal. cxxxix.
cle. i. de vi. & ho. cle.
Protestatio.
Prouerb. xi.
C. de epis. & cle. de amabilés.
Ezech. xiij.
Math. vij.
Ouidius.
Iuuenalis in satyra vltima.
Sauromatas.
Esaie. ix.
Math. xxiij.
i. Timo. iiij.
Prouer. xx.
John. viij.
John. ij. iij. c. v.
Colloss. iij.
Luke. vi.
John. iij.
ij. Petri. iij.

Apostropha ad Philonusum.

Mitraq́;, vix veterem deijcit ille togam:
Hinc precor, exortor, moneo, rogo, flagito cunctos,
Præuideant, linquunt qua statione ratem.
Nostri etenim portum quærunt lyntresq́; fasceli,
Cædo libens, meritum docte Iacobe feres.
Qui mea vertisti vulgaria plaustra, reuidi
Illa ego, perlegi, sat placet atq́; labor.

Quare Seb. Braut concordantias huic operi apposuerit.

Nota magis fuerat nobis inuentio nostra,
Quo quæq́; excerpsi dicta decora loco:
Iccirco ascripsi loca concordantia, lector
Noscere quo valeat, singula quæq́; citò.

Parcendum impressoribus.

Qui tamen & veniam dabit impressoribus oro,
His quia festinum nil satis esse protest.
Nempè manu propria semel atq́; iterum illa reuidi,
Signaui, inuersa multa sub inde manu:
Sed tamen illorum præceps labor, atra reliquit
Plurima, quæ nollem, quæ mihi displiceant.
Quæ si fortè videt lector bonus atq́; peritus,
Dat veniam, erratum nec putet esse tuum.
Criticus at si quis (cui sueta calumnia cordi)
Perleget, in sannas incidet ille, scio.

Eccles. viij.

Sufficiet sed enim doctis feciisse laborem
Complacitum, stultis nil satis esse potest.

Eccles. xxxij.

Nec mihi principio mens subfuit, atq́; voluntas
Scribere, vel stultis complacuisse viris.
Nec tibi propositum fuit, vt satis esse putarem
Prudenti, & fatuo tam bona scripta viro.

Prouerb. xviij. & Eccles. x.

Iccirco stultis linguam linquamus inanem,
In cuius manibus vitaq́; morsq́; sedet.

Psalm. xxix.

Singula qui carpunt, cupiunt doctiq́; videri,
Nec quicquam norunt, sed sua sola placent.
Ille ferus multos agros depastus amœnos,
Huncq́; Ioseph patri surripuisse ferunt.

Eccles. xx. Sapien. ix. John. xv. Galath. i. xlvij. di. quod ad.

Hos operis nostri statui mihi sistere finem,
Omnia qui carpunt, cùm nihil efficiant.

Conclusio operis

Nil satis egregium, dignum, præstansq́; bonumq́;
Quod cunctis possit (crede) placere viris.
Vicisti precibus (fateor) suauissime frater
Me, tua quo videam, carmina peruideam:
Quod potui, effeci, gaudet tuus ille magister,
Discipuli ingenium tam valuisse sui.
Perge bonis cœptis, rogat id tuus atq́; Iohannes
Olpigena, fausto fine, diuq́; Vale.

Olpe.

A briefe addition of the singularitie of some newe fooles.

There

Singularitas.

Singularis ferius depastus est eam. Quisquis ebus prætereuntibus restrictius vtitur quàm sese habent mores eorum cũ quibus viuit, aut intemperans aut superstitiosus est. Quisquis verò sic eis vtitur, vt metas consuetudinis bonorum inter quos versatur, excedat, aut aliquid significat, aut flagitiosus est. In omnibus enim talibus non vsus rerum, sed libido in culpa est.

Here maketh mine authour a speciall mencion
Of ypocrites not perfect of beleue,
And suche as abuseth their religion,
But I shall not so sharply them repreue,
I am full lothe religious men to greue
Or discontent, for if I so do would,
A mighty volume could not their vices holde.

I leaue their pride, I leaue their couetise,
I will not touche their malice nor enuy,
Nor them that Venus toyes exercise,
I will not blame nor touche openly,
It were but foly sith is no remedy,
But if I should vpon me take the payne,
A newe labour I should begin agayne.

I them not touche that cunning men disdayne,
There were none ende in blaming all the fooles,
The maners rude, vngodly and vilayne,
And asses eares cloaked vnder coules,
Knowing nothing, contemning yet the scooles,
All these to touche and sundry vices mo,

It were to sore a charge and payne to do.

I will not say that they vse any sinne,
Yet oft forsooth they folowe not the way
Of the religion that they haue entred in,
Though they the name and habite not denay,
Yet of their life full harde it is to say,
But often at ende it proueth euident,
That vnder floures lurketh the serpent.

The wolfe or fore is hid within the skin,
Of the simple sheepe poore and innocent,
Mekenes without, but pride is hid within,
The wordes faire, but false is their intent,
No sort by falshood or wayes fraudulent,
May sooner disceyue good folke by any way,
Then the wicked sort of ypocrites may.

Hange vp the scapler, the ames coule and frocke,
Or other habite of eche religion,
Upon a tree cleane dede or rotten stocke,
Such are those fooles that haue profession,
Leauing their right rule in eche condition,
They bere the habite, the vesture or the wede,
And eke the name without the thing in deede.

And if that one liue well and vertuously
In way of grace like as he ought to go,
The remanent assaile him with enuy,
And him oppresse with grieuous payne and wo,
Untill he folowe like as the other do,
And leue his way of godly righteousnes,
Folowing their life full of all viciousnes.

The good are good and worthy reuerence,
And when the Shepherde is ware and diligent,
Ruling him selfe by vertue and prudence,
Then grace and goodnes sooner shall augment
Among the flocke by example euident:
But if the Shepherde by foly hurt his name,
Moste commonly the flocke shall do the same.

When that the head hath no disease nor payne,
Then all the members greatly the sounder be,
But if the head be sicke or sore certayne,
Then ouer the body goeth that infirmitie,
But to be playne we dayly here and see,

That

That the commontie in their behauour
Are such as is their lorde and gouernour.

Alas what lewde religion do they take,
Or of what sort is their profession,
That of their wombes vile their goddes make,
As witlesse beastes voyde of discretion,
Thus it appereth that their ingression
Into religion, is more for wealth and ease,
Then by harde penaunce our Sauiour to please.

Though men religious be counted in the lawe,
As dead and gone out of this life actiue,
That saying surely is scantly worth a strawe:
For suche deedes oft times they contriue,
That it appereth playne that they are aliue,
But as for that, a part it shalbe layde,
At eche season truth ought not to be sayde.

A heauenly life is to be monke or freer,
Yet is it not ynough to bere the name,
Such must they be in life as they appere
In outwarde habite, according to the same,
Then should none haue occasion them to blame,
For certainly no vertuous man there is,
That will him blame that hath not done amisse.

For he that is of God without all doubt,
Will be full ready and busy night and day,
The workes of God almight to go about,
The deuils seruaunt keepeth another way,
In lust and pleasure walking while he may,
Seruing his master, and yet in euery place
He fayneth vertue outwarde in his face.

Of such a vile and wretched hipocrite,
And of his maners playnly as they be,
At this conclusion briefly shall I write,
As it is founde in good authoritie,
Leauing my aucthour for his prolixitie,
And to playne speeche and eke to liberall
For to be drawen in language maternall.

Nota Bernardum contra hipocritas super cantica. Volunt esse humiles sine despectu, pauperes sine defectu.

By these poyntes the which I shall expresse,
Those ypocrites shall openly appere,
Which outwarde fayne vertue and holynes,
In worde and deede, where men may see and here,

But

Benè vestire sine sollicitudine, delicatè pasci sine labore. Aliis adulantes, aliis detrahentes, aliis inuidentes, mordaces vt canes, dolosi vt vulpes, superbi vt leones, exteriùs vt oues, interiùs vt lupi rapaces, sine authoritate iudices, sine visu testes, sine processu doctores, postremò falsi accusatores, & omni virtute carentes, hæc ille.

But when that they haue brought them selfe arere,
And out of sight and others audience,
They are much worse then other in offence.

They outwarde in face present humilitie,
As if they were holy and perfect of liuing,
Yet would they not of men despised be:
They fayne them poore, yet will they lacke nothing,
Touching their habite, vesture or cloathing,
They will the same in costly maner dresse,
Without all care, thought, trouble or busynes.

They looke to be fed well and deliciously,
Without labour, therein is no delite,
Some men they flatter, but other they enuy,
And other some they cruelly backbite,
Some men to malice by falshoode they excite,
As dogges they bite some in playne audience
For sinne, though they commit the same offence.

As foxes full of falshood and of gile,
By subtiltie they all their workes gide,
They boldly other for statelynes reuile,
Yet as proude Lions are they accloyed with pride,
And while that they in company abide,
They shewe them outwarde as Lambes innocent,
Like rauishing wolues yet are they of intent.

They will be Iudges without authoritie,
And witnesses without knowledge or sight,
They will be doctours of palling grauitie,
Without processe in study day and night,
And to be short, by iudgement vnright
They oft accuse good men, them to oppresse,
Their selfe yet bare of vertue and goodnes.

These are the tokens and signes euident,
Which in ypocrites men may note and see,
Also the religious should be obedient,
And euer perseuer in fayre humilitie,
Being content with wilfull pouertie,
Inclining euer with all his diligence,
His chastitie to keepe by abstinence.

But nowe hath entred into religion,
In stede of meekenes and obedience,
Pride and disdayne, and false rebellion,

Ill will,

Ill will, enuy, and other like offence,
Wilfull pouertie expelled haue they thence,
And all are geuen vnto worldly riches,
Which they out waste about vnthriftines.

But of their chastitie for to be playne,
It for to keepe is great difficultie,
Where gluttony and dronkennes do reygne:
But where as is abstinence and scarsitie
It may be kept and best continued be,
The flesshe against the reason doth rebell,
But well is him that the ardent heate may quell.

But these wretches haue much greater heede
Their wombe to feede till they be full as swine,
As for their soule they labour not to feede
With godly wordes or wholsome discipline,
The greatest part to gluttony incline,
Which is the roote of Venus insolence,
Nowe iudge ye where is their continence.

By flattery fayre I looke to haue no meede,
Their life is godly that keepe their order true,
And of their right profession taketh heede,
Passing their life in goodnes and vertue:
And that the kendes workes will subdue,
And eke the kende father of all iniquitie,
By soberties subduing their sensualitie.

Here purpose I no farther to procede,
Let euery man chose for him selfe a place,
As he shall in this booke ouersee or rede
For him moste meete, man knoweth best his case,
And here shall I by Gods helpe and grace,
Drawe all my nauy to hauens for to rest,
For feare of winter stormes and tempest.

Wisedome hath geuen me this commaundement,
My wit is wery, my hande and heade also,
Wherfore I gladly with all my heart assent,
And leape aborde amonge the other mo,
But in my iournay if that I haue misgo
By biting wordes or scarcenes of science,
I relde me vnto men of more prudence.

It is no meruayle (the truth playnly to say)
Sith I a master without experience

Of worldly thinges haue erred from the way
By ignorance or slouthfull negligence,
Let none be wrath for blaming his offence:
For if his life fro sinne be pure and clere,
No maner hurt is sayde against him here.

Within a mirrour if thou beholde thy chere
Or shape of face, if thy colour be pure,
Within the mirrour to thee it shall appere:
But if that thou be foule of thy figure,
The glasse shall shew thee the same I thee insure:
Yet blame thou not the mirrour for the same,
But thy owne shape thou ought rebuke and blame.

The mirrour showes eche man like as they be,
So doth my booke, for who that is in sinne,
Shall of his life the figure in it see,
If he with good aduertence looke therein:
But certaynly his reason is but thin,
For his ill life if he my booke despise,
For them I laude that vertue exercise.

Let not the reader be discontent with this,
Nor any blame agayne me to obiect,
Though that some wordes be in my booke amis:
For though that I my selfe did it correct,
Yet with some faultes I knowe it is infect,
Part by my owne ouersight and negligence,
And part by the Printers not perfect in science.

And other some escaped are and pack,
For that the Printers in their busynes
Do all their workes speedely and in haste:
Wherfore if that the reader be witlesse,
He shall it scorne anone by frowardnes:
But if the Reader wise, sad and discrete be,
He shall it mende, laying no fault to me.

It is ynough if my labour may be seene
Of learned men, and their minde to content,
For nought is pleasaunt before a fooles eyen,
And to be playne it was not mine intent,
At my beginning to fooles to assent,
Ne please their mindes by sparing of their vice,
But it to shewe, and that in playnest wise.

Therfore let fooles haue their wordes vayne,

Whiche nought can do but without reason chat,
All others dedes by lewde tonge to distayne,
And if their bellies be full and cheekes fat,
Let Clarkes speake and they haue scorne therat,
They know no thing, yet would they fayne haue prayse,
And their owne deedes onely doth them please.

With suche fooles I ende my businesse
Which all thing blame and vtterly despise,
Yet all their life they passe in ydlenesse,
Or in their belly feeding in beastly wise:
But this I finde that no man can deuise
A thing so witty, so good and excellent,
Or yet so sure that may eche man content.

What worke is that that may eche man content,
No worldly thing, forsoth I trowe the same,
Though Virgill were a Poet excellent
Afore all other, shining in laude and fame,
Yet some there were which did his workes blame:
Hierome with other Doctours certaynly.
Coulde not their workes defende well from enuy.

Holde me excused, for why my will is good,
Men to induce vnto vertue and goodnes,
I write no iestes ne tale of Robin Hood,
Nor lowe no sparkles ne sede of viciousnes,
Wise men loue vertue, wilde people wantonnes,
It longeth not to my science nor cunning,
For Philip the Sparow the Dirige to singe.

¶ *Thus endeth the Ship of Fooles, Translated out of Latin, French and Duch, into Englishe, by* Alexander Barclay *Priest, at that time Chaplen in the Colledge of S. Mary Otery in the Countie of Deuon.*

ANNO DOMINI. 1508.

Excusatio Iacobi Locher Philomusi.

VErtimus naues fatuas latinis
Versibus, plectro siquidē strepenti,
Cudimus normas modo perbenignas,
Plaudite musæ.

Gratias docto dabitis magistro,
Atq; doctori titulos merenti
Candidos, nostros legitis modos qui:
Plaudite musæ.

Ad salutares quoq; disciplinas,
Atq; sinceræ documenta vitæ,
Vertimus stultos numeris iocosis:
Plaudite musæ.

Non decus mundi, titulusq; clari
Nominis traxit, volucrisq; fama,
Ad salutares philomusa cantus:
Plaudite musæ.

Non honos, laudes, precium vè molle,
Nec fames auri philomusa traxit
Ad sacri fontes nemoris beatos:
Plaudite musæ.

Nil superborum cupimus virorum
Stemma, nec claros capitis corymbos,
Nec sacræ lauri cupimus corollam:
Plaudite musæ.

Qui leget nostri titulum libelli,
Gratias nullas referat libello,
Eleuet sed Brant rogo perdisertum:
Plaudite musæ.

Præbuit nostris alimenta nymphis
Brant, & heroos tribuit beatos,
Est q; scriptorum venerandus auctor:
Plaudite musæ.

Gratiæ dulces, lepidæq; voces,
Et lepos blandus, lyricusq; neruus
Ex sinu illius fluitant scatentq;:
Plaudite musæ.

Sermo facundus, locuplesq; vena,
Structilis candor, calamus latinus,
Nil sonat quod sit latio indecorum:
Plaudite musæ.

Sed modò diuos superos precamur,
Præbeant nobis veniam benignam,
Pinximus quòd sic fatuos inertes:
Plaudite musæ.

Me locus nauis, fateor, requirit,
Calceos nondum fatuos remoui,
Stultus & non dum posui cucullum:
Plaudite musæ.

Sunt quibus nostræ placuere curæ,
Sunt quibus nostræ satyræ grauedo
Displicet, dextram veniam precamur:
Plaudite musæ.

Nostra sic fari didicit iuuentus,
Peruigil sudor neq; me disertum
Fecit, haud magnos capio labores:
Plaudite musæ.

Scriberem formas potius pedestras,
Sponte sed manant numeri canori,
Barbarum qui me faciunt poetam:
Plaudite musæ.

Gratulor nostræ siquidem iuuentæ,
Gratulor docto pariter magistro,
Qui mihi suaues tribuit camœnas:
Plaudite musæ.

Seculo nostro siquidem diserto
Gratulor, docte sileant Athenæ,
Et chorus vatum sileat latinus:
Plaudite musæ.

Iam fouet passim celebres poetas
Theutonum sydus gelidusq; Rhenus,
Laudibus quorum monimēta fulgent:
Plaudite musæ.

Quid magis fingit latialis orbis
Ritibus cultis, colimus platona,
Atq; sublimem colimus Maronem:
Plaudite musæ.

Ergo certatim teneris camœnis,
Nauis & pictæ rudibus figuris,
Et iuuentuti foueas precamur,
Lector amice.

FINIS.

Alexander Barclay excusing the *rudenes of his Translation.*

GO Booke, abashe thee thy rudenes to present
To men aduaunced to worship and honour
By byrth or fortune, or to men eloquent,
By thy submission excuse thy Translatour:
But when I remember the common behauiour
Of men, I thinke thou ought to quake for feare
Of tonges enuious, whose benime may thee deare.

Tremble, feare and quake thou ought I say agayne;
For to the Reader thou shewest by euidence
Thy selfe of Rethorike priuate and barayne,
In speche superfluous and fruitles of sentence,
Thou playnly blamest without all difference
Both hye and lowe, sparing eche mans name,
Therfore no maruayle though many do thee blame.

But if thou fortune to lye before a State,
As King or Prince, or Lordes great or small,
Or Doctour diuine, or other Graduate,
Be this thy excuse to content their minde withall,
My speche is rude, my tearmes common and rurall,
And I for rude people muche more conuenient,
Then for Estates, learned men and eloquent.

But of this one poynt thou nedest not to feare,
That any good man, bertuous and iust,
With his ill speche shall thee hurt or deare,
But thee defende as I suppose and trust:
But suche Vnthriftes as sue their carnall lust,
Whom thou for vice doest sharply rebuke and blame,
Shall thee dispraise, emperishing thy name.

¶ An exhortation of Alexander Barclay.

¶ But ye that shall read this Booke I you exhorte,
And you that are hearers therof also I you pray,
Where as ye knowe that ye be of this sorte,
Amende your life, and expell that vice away,
Slomber not in sin, amende you while ye may,
And if ye so do and ensue bertue and grace,
Within my Ship ye get no rowme ne place.

FINIS.

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The ende of the Table.

Conteining the foure Cardinal Vertues, compiled in Latin by Dominike Mancin, and translated into English by Alexander Barclay prieſt, and Monke of Ely.

At the deſire of the righte worſhipfull ſyr Giles Alington Knight.

Prologus ad Lectorem.

QVatuor aſtringit virtutes iſte libellus
Perplacido ductu, perfaciliq; pede.
Peruius eſt rudibus pueris teneriſq; puellis,

Quos etiam mater fomite lactis alit.
Peruius eſt ſenibus, quos olim craſſa vetuſtas
Eduxit, quando barbara lingua fuit.

Hunc matrona ſuas ancillas caſta docere,
Hunc poſſit ſponſæ vir recitare ſuæ.

Hic nullum fugiat, non tædia conferat vlli,
Si quocunq; modo prima elementa ſciat.

Noſcere Pariſij librū properate recentem,

¶ The Prologe to the Reader.

THis playne litle treatiſe in ſtile compendious,
Much briefly conteyneth foure vertues cardinall,
In right pleaſaunt proſeſſe, plaine and commodious,
With light fote of meter, and ſtile heroicall,
Rude people to inſourme in language maternall,
To whoſe vnderſtanding maydens of tender age,
And rude litle children ſhall finde eaſy paſſage.

Yea, ſuch as the mother doth cheriſh on her lap
With ſweete blandiment of wordes amiable,
Cheriſhing with milke and noriſhing with pap,
Shall finde this ſmall doctrine both playne and profitable,
Olde men which haue vſed in time paſſed to bable
In barbarike language and wordes courſe and vile,
May learne here their maners and tonges newe to file,

To file not with vices nor language inornate,
But to raſe their rudenes and ruſtes auncient,
The chaſte and wiſe matrone after like maner rate
May reade this ſame treatice hir maydens all preſent,
Geuing none attiſement to life inſolent,
The ſad and wiſe huſbande this treatice may recite
Vnto his wife, not hurting hir courage with delite.

This booke none excludeth, but euery man doth fede,
Nor none will it eſchewe nor greue with yrkeſomnes,
Who that can vnderſtande, harken, heare or reade,
Shall finde here ſome pleaſure mingled with fruitfulnes,
To no man diſpleaſour, to no man tedioufnes,
But in open language, fruitfull and playne doctrine,
Who liſteth their eares and mindes to it encline.

But where as mine Auctour Dominike Mancin
In his Latin treatice them prayeth of Pariſe
To haſte to the knowledge of this his newe doctrine,
I make proclamation here vnder other wiſe,
To our native Nation, diſwading them from vice,
Exhorting and praying the dwellers of Englande,
This new and ſmall treatiſe to reade and vnderſtande.

Wherfore tender Virgins delityng in doctrine,
And children disposed to vertue and goodnes,
Hatke hither and receaue right holesome discipline,
Drawe neare chaste Matrons, take flame of purenes,
Drawe nere croked age, and youth whom wantonnes
By frée will, lust, riot, and wilfull ignorannce
Misgideth from maners, good life and gouernaunce.

Drawe nere parfite liuers, take comfort to your minde
In this little Treatise, to kepe perseueraunce,
Approche men disordred, here shall ye doctrine finde
To reformne your liuing and sue good gouernaunce,
Hatke of this newe treatise to purchase acquayntaunce,
For no manet treatise can be more profitable,
No doctrine more holy, holsome nor commendable.

It teacheth no trifles, it vices teacheth none,
But vertue and maners to man conuenient,
It teacheth what thinges beseemeth to be done
Enduring mans life, as moste expedient,
Thing passed to consider, to order thing present,
And prudently to puruay all thinges for to come,
All ordering in season according to wisedome.

It teacheth to temper disorder and malice,
To mitigate rancour and partialitie,
Without feare or fauour to execute iustice,
It teacheth in troubles stronge magnanimitie,
And temperaunce herein described mayst thou se:
So Prudence, Fortitude, Iustice and Temperaunce
This Booke to thée profereth with humble countenaunce.

But certes deare (Reader) it asketh nought agayne,
No coyne it requireth as price sufficient,
But reade it, it prayeth, then is it glad and fayne,
And note when thou readest, then is it well content:
But if any purpose of minde beniuolent
With a little money to bye this small Treatice,
Ye surely possesseth no thing of greater price,

For his house conteyneth no thing more profitable,
So may he well beleue with parfite assuraunce:
But suche as indeuour with study firme and stable
Both wordes and sentence to close in remembraunce,
Then hath he a iewell which much shall him aduaunce,
And closed in his heart a singuler treasure,
All transitorie treasure surmounting in valure.

No marchaundise better in Partes mayst thou finde
Then this little Booke within it doth conteyne,
No better thinge bringeth the marchaunt out of Inde,
From Damas or Turkie, from Damiate or Spayne,
From costes of Italy, from Naples or Almayne,
In all other Nations most forayne, far and straunge,
Can man finde no better marchandise nor chaunge.

Sanctius, vtilius hoc nihil esse potest.

Quid fieri deceat docet hic, per tempora vitæ,
Et fieri vt possit, hic quoq; ritè docet.

Nec rogitat pro se lector te tradere nummos,
Sed rogat vt videas, tunc habet ipse satis:
Sponte tamen si quis modico sibi comparet ære,
Nil quicquam vtilius ere dat haberi domi.
Sin verba & sensus memori sub pectore condat,
Thesauros magnos intus haberi putet.

Nil melius latijs portat mercator ab oris,

No

Nil quicquam melius bibliopola tenet.

No thop in riche Citie hath better Marchaundise,
No Grocer, no Mercer, nor other Marchauntes all,
Can satisfie the mindes with ware of suche price,
As this Booke, which profereth the vertues Cardinall,
The booke Printer selleth no better thing at all,
Who this worke compriseth sure in his minde & thought,
Let him thinke for certayne no better can be bought.

Dominici Mancini in *Librum de quatuor virtutibus, ad Fredericum Seuerinatem Episcopum maleacensium Prefatio incipit.*

Alexander Barclay vnto the right Worshipfull and his singuler good Master, Syr Giles Alington knight, translating the Preface of Mancine.

Right honorable Master ye me required late,
A Louers confession abridging to amende,
And from corrupte Englishe in better to translate,
To your request would I right gladly condiscende,
Were not that some readers my worke would reprehend,
As to my age and order muche inconuenient,
To write of thing wanton, not sad but insolent.

Non mea fert ætas iuueniles ædere lusus,
Quosq; solet vulgus cõmemorare iocos:
Non etenim salibus cani sunt mollibus apti,

And though many passages therin be commendable,
Some processes appeare replete with wantonnes,
And also the labour great, longe and importable,
Unto my weake wittes, my mindes might oppresse
For age, it is folly and ieopardie doubtlesse,
And able for to rayse bad name contagious,
To write, reade or commen of thing venerious.

Nec deceat iuuenum tela mouere senem.
Quàm turpe est cano surgunt cui vellera mento,
Si pueris mixtus iactet & ipse nuces?

Mine age will not suffer to write of sporte or game,
Wherto wanton Iuuent moste willingly intende,
To scoffes and gestes mine age will not frame,
Nor dissolute bourdes which commons most commend,
Hoare age to yong bourdes should not it selfe extende,
A man with hoare heres vncomely doth incline
To misframed fables or gesture feminine.

Quàm malè conueniat, teneros si ludat amores
Vel Cato, vel Curius, Fabriciusue grauis?
Non homini ceruix aliter concrescit equina,
Quàm si non proprium sumpserit officium.

An olde man decrepite laded with lockes gray,
And with bearde like brisles depending on his chin,
With yong mens weapon besemeth not to play,
To gambaulde nor florishe, small prayse so shall he win:
And certes me semeth his wit is very thin,
Which mingling with children and be a man of age,
Would play with cheristones or nuttes by dotage.

To Gato or Curius howe ill would it agree,
Or to sad Fabricius the Romane moste famous,
Forgetting their honour, wisedome and gravitie,
To write of thinge wanton, vayne or venerious:
To man reasonable is as contrarious
To take on him labour or busines not mete,
As to be a monster with Asses head and fete.

Not well presenteth be the wother in a daunce,
But very ill he playeth the volage amorous,
Which fetered in a gine would gambalde leape & praunce,
Attached to a thayne of linkes ponderous:
So fayne croked age fraple and oblitious,
Agranate with yeres as linke ioyned to linke,
Of loue venerious should neyther speake nor thinke.

Non benè saltantis personam sustinet ille,
Compede qui longa, cõprimiturq; graui.

If the Crowe or Cuckowe priuate of melody,
With Swan or Nightingale in singing would compare,
All birdes might them scorne, and not vnworthily:
What should a Irenmonger meddle with a Grocers ware,
Or Salter with Silkes full simply coulde fare:
As youth sheweth sportes, fraple lust and vanitie,
So meddle should aged men with thing of grauitie.

Quàm meritò volucres cornici illudere certent,
Si cantat cygno, vel philomena tibi?

Furthermore, the order holy and commendable
To which God of his mercy hath me associate,
My fayth and profession should be inuiolable,
Commaunding my writing to be intemerate,
These three will none other, but after mine estats
My stile and my writing ensuingly to sounde,
On thing that on goodnes and vertue doth grounde.

Non etiam sanctus, quo ascribor, postulat ordo,
Et votum fidei, religioq; sacra
Me, nisi res sanctas perscribere tum meditari,

And vtterly to write of thing of holinesse,
And on the same to muse with pure and cleane intent,
To speake of holy fayth, of vertue and goodnesse:
What should a man sacred to God omnipotent,
By God hauing power of euery Sacrament,
Sith God by suche giftes so greatly hath him binde,
What shold he from goodnes turne or withdraw his minde.

Deq; fide sancta catholicaq; loqui.
Cur etenim quisquam sacris cæloq; dicatus,
A sacris mentem dimouet vsq; suam?
Militiæ ascriptus vir, semper cogitat arma:
Mercator cupidus mente volutat opes.
Presbiter at debet vitijs indicere bellum,
Et populum summo conciliare deo.
Debet & exemplis reuocacare & voce tuentes,
Inq; suo stantes consolidare gradu.
A caulisq; lupos vigilans arcere rapaces,
Et circum semper aduigilare gregem.
Fœdius haud quicq̃ quàm si sit scurra sacerdos,
Aut si præduri militis arma gerat.

A warriour or captayne disposed for to fight,
Thinketh on his weapon, his harnes and armour,
Horse, harnes, and speares are musing of a knight,
The couetous Marchaunt in minde turneth eche houre
His marchaundise, chaunges, and fraudelent treasour,
But the Priestes musing, labour and exercise,
Should be in proclayming playne war agaynst vice,

And in abiding battayle dayly agaynst sinne,
Deuising and musing with all labour and payne
To reconcile sinners, and people for to winne,
By worde and example he ought him selfe constrayne,
When failing and erring to lifte and call agayne:
And briefly thus ought he to comfort ignorannce,
Exhorting good liuers vnto perseueraunce.

And busely to watche about our Lordes folde,
The wilde wolues chasing from poore & simple shepe,
And ready at all season to succour yonge and olde,
Them cheefly attending whom he hath cure to kepe:
But nothing is viler, nor mouing more to wepe,
Then a Priest a rayler, disdayning his honour,
Or clothed as a Courtier or cruell Souldiour.

With

Sed non fœda minus res
est, si moribus ipsis
Fabula sit vulgi ridicu-
lumq; caput.

With weapon or armour as one ready to fight,
Usurping wrong honour, to living repugnaunt,
And where he by order is called Christes knight,
To be a worldly ribaude the name is dissonant,
And thing not lesse viler is to be ignoraunt,
Of maners uncomely agaynst all honestie,
As fable or laughing stocke of lewdest commontie.

Aut si continuæ rixæ, vio-
lentia, lites,
Iurgia, via, fraudes, furta
rapina placent.

Contemned, disdayned, and without reuerence,
Of dissolute maners, or wanting of cunning,
Or yf his chiefe pleasure be set in violence,
In discorde, theft, surfet, fraude, malice or brauling,
To rapine disposed, or lustes ensuing,
And with all these vices haue wordes ribaudious,
What is more uncomely or more contagious.

Sed neq; te quicquã mul-
cet Frederice legentem,
Quod procul a sanctis
moribus esse vides.
Nil etiam docta iucundius
aure capescis,
Quam tibi quod sancta
charta ministrat opus.
Sic etenim mitis tua fert
natura, benigno
Sydera coniuncta, sydera
si qua valent.
Sic studia exposcunt, iuue-
nis quæ semper amasti,
Et quæ nunc doctus vel
vehementer amas.
Sic etiam comitas docto-
rum iuncta virorum
Admonuit lateri, nocte
dieq; tuo.
Hortantur veterum sic te
monumenta virorum
Ædidit innumeros quos
seuerina domus.
Deniq; res gestæ quondã
laudesq; paternæ,
Semina virtuti sunt quoq;
magna tuæ.
Sed modò quæ gessit dux
belli & pacis amator,
Virtutem faciunt illa vire-
re magis.

Wherefore it not semeth a Priest onely to kepe
His fame and his liuing from vices free and quite,
But also him semeth for hurting of his shepe
Nought sounding to folly to commen nor to write,
Though worde be tollerable, what thing one doth indite,
If it be infected by foule contagion,
By long time read ouer, it hurteth many one.

And certaynly I knowe while ye are wont to reade,
Nothing count ye pleasaunt to vertue repugnaunt,
Or that to bad maners ministreth any sede,
And while I consider your minde is so constant,
That to your prudent eares nought soundeth more pleasant
Then Treatice contepning in euident processe
The fourme of good liuing and grounde of holinesse.

To this be ye moued of your nature benigne,
Helped by milde planet and constellation,
If Planets haue power or may helpe any thing,
So in tender age your conuersation
In vertue and learning, and like occupation
Beseming your nature, your bloud and your linage,
Causeth you loue vertue more feruently in age.

Also conuersation of wise men and cunning,
With whom ye ioy dayly to be in company,
Exciteth your spirite aboue all other thing
To the loue of vertue and of Philosophie,
The fame and remembraunce of your auncestrie,
By manifolde vertues exciteth you also
From vertue to vertue (as they haue done) to go.

For certes, the laudes, renowme and worthy fame,
And noble enterprises of your olde progenitours,
Are left as bright sparkles yong mindes to inflame,
And as sede prouoking their mindes to honours,
Not by ambition nor by heaping of treasures,
Nor rentes augmented without lawe or measure,
But by godly vertue and maners cleare and pure.

So as in Aer feruent when Phebus is shining,
Swete showrs descending with droppes Christaline,
Endueth the dry ground, causing the plantes spring:
Right so ye regarding the hye vertues diuine
Of your olde forefathers, shall leaue vnto your line
Example of good maners, as fruitfull nutriment
To dewe them in vertue, as plantes to augment.

But if I would purpose here seriatly to write
The actes auncient of your Progenitours,
My reason repugneth for wanting of respite,
For thinges lately done by your Predecessours,
Exciting noble heartes to shewe them in honours,
To write were longe processe, and not expedient
Unto this my purpose, but inconuenient.

But agayne to purpose, nowe to reuoke my stile
Where as I first began, this playne is mine intent,
Wherfore I not purpose vayne trifles to compile,
For to mine age and order it is not congruent,
Nor to your prudent rares any thing conuenient:
Wherfore me besemeth to write of grauitie,
Which to both our states more comely may agree.

Which a Priest may write not hurting his estate,
Nor of honest name obumbring at all his light,
And that a knight may reade after like maner rate,
To this I prepare me after my simple might,
For longe haue I mused and studied day and night,
What matter I might write to your authoritie,
To testifie my loue and my fidelitie.

In which two I knowledge my selfe vnto you bound,
Wherfore to recompence your dedes liberall,
At laste (long time musing) mete matter haue I found,
That is, the foure Uertues surnamed Cardinall,
Which comely to be vsed are vnto men mortall,
For them and their suers God doth alway commende,
Wherfore to my power to write them I intende.

To you these accorde, these vnto you are due,
Of you late proceding as of their head fountayne,
Your life as example in writing I ensue,
For more then my writing within it can conteyne
Your maners perfourmeth and doth therto attayne:
So touching these vertues, ye haue in your liuing
More then this my meter conteyneth in writing.

My ditties indited may counsell many one,
But not you, your maners surmounteth my doctrine,
Wherfore I regarde you and your maners all one,
After whose liuing my processe I combine:
So other men instructing, I must to you encline,
Conforming my processe as muche as I am able,
To your sad behauour and maners commendable.

Incrementa velut præstant plantatibus imbres,
Aëre cum verno sole tepente cadunt:
Sic tu dum spectas virtutes ipse paternas,
Fomentum magnum das Federice tuis.
Si quis gesta velit nunc scire recentia patris,
Hæc ego dicturum me ratione negem.
Non etenim possim paucis concludere verbis,
Tum neq; narrandi commodus iste locus.
Nam propero primos quos cœpi intendere cursus,
Vt dicam, quare non ego scribo iocos.
Silicet hæc causa est, sumeris quòd sarcina nostris,
Nec digna est sanctis auribus illa tuis.
Propterea quantum potui, grauiora petiui,
Quæq; tuo possint aptiùs ore legi.
Quippe q ardebam nostrã te noscere mentem,
Præstare & fidei in te monumenta meæ:
Quatuor en scripsi virtutum munera versu,
Quæ deceat homines, quæ probit ipse deus.
Hæc tibi conueniunt, hæc sunt tibi debita, tanquàm
Nuper de sancto fonte profecta tuo.
Tu velut exemplar scriptorum & forma meorum,
Quod benè conscripsi, plenius ipse facis.
Hæc alios, non te proterũt mea scripta monere,
Scripta monet alios, tu mea scripta mones.

Et maiora licèt sacra sub pectore versés,
Nostra tamẽ legito, cùm datur ipsa quies.
Non aquila aërias semper petit ardua nubes,
Proxima sed terris illa ali quando volat.
Sic tu, cùm cessant grauiores pectore curæ,
Præsta aliquid musis, carminibusq; meis.
Lætabor, tanto si nostra legantur ab ore,
Et fiant lima si meliora tua.
Prima canenda venit mater prudentia rerum,
Iusticia hinc lumen mox trahit alma suum.
Pòst animus magnus, dura omnia ferre paratus,
Scribitur in fine mens moderata mihi.
Quatuor esse currum totidem fecere rotarum,
Quem si quis scandat, magnus & altus erit.
Nec minus a cunctis spectabitur ille triumphans,
Quàm toto si quis victor in orbe foret.
Hunc currum rari reges egere ducesq;,
Rara etenim virtus esse quaterna solet.
Ergo recognoscas tete, mea scripta legendo,
Te tanquam in speculo, dum legis ipse, vide.
Censor ades, nunquid pro pero dum fingere formã,
Mens benè quod vidit, est imitata manus.
Sed iam virtutum seriem narremus ab ortu,
Principiis notis omnia clara magis.

But though your hye courage belonging to a knight,
Muse on greater matters then I intende to write:
Yet all thinges ended at morning or at night,
Reade this my rude meter at leasure and respite.
The Egle at all seasons hath not her moste delite
To flie to the cloudes nor hyer in the ayre,
Sometime nere lowe fieldes her pleaseth to repayre,

And oft hath she pleasure in flying nere the grounde:
So when greater cures will graunt to you respite,
And when your minde from them for season is bybounde,
Graunt then to our muses some pleasure and delite,
That gladly for to reade, which gladly I indite:
My spirite shall reioyce to beare that in effect,
My workes ye shall reade, and them mende and correct.

For though in rude meter my matter I compile,
Men shall count it ornate, when ye it list to reade,
Your tonge shall it polishe, garnishe, adorne and file,
But this thing omitting, I purpose me to spéede,
To shewe in what order I purpose to procéede:
First of all in meter intende I for to shewe
Of fayre lady prudence mother of all vertue.

Of whom lady Iustice draweth her holy light,
Of whom next ensuing I write with breuitie:
Then thirdly I purpose for to describe the might
Of a valiaunt courage or magnanimitie,
Ready for to suffer all harde aduersitie,
And then last intende I by the diuine suffraunce,
To describe the maner of lady temperaunce.

These foure are foure whéeles to charet of vertue,
To which who ascendeth is great and glorious,
And as a conquerour him selfe playne shall he shewe
To all maner people triumphant and famous,
And shalbe reputed much more victorious,
More eurouse or happy, more stronge or fortunate,
Then if the whole world by him were subiugate.

Fewe kinges, fewe Princes, or worldly gouernours
Haue into this charet ascended perfectly,
For many in the world haue bene great conquerours,
And them selfe haue suffered subdued of folye:
But agayne to purpose my matter to apply,
Consider ye your selfe in reading my writing,
And as in a mirrour contemplate your liuing.

Nowe be ye my Iudge, in writing if my hande
Shall these foure images forge as they ought to be,
Or if the hande fulfill that minde doth vnderstande,
This thing to determine haue ye authoritie,
Nowe will I here begin to write with breuitie,
Wherof these foure vertues haue their originall:
For when the grounde is clere, the worke is cleret all.

Here folowe the foure Fountaynes or vvelles of honestie, vvhich of *naturall reason haue their beginning or* originall, and of whom the foure *Cardinall Vertues spring,*

AT the first beginning our Lorde omnipotent
Fourmed heauen and earth, as witnesseth Scripture,
And in their proper places set euery element,
Then garnished the heauen with starres bright and pure,
And the grounde with trées, and grasse of fresh verdure,
And beastes in their kinde: then filled he the ayre
With manifolde birdes of fethers bright and fayre.

Then stored he the sea with fishes in their kinde,
All thinges thus ordred and pleasauntly ornate,
Like him selfe he fourmed man of moste noble minde,
And all lively thinges to him made subiugate,
At his will obeying while he kept his estate:
Thus made were all beastes to man obedient,
And man onely subiect to God omnipotent.

Then God him exalted to haue dominion
Ouer the broade world, and thereto did him able,
Of his goodnes making him partner of reason,
Whereby he differeth from beast vnreasonable:
When man had this treasure and gift incomparable,
By reason he began to compasse in his mind,
And searche the secretes of thing of euery kinde.

¶ Of the originall of Prudence.

So mankinde aduerting and ponderyng by wisedome,
Thinges gone and passed, and also thinges present,
He seeth for certayne what séemeth for to come,
And against it happen is not improuident,
But maketh prouision for all impediment,
Of thinges necessary wanting nothing at all,
But him selfe preparing to chaunces or they fall.

Him selfe so despoylyng by reason président,
Thing passed to consider, thing present well to frame,
And for thinges comming well to be prouident:
Thus of a prudent man deserueth he the name,
These thinges considered, then reason is the same
Which ioyneth man to man for loue of company,
For commoning, comfort and succour necessary.

¶ Of the originall of Iustice.

And so when much people conioyned is in one,
Reason hath them moued to be obedient
To suche as excell in wisedome and reason,
Whereby the common wealth of Citie excellent
Hath first chiefe beginning and greatly doth augment,
Then reason requireth to ordeyne rightwise lawe
Transgressours to chastise and to kéepe vnder awe.

To

De quatuor fontibus honestatis, *qui a ratione habent* originem.

PRincipio omnipotens
cœlũ terrãq; creauit,
Et statuit propriis
cuncta elementa locis.
Hinc cœlum ornauit stellis, & gramine terras,
Aëra pennatis, pisce repleuit aquas.
Inde hominem faciens similem sibi subdidit illi
Omne animans, terris imperiumq; dedit.
Hunc & participem rationis fecit, vt illa
Differat a reliquis dissociante feris.
Hic igitur tanto rationis munere fretus,
Scrutari incœpit omnia mente sua.
At dum præteritis, quæ sunt præsentia, nectit,
Qualia sint certò mente futura videt.
Propterea q; parans illis quodcunq; necesse est,

Prudentis meruit nomen habere viri.
Atq; eadem ratio multos coniunxit in vnum,
Colloquij causa, præsidij q; simul.

Impulit & cœtus cogi parere iubenti,
Vrbibus & positis viuere lege viros.

To succour and defende the weake and innocent,
And proude rashe rebellers with reason to chastice,
Thus eche state them bindeth to be obedient,
By instinct of reason to lawes of Justice,
And eche in his order himselfe to exercise,
For drede of correction not presuming to do,
But like as he him selfe would gladly be done to.

Præcipuum in sobolem patribus generauit amorem,

This same lawe of nature ingendred hath of kinde,
In fathers and mothers a loue moste principall
Anenst their dere children, and after that doth binde
Inq; alios, sicut sanguinis ordo iubet.

Them to their progeny, in loue moste speciall,
To such as of their blood they knowe nerest of all:
Thus loue in degrées by nature should agree
After the degrées of consanguiuitie.

Hinc patres curant natos omni arte tueri,
Hinc nati patres pro pietate colunt.

And therefore the parentes endeuour with all arte,
Their children to defende, to comfort and maynsayne,
The children in like wise of nature do their parte,
For pitie to worship their dere parentes agayne,
This Justice commaundeth, this nature doth constrayne:
So reason ioyneth man, as brother vnto brother,
To contende in kindnes and doing one for other.

Hæc iubet officiis homines certare vicissim,
Inque vicem aduersis rebus adesse iubet.

Eche other to comfort when is necessitie,
Thus reason conioyneth the bondes of concorde,
It peace reconcileth, loue, fayth and charitie
Betwixt king and kinge, and betwene lorde and Lorde,
Thus reason by Justice excludeth all discorde:
For while every person by Justice hath his right,
It is a brutall fury in battayle for to fight.

Hæc inter populos & Reges fœdera nectit,
Hæc inter raros iungit amicitias.

Plus tamẽ officiis certant, opibusq; ferendis,
Qui donante Deo plus rationis habent.

But such as in riches and reason doth habounde
By the gift of God, to them graunted of grace,
With riches and reason these striue as they are bounde
Moste, the poore to succour in euery nedefull case,
Thus gentlenes of man augmenteth with solace:
Thus maners augment, thus chastised is vice,
And vertue auaunced by reason and Justice.

Sic hominum comitas firmata, & viribus aucta est,

Empires thus augment by Justices reuarde,
And moste souerayne guiding: thus is benignitie
From man to man shewed. Thus maners go forwarde,
And braunches dilateth of peace and vnitie:
Thus chastised is sinne and all enormitie;
And all thing reduced to right direction,
By motion of Justice or proceeding of reason.

Sic aucta imperia munere iustitiæ.

¶ Of the originall of magnanimitie or strength of minde.

Præterea innata est ex hac ratione cupido
Mentibus, vt semper abdita nosse velint:
Vt verum, simplexq; bonum deprendere curent,
Et postquam norint, id vehementer ament.

Furthermore, by reason groweth in mans minde
A naturall desire alway with busy cure,
Thinges hid and secrete to searche, knowe and finde,
Of true and perfect good the knowledge to procure,
Which knowledge obteyned, when they therof be sure,
Of naturall instinct this reason doth man moue,
Suche treasure obteyned muche feruently to loue.

Reason

Reason also moueth man greatly to labour,
To searche and haue knowledge of truth and veritie,
For certainly to man can be no more pleasure,
No more iocunde pastime, for no felicitie,
Then daply for to learne and more prudent to be,
To sauour and perceyue by reason what is right,
Then clered is his minde with perfect inward light.

Quippe, quòd est homini maior non vlla voluptas
Illa, qua discit, continuè q; sapit.

Wherfore oft it happeneth, when man truth hath founde,
His minde is so feruent for to defende the same,
That for the loue thereof he careth for no wounde,
No hard thing nor grieuous can him subdue nor tame,
No chaunce nor no labour can mitigate this flame,
No tiraunt by torment, by death nor other payne
From mainteynaunce of truth can him moue or constrain.

Sæpè igitur veri sic feruet amore reperti
Mens, nihil vt duri respuat illa pati.
Casibus haud vllis non vllo victa labore,
Pro vero est morti nescia terga dare.

Thus is his bolde spirite in maner inuincible,
In harde chaunce he counteth no great difficultie,
No labour nor trauayle he counteth impossible,
In the truth defending: Thus clerely may we see,
Howe of reason springeth hye magnanimitie,
And boldnes of spirite, which truth for to defende,
Both blood, life and goodes refuseth not to spende.

Tertia sic virtus mens alta & magna vocata est,

This thirde noble vertue of magnanimitie
Thus rising of reason, some men call fortitude,
Protectour of the truth, and for simplicitie
Renouncing no rigour nor no sollicitude:
Called is it strength of common people rude,
Or boldnes of spirite, but nowe let vs auaunce
Our life, to describing the grounde of temperaunce.

Qua semper custos simplicitatis adest.

¶ Of the beginning of Temperance.

Yet Reason hath one might not to be counted small,
Whereby it exciteth man to felicitie,
For to beholde thinges fayre, pleasaunt and formall,
And to take great pleasure aduising their beautye,
Man onely by reason perceyueth and doth see,
Howe goodly an order, and what beautye ornate
Is in worldly thinges of God almight create.

Nec parua illa quidem vis est rationis habenda,
Per quam nos nimiùm cernere pulchra iuuat.
Quantus ineſt ordo rebus, vel quanta venustas,
Solus homo solers percipit atq; videt.

Therfore when the wise man this beautie doth beholde,
Considering this shape and pleasaunt fourme mundayne,
He prayseth the fayrenes with laudes manifolde,
And knoweth by this fourme the fourme souerayne:
Then Reason reduceth vnto his minde certayne,
That then is thing decent and singuler beautie,
When all thing procedeth in order and degree.

Hanc igitur faciem mundi formamq; decoram
Cùm sapiens spectat, diligit atq; probat.

When man this reuolueth, delityng in his minde,
Then sayth he to him selfe, O Lorde eternall king,
If so goodly order in maners of mankinde
Were duely obserued, it were more pleasaunt thing,
Wherfore he contendeth by reason him guiding
After such example of outward thing mundayne,
His owne life and maners in order to constrayne.

Tum secũ loquitur, quanto res pulchrior esset,
Si tantus nostris moribus ordo foret.
Propterea exemplo rerum componere mores

And

Nititur, atq; animo tradere tale decus.
Ergo nihil sordis, nil & cõmittere inepti
Prouidet, & nullam prorsus habere notam:

And suche inwarde beauty to geue vnto his minde,
As in outward thinges he doth beholde erpresse,
Wherfore he prouideth as reason doth him binde,
To conforme his maners to so fayre comlynes,
Suffering in him selfe no foule vncleanlynes,
No vice nor disorder, nor other spot at all,
In wordes dissolute, nor workes speciall.

Ne quid vel nimium faciat, vel pondere mancum,
Sitq; decus rebus tempo ris atq; loci.

So that no maner fault nor blame in him be founde,
By passing in his dedes due order or measure,
In doing ouer much or lesse then he is bounde,
Or not in due season repugning to nature:
Therfore doth he study and muse with busy cure,
His dedes to redresse, and do in euery case,
According as requireth the season, time and place.

Denique sic animo virtus moderatio surgit,
Ordine quæ quarto com memoranda loco est.
Quatuor has igitur partes comprendit honestum,
Quas omnes ratio confi cit ipsa tibi.

Thus riseth in the minde the fourth noble vertue
Called Moderation, or els Temperaunce,
Which vertue auaunceth, and vices doth subdue,
Conducting mankind in godly gouernaunce:
So these foure conioyned shall their banour aduaunce,
To the sure possession of perfect honestie,
And first vpon reason all foure grounded they be.

Sed deus hanc homini rationem contulit auctor,
Naturam vulgus dictitat esse deum.

Which reason is graunted by God vnto mankinde,
As moste soueraine auctoure, and gouernour most sure,
A life, commonpeople, dull, ignorant and blinde,
Ascribeth this hye gift sometimes to nature,
It taking as God, against iust Scripture,
And simple creature exalting with honour,
Which onely belongeth to God our Creatour.

Siue igitur placeat naturæ munera dici,
Siue Dei, arbitrium, lector, habeto tuum.
Hoc ego præstabo, distinctè vt singula tractem,

But fauourable Reader take thine election,
Whether thou wilt call these vertues cardinall,
The giftes of nature, procéding of reason,
Or rather the giftes of hye God immortall,
As touching my duetye, this thing performe I shall
Of these foure distinctly to finishe this treatise,
Vnto the laude of vertue and reprouing of vice.

Primum & prudentis ordine munus erit.

And first shall I begin at vertue of prudence,
First grounded on reason of whom the other three
Procéde as braunches of hye preeminence,
But fauourable Reader, where thou shalt here or see,
Ought sounding in my worke against grauitie,
Or not comly ordred in meter or substaunce,
Correct I require thée my simple ignorance.

¶ OF THE first Cardinall vertue named *Prudence.*

The first place and partie longing to honestie
Is the noble vertue which called is Prudence,
This teacheth for to searche the clere diuersitie
Betwene good and euill, or vertue and offence,
Betwene truth and falshod it searcheth difference,
And this inquisition to man is naturall,
And more conuenient then other thinges all.

Nothing is more proper nor apter to makinde,
Then to haue clere knowledge of thinges naturall,
For of euery man this is the will and minde,
To loue to haue knowledge, and percepue thinges all,
Except some blinde wretches not humane but bestiall,
Onely in the wombe as beastes delityng,
Man would haue vnknowen to him playne liue thing.

All thinges he searcheth, all thing considereth he,
In minde them reuoluing with perfect diligence,
For he counteth it foule, euill and dishoneste,
To erre, as ouersene, in wronge by negligence:
But that man is called a man of true prudence,
Which tryeth forth the truth, discerning good from ill,
Honest from dishonest, and doth the best fulfill.

But no man is able this perfectly to trye,
Nor discerne thing honest from bad and dishoneste,
Except he it measure and ponder perfectly
By naturall reason iudging within his breste,
Nor the perfect wise man alloweth not that beste,
Which moste is commended of people imprudent,
Or vnstable commons of wilfull iudgement.

But that thing he demeth honest and commendable,
Which he him selfe iudgeth in his intention,
But this same iudgement may not be discepuable,
Nor wandring at pleasure, but subiect to reason,
To whom the appetite in like condition,
Must be obedient, and will as seruitour,
Reason allway regent, chiefe gide and gouernour.

As the childe obeyeth, his maister him teaching,
And as pilgrims folowe their guide to flee daunger,
So will and apetite to reason in all thing
Must obey and folowe, then iudgement is dere:
But that this same vertue more playnly may appere,
And lighter to knowledge, here (Reader) thou shalt finde
Ethe partie described distinctly in his kinde.

¶ Two faultes to be eschewed in Prudence.

Therfore who requireth to purchase honestie,
And laudable life by vertue of prudence,
Ware of two thinges in liuing must he be,
One is, that he count not him selfe to haue science
Of thing wherof he hath playne none experience
Nor knowledge, as cleauing to his owne fantasy,
And priuate opinion mayntayning hardyly.

DE Prudentia.

PRimus honestatis locus est disquærere quid sit
Verũ vel falsum, quæ mala, quidue bonum.
Hoc adeò in hominis naturæ, & viribus aptum,

Nil magis vt proprium, nil deceatq; magis.
Ducitur omnis enim mortalis amore sciendi,
Prorsus vt ignotum nil velit esse sibi.
Omnia vestigat solers, & mente volutat:
Nam labi, & falli turpe, malumq; putat.
Est autem prudens, quisquis disquirit honestum
A turpi, vt tantùm possit honesta sequi.
Hoc non discernet, nisi qui metitur idipsum.
Vt natura sua iudicat & ratio.
Non quæ quisque probat, prudens ea recta probabit,

Sed quæ iudicio compro bat ipse suo.
Hoc sed iudiciũ ratio dominata gubernet,

Pareat & sensus, vt puer atq; comes.
Verùm quò leuius rectum dignoscere possis.
Hic quasi per species singula, lector, habes.
Imprimis igitur quisquis perquirit honestum,
In vita agnoscat esse cauenda duo.
Est vnũ, ne scire putet, quæ nescit, & illis
Hæreat, vt certis, credulus ipse sibi.

Plurima namq; latent cæcis abstrusa latebris,
Quæ neq; de facili quisq; videre potest.
Ergo illis temerè tu consentire caueto:
Ne capiat facti te citò pœna tui.
Hic opus est studio, hic cura, & tempore longo,
Hic quoq; præceptor fortè vocandus erit.

Proderit in multis simul experientia rerum,
Proderit & fide pectus amicitiæ.
Rebus in ambiguis partes scrutaberis ambas,
Vt quæcunq; venit res, tibi tuta cadat.
Non satis est istam partem munire, vel illam,
Altera si restat debilis, atque vacans.

Non benè prouidit, tantùm qui à dente colubri
Cauit: nam pariter cauda cauenda fuit.
Sic age, quòd nunquam dicas non ista putaram:
Non sine dedecore fertur id ore viri.
Nec te decipiat, quosdam quod decipit, illud,
Dum quæcunq; sua recta & honesta putant.
Iudicio addicti proprio, seruiq; suorum
Errorum, creduut se nihil esse supra.
Auelli nequeunt vlla ratione, vel arte,
Iudiciumq; omni plus ratione valet.

Him selfe counting certayne of thinges vncertayne,
And lightly beleuing what falleth to his minde,
For many thinges he hid and not cleare nor playne,
But with obscure knowledge obumbred of their kinde,
Which of a wise person are not easy to finde,
Wherfore beware rashely to these sone to consent,
Least thy hastie dedes sone cause thee to repent.

In suche obscure thinges requireth great study,
Great cure and compasing, longe time and diligence,
And here peraduenture man muste him nede apply
To call for a master experter in science,
Of suche secret thinges hauing experience,
And in suche hye thinges doth profite furthermore,
Experience, and profe of thinges done before,

And the faythfull heartes of frendes sure counsell,
In suche doubtfull thinges, if thou to them resort,
Shall greatly thee profite, and truth vnto thee tell:
But in suche thinges doubtfull, it is to man comfort
To searche both parties, to reason to resort,
Both wisely discussing by search diligent,
That what soeuer fall come not vnprouident.

Aswell as for the good prouide thou for the ill,
Aswell one as the other may fortune for to fall,
To prouide one partie it is not parfite skill,
Thou muste before daunger imagine daungers all,
And then for them puruay by wit substanciall,
One partie prouided, an other negligent,
And lame, this not semeth a wise man and prudent.

It is not full inough when serpentes men assayle,
All onely for their mouthes to make prouision,
Man must in like beware both of toth and tayle,
For though the toth trencheth the tayle beareth poyson:
Wherfore so behaue thee in euery season,
That thou say not after, I thought this should not fall,
For without disworship thus sayth no man at all.

Nor suffer not this thing also thee to disceaue,
Which many hath disceaued debating from honour,
In their owne conceytes while they chiefe pleasure haue,
Led blindly as beastes in bridle of errour,
All thing counting honest which is to them pleasour,
Whose lust is their lawe: from suche thou must decline,
Least thou them ensuing fall headlong to ruine.

Suche onely ensuing their priuate iudgement,
To their owne errours as vile seruauntes subiect,
Beleue nought aboue them can be more excellent,
And nought can them alter nor moue to good effect.
No counsell nor reason their mindes can correct,
Aboue all good reason reigneth their iudgement
And obstinate purpose as Asses imprudent.

As fathers haue custome ofte times to commende
The vice of their children product in errour blinde,
Ready in all crimes their faultes to defende,
As Paynters and Grauers or Poets, hauing minde
In paynting or grauing or freshe meter to finde,
Commende their worckes and thinke them pleasaunt
So ioyeth in folly blinde fooles ignoraunt.

An ouersene poet dare great Maro despise,
His owne arte delityng inuited foolishely,
The paynter despiseth Apelles in like wise,
And Phedias despiseth the grauer semblably:
So some doting fooles in errour led blindly,
Commende their owne maners and prayse aboue all thing,
All other mens worckes extremely deprauing.

What causeth suche folly, what moueth this errour?
Forsoth this is chiefly the grounde originall,
In their owne conceyptes mocke resteth their pleasour,
And saue their owne mindes they loue nothing at all,
Their owne wisedome count they much clerer then chrystal,
Aboue precious stones, and prayse it aboue golde,
As able for to teach and gouerne ponge and olde.

But other mens reason they count as filthy clay,
This namely doth Asses set in authoritie,
From suche is all reason and truth driuen away,
And prudence subdued and brought in captiuitie:
Suche wretches in liuing muche different not be
From vile brutall beastes, which liuing in their den
Contemne vertue, maners, and cunning of all men.

What man of thing common belonging to nature
Despiseth to departe, as reason doth require,
Of his proper goodes, howe can a man be sure
To haue some small parcell, if none of nede desire:
But if like blinde errour do set thy minde of fire,
To thine owne opinion to geue to ore credence,
Yet leaue this, and leane thou to men of more prudence.

And in minde indeuor to consider and see,
What wise man obserueth whom vertue doth inflame,
And what man obserueth of wit and grauitie,
Then thinke it necessary for thee to do the same:
Thus mayst thou win wisedome, laud, honor & good name,
For diuers eyes seeth more clerely by day light,
Then an one eyed blinearde darke wandering by night.

Thus first in all dedes required is counsell,
But when all thing standeth determined certayne,
Then all fayne delaying thou must from thee repell,
And sone do thy purpose and dede with hast sodayn,
When counsell is taken delaying is but vayne,
For oft man abideth tyme more conuenient
While chaunces and causes fall lesse expedient.

For

Vt soliti patres natorum crimina sæpè
Laudare, & donis credere digna suis:
Vt qui fecit opus, sculptor, carmenq; poëta,

Sæpè is phidiacum spernit, & arma virum.
Sic isti proprios mores venerantur, adornant,
Quæq; alij faciunt, vt viciosa, premunt.

Quippe quod à rerum falluntur amore suarum,
Nec nisi seipsos prorsus amare queunt.
Quicquid habent ipsi, gemas, aurumq; licenter:

Tanquam vile lutum cuncta aliena ferunt.
Is ratio explosa est, atq; omnis quæstio viri,
Ii minimè distant à pecore, atq; feris.

Quisquis naturæ quæ sunt communia, non vult,
An partem è proprijs præbeat ille bonis?
At si te talis casu subrepserit error,
Vt nimiùm tribuas partibus ipse tuis,
Tunc videas, quæcunq; tenent sanctiq;, boniq;
Atq; ea tu credas esse tenenda tibi.
Plus oculi cernunt multi sub luce serena,
Quam videt in tenebris vnus ocellus iners.
At cùm consilio constabit omnia certo,
Tunc age maturè, sit procul ipsa mora.

Sunt multi segnes, & lenti pondere facti,
Consultent quàmuis optima quæq; priùs,
Ii neq; cencendi prudentes, namq; relinquunt
Partem, quæ prima est, officijq; caput.
Non aliter virides florescunt arbore rami,
Si nequeant proprio tempore poma legit.

For many be which counsell before with perfite hede,
Prouiding for all chaunces which may by fortune fall,
And when they at ending should come vnto the dede,
Then by sluggishe slouth they do nothing at all:
Such count I not prudent, none wise so will them call,
For that part omit they wherto they should procede,
As chiefe and principall, that is the very dede.

Nec secus in medijs se iactant agmina campis,
Si conserta manus nulla tropæia refert.
Sic etiam cultis mandantur semina sulcis,
Ni segetes tostas falce sonante metas.
Omnis enim sua laus virtutis facta requirit,
Nam sine te prodest consuluisse parùm.
Non tamen ille caret virtutis laude perenni
Qui bona consultat, si gerere illa nequit.
Nã prohibet multos morbus, nam sæpè facultas
Consilijs rectis non sinit esse locum.
Philosophi pariter laudem famamq; merentur,
Qui benè scribendo secula longa monent.

If nought be reduced to purpose and effecte,
Without dede concluded what valour hath counselle:
When to faynt cowardise wise counsell is subiecte,
Then feare from effect doth all prudence expelle:
What should the gardener with impe or grafting mell,
Or grene bowes burgin with leaues and blossome,
If no fruite in season shall on the trees come:

What should a man of warre or subtill captayne
Assemble a great army, shewing his pompe and glory,
And muster in the fielde, craking all day in vayne,
Without wise intreaty, or fighting for victory:
What should the husbandeman in lande or territory
Commit seede, or labour his fieldes euen and morne,
Except he in season may of the same reape corne:

All thinges are vsed for profite at the ende,
The fruite and aduauntage is comfort to labour,
And in worke all wise men vse vertue to commende,
Thus counsell without dede is of small valour:
But this notwithstanding he deserueth honour,
Whom vertue by counsell to good dede doth inflame,
Although he want power for to perfourme the same.

Est aliud vitium longum consumere tempus,
Et nimijs studijs ardua quæq; sequi.
Difficiles etenim res quædam indaginis altæ,
Quæ tamen haud aliquid vtilitatis habent:

For many haue wise counsell, discret and prouident,
But their will is letted by faynt infirmitie,
Other some haue counsell, and finde impediment
By want of riches and waight of pouertie:
But all suche are worthy commended for to be,
For although their power may not their dede fulfill,
Yet ought we them to laude for their good minde & will.

Philosophers also and other of wisedome,
Which haue by wise writing and endles memory
Infourmed and cleared longe time for to come,
And taught vs blinde wretches from troubles transitory:
These also deserue not a little laude and glory,
But cleare fame immortall, sith by their good doctrine
Right many to good order are called from ruine.

¶ The second fault to be excluded from Prudence.

There is yet in prudence another fault and crime,
And that is, when people agaynst good reason
Masketh and spendeth in vayne study longe time,
Searching thing exceading their dull discretion,
For some thinges harde be in inquisition,
Requiring great study, long time and respite,
Yet graunt they no profite, no pleasure nor delite.

For although they trouble the mindes day and night
Of suche as them study, yet this one thing is true,
Their ending is fruitles, they knowen geue no light
Their studentes to gide to maners nor vertue,
Or if they could do profite ill maners to subdue,
Or to purchase vertue, yet lesse is their auayle,
Then they geue in searching of sorowe and trauayle.

Namq; nihil fini prosunt,
nec moribus ipsis,
Solicitent animos nocte
dieq; licèt.

And pleasure more they geue in searching them onely,
Then profite or pleasure procedeth consequent:
What profiteth it man to search busily
The courses of starres hye in the firmament,
What helpeth this study, here is the time mispent,
Unwise man, what wilt thou bestowe thy dayly cure
Superfluously to knowe the secretes of nature:

Aut si vel recto possunt cõ-
ducere fini,
Hæc plus, quàm finis sola
petita iuuant.

Or causes of thinges aboue reason humayne,
Which are more laborious and hard then profitable:
Wherto doest thou studie to purchase and obtayne
The science of artes or craftes innumerable,
Or to recount the countries and landes variable
Ouer all the worlde, where both the lande and nation
Had their first beginning and situation:

Quid cupis innumeras dis
cendo amplectiër artes:
Et toto veros orbe refer-
re situs:

Wherto dost thou reioyce thy wittes to apply,
To resolue or argue with wordes superflue
The knottes intricate of babling sophistry,
In subtill conclusions the wisest to subdue:
All these if thou wise be are scantly worth a kue.
What profiteth to study in gloring of the lawe:
Sith lawe without god life is scantly worth a strawe.

Quid gaudes nobis cun-
ctos vicisse sophistas:
Aut verbis totum deti-
nuisse forum:

If thou be wise of these nought longeth vnto thée,
That thing which to learne to man is more comely,
Is greatly more easie and of more simplicitie,
That is, well to liue, and to dye rightfully:
These longeth to mankinde, we liue, and we shall dye,
These two well to order to Gods hye pleasour,
And health of our soules, we namely should labour.

Si sapis, istorum nil quicq;
pertinet ad te,
Simplicibus multò est,
quod didicisse decet.
Vt rectè viuas discas, mori-
areq; rectè,
Hæc duò sunt nostra, vi-
uimus & morimur.

It is a playne study, pleasaunt and profitable,
In both these our studie to exercise and vse,
And light is that learning, iocunde and delectable,
Which signeth to vertue, and vices to refuse:
Wherfore we should chiefly both study, thinke and muse,
What may make vs happy and to god ending bring,
And certaynly this study is but an easy thing.

Est simplex studium, vt re-
ctè versemur vtroq;,
Et facile est, quod nos
munere vtroq; decet.
Ergo priùs discas, quid te
præstare beatum
Possit, & id toto pectore
fige tuo.

Then on this poynt ground thée, hereon prefixe thine heart,
And learne the playne passage and way to this wisedome,
But when thou art entred agayne do not depart,
But kepe it vntill thou to parfite, vertue come,
Folowe not the maner of many whose custome
Is all their life dayes continually to spende,
In learning of this way vnto their latter ende:

Disce viam pariter, qua per
ueniatur ad illud,
Quam simul ingredere,
perpetuòq; tene.

But

Nempe viam multi perdiſcunt tempore toto,
Non tamen amentes ingrediuntur iter.
Quid didiciſſe viam prodeſt, quam pergere nolis?
Turpior ignaro factus es ipſe ſciens.

But as mindles wretches neuer enter they the ſame,
Uſing barayne labour and fruitles ſore trauayle.
Alas man abuſed howe muche art thou to blame?
In learning of this way what profite or auayle
Findeſt thou, or pleaſure, but great cauſe to bewayle?
To learne well, and liue ill, of reaſon thou muſt graunt,
Thou for all thy cunning art worſe then ignoraunt.

An ne viam monſtres alijs, tu deuius erres:
Et moneas alios, quòd minus ipſe facis?

Some fooles offending are somewhat excuſable,
By reaſon not parfite and ſimple ignoraunce,
But thou hauing ſcience thine errour is dampnable:
What learneſt thou ſcience by longe continuaunce,
Still blindly perſeuering in thy miſgouernaunce:
Art thou called maſter, goeſt thou ſo long to ſchole,
To be in thy liuing muche lewder then a foole?

Quàm ſtultum eſt totas noctes vigilare, dieſq;,
Nullius vt fructus ſit pater ipſe labor.
Sumimus incaſſum tempus diſcendo profectò,
Actio ni ſequitur mento recepta priùs.
Actio cùm finis diſcendi debeat eſſe,
Plus pete quàm diſcas, vt ſapienter agas.

What profite is it to learne that way ſo buſely,
Wherin thy lewde cuſtome not ſuffereth thee to go:
Doeſt thou to teach other the path and way playnly,
And thy ſelfe in errour ſtill wandring to and fro:
Say, is it not a folly and blinde futour alſo,
The fayre way to heauen to men to preach and tell,
Thy ſelfe wandring headlong and wilfully to hell?

What warneſt thou other that thou wilt neuer do,
Alas howe great folly is it to take ſuche payne,
Both night and day watching, from ſtudy not to go,
And at the laſte thy labour be fruitles and barayne?
Certaynly in learning we ſpende the time in vayne,
Except the dede folowe all perfitely to binde,
Which we at beginning conceyued in our minde.

Iure igitur miles reprehendit philoſophantem,
Gymnaſio clamat dum nimis ille ſenex.
Inquit enim miles, dic ô venerande magiſter,
Quid ſibi clamores, verbaq; veſtra volunt?
A mane ad noctem miſcetis iurgia: nullus
Eſt alij concors: hic ait, ille negat.
Reſpondit ſapiens, ô fili quærimus illam
Virtutem: hanc potuit quærere nemo ſatis.

Sith doing is the fruite and learning but the ſede,
And many ioy the fruite which haue no ſede at all,
And alſo ſith the ende of learning is the dede,
Then ſeke to do wiſely moſte chiefe and principall,
Rather then the ſcience of Artes liberall:
Better an Idiote vntaught and well liuing,
Then a vicious doctour ill manered and cunning.

Wherfore with good reaſon and according to right
The Philoſopher olde loude in the ſchole crying,
Was vnder this maner reproued of the knight:
Sayde he, worthy maſter aſſure me of this thing,
What meaneth this clamour, what meaneth this brauling,
What meane all theſe wordes, all this diſcorde & ſtrife,
As betwene an huſbande and a fell frowarde wife?

Ye braule and ye bable from morning vnto night,
Diſcording, one affirmeth, another doth deny.
The ſage Philoſopher then anſwered to the knight:
O ſonne we indeuer and dayly vs apply,
In ſeking of vertue and trueth thus buſely,
No man hath bene able in times without minde
Inough theſe to ſearch, nor parfitely to finde.

The knight in scorne smiled and to the sage thus saide:
Nowe art thou gray hered and tourning to the grounde,
And ready for to dye, and as a man dismayde,
Hast thou not yet vertue with all thy study founde?
What time shalt thou vse it to liue as thou art bounde?
What time shall thy studie thee with the same indue,
Sith nowe in latter age thou seekest for vertue?

What thing is thy purpose, what thinkest in thy mind,
In another worlde this vertue for to vse?
A strawe for thy study, thy reason is but blinde,
To waste time in wordes, and on no dede to muse.
But agayne to purpose: Therfore reader refuse
Superfluous study and care superfluous,
And tourne thy chiefe study to dedes vertuous.

This learning belonging to getting of vertue
Is not obscure, secret, diffuse nor palliate,
But cleare, playne and open, it selfe ready to shewe
To suche as it searcheth, or will investigate.
The tree of this science with braunches deaurate
Extendeth not it selfe in altitude so hye,
But that man may gather the fruite right easily.

¶ The order of thinges requisite in Prudence.

Furthermore this longeth vnto the man prudent,
To ponder all his dedes and workes in balaunce
Of reason, with due order mete and conuenient:
Endeuer first thy selfe to make chiefe purueaunce
For most weightie thinges and greatest of substaunce,
And then lighter matters of lesse difficultie
Prouide in due order as they are in degree.

It is not a thing lawfull from minde to set aside
Thy deare wife and children, without ayde & comforties,
And for thy fremde folke and seruauntes to prouide:
And certayne that person well may we call witles,
Which with to muche study fast seking vayne riches,
As a couetous wretche committeth wilfully
His soule, life and body to mortall ieopardie.

For man should not commit vnto perdition
His soule, while he seketh with minde voluptuous
To please his fraple body with delectation,
For more then the body the soule is precious:
What thing should man repute so deare or sumptuous,
For loue therof to lose his soule, whose great valour
Surmounteth and passeth all temporall treasour.

What profite is to man the worlde whole to winne,
And to suffer in soule sore deadly detriment,
To hell payne adiudged for vile pleasure of sinne,
What man should be so mad for this short life here present
Eternally to dye and bide endles torment,
For nought but one moment is thy short life vnstable,
If thou haue respect to time interminable.

A swne

Subrisit miles: iam canus, iam moriturus
Es, neq; dum virtus ipsa reperta tibi est?
Quando ergo vteris? quando tu præditus illa?
An tibi apud Mancis illius vsus erit?
Disce igitur quantum possis præstare gerendo,
Et quantum discis, perfice, req; gere.
Non latet id, potiùs se offert querentibus vltro,
Id poterit facili prendere quisq; manu.
Præterea officium prudentis noscitur illud,
Ordinis vt serues inter agenda modum.
Prouideas primùm, quæ sunt grauiora: subinde
Constituas digno, quæ leuiora, loco.
Non decet vt spretis chara cum coniuge natis,
De pueris cures, mancipijsq; tuis.
Nec licet vt vitam, simul aspernere salutem,
Dum nimio studio quæris auarus opes.
Non animam perdas, dum vis te reddere saluum
Corpore, plus anima nam preciosa tua est.
Quid tanti facias, animam quo perdere spernas?
Quæ merces animæ per queat esse tuæ?
Quis sibi præponat momento viuere paruo?
Æternum demens vt velit ille mori?
Nec nisi momentum diei tua vita meretur,
Secula si spectes, & sine fine dies,

Fac,cui plus debes, cures plus reddere ſemper,
Ante tamen gratus omnia pone deum.
Non, licèt officij memor vt videaris ab omni,
Immemor in Chriſtum ſis tamen ipſe tuum.
Non ſolùm aſpicias præſentis gaudia vitæ,
Sed videas,qualis vita futura tibi eſt.
Quid magis eſt hominis, quã voluere mente futura,
Ne quid contingat, quod grauitate premat?
At ventura quidem mors eſt,atq; altera vita,
Quæ premet, aut nobis præmia grata dabit:
Quæ veniet nullas habitura eſt tempore metas,
Sic mala perpetua,vel dabit illa bona.
Aſt velut hæc vmbræ,celeriq; ſimilima vento eſt.
Sic bona ſiuè mala dat, peritura breui.
Hic locus eſt venię tantùm dum veſcimur aura,
Ius ſummum nobis altera vita feret.
Eſt ſatius placidos ad tempus ferre labores,
Supplicia æternis quàm tollerare rogis.
Molle iugum collo eſt, ſi quod ſuſcipimus vltro,
Inuiti grauius ſed patiemur onus.

A ſone fading ſhadowe is this life temporall,
Conſumed as a cloude chaſed before the winde,
But after commeth life or death perpetuall,
After thy deſeruing thy merite ſhalt thou finde,
Wherfore prudence warneth man this to call to minde,
And duely him to guide in order and meaſure,
Of ſoule then of body hauing more perfect cure.

Another point belonging to vertue of prudence,
The ſtraightly commaundeth and chargeth this to do,
Him chiefly to regarde with meeke diligence,
And for him moſte to do,whom thou art bound to
And chiefly beholding,reaſon commaundeth ſo,
But if thou be gentle and kinde of thy dealing,
Then moſte thou thy maker preferre aboue all thing.

It is not ſufficient to call vnto thy minde,
To do thy full duetie to euery man on grounde,
And to Chriſt thy maker for to be founde vnkinde,
To whom thou by reaſon moſte ſpecially art bounde,
For theſe caduke pleaſures not onely ſhould be founde
Prouiſion in life,but this chargeth wiſedome,
To make prouiſion for life after to come.

What longeth more to man then wiſe and ware to be,
And to reuolue in minde,or oft before to caſt
All thinges for to come,that no perpleritie
Inuolue him in troubles,or his wit ouercaſt:
We knowe thinges comming by thinges gone and paſt,
And men vs precéding abiden haue no care,
But ſuch may we ſuffer,then ought we to beware.

As other haue doed,in like maner ſhall we,
And eyther life or death vs after doth remayne,
To rewarde god liuers with great felicitie,
Or ſinners to rewarde with wo and endleſſe payne,
This life is tranſitory,but life comming certayne
Hath none ende nor meaſure,but is interminable,
Geuing endleſſe pleaſure,or paynes perdurable.

But this ſhort life preſent as ſhadowe fugitiue,
And varying as fanes erect into the winde,
Hath no ſtable pleaſure,ioy nor prerogatiue,
Nor permanent ſorowe,but ſone palling mankinde,
Here may man(of treſpaſſe)both grace and mercy finde,
And of ſinne remiſſion,if he be penitent,
But after is nought els but rightwiſe iudgement.

Here is it much better,more light and tollerable,
For ſhort time to ſuffer light labour of penaunce,
Then after to bide payne of fyre interminable,
And torment eternall for our miſgouernaunce,
A light wilfull burden is no payne,but plealaunce,
Where a weyghty burthen to mans minde contrary,
Is grieuous,ſad,heuy,and tedious to cary.

Here

Here Christ is a leche méeke and benevolent,
Ready for to comfort all suche as them amende,
Here is he Christian to sicke and pacient,
Ready salue of grace and mercy for to sende,
But in another world when this life shall haue ende,
As a rightwise Iudge he shall to man appere
Of sentence inflexible and reuerende of chere.

Hic medicus Christus medicatur tristibus ægris:
Illic vt Iudex fronte ferendus erit.

Terrible to sinners, and dreadfull of sentence,
To rightwise men ioyfull, all daunger set asside:
Wherfore man aduertise, this councelleth prudence,
For this day moste dreadfull discretly to prouide,
Then of thy disorder nought can thou close nor hide,
But thy selfe, heauen, earth, and hell shall thée accuse,
Wherfore on this countes man specially should muse.

Count thou nothing caduke, vayne, fraple and temporall,
To be great in valour, or lifting man to glory,
But séeke that thing namely moste chiefe and principall,
Which dureth eternall, not vayne nor transitory,
And prudence thée chargeth to haue in thy memory,
On transitory treasure not much to set thy minde,
Which thou without profite at last shall leue behinde.

Non tu magna putes, quæcunq; caduca videbis.
Id pete quod durat, perpetuumq; manet.
Nõ etiam serues quæ sunt tibi mox peritura,

Vse temporall treasure while thou art liuing here,
In charitable déedes on poore people that fayle,
Least after thy parting when thou art layde on bere,
Thy good superfluous may litle thée auayle,
Prouide for harde chaunces which after may assayle,
And make sure prouision in moste pleasure and rest,
For after fayre season oft falleth sore tempest.

Ne tibi non prosint, si qua superfuerint.

Loke alway that thou liue constant and rightwisely,
Chaunge not thy liuing from vertue to offence,
All if thou be tangled with wretched company,
But drelle thée to suffer all payne with patience:
For time forbeare soles, this councelleth prudence,
When obstinate wretches by doctrine will not amende,
Against them is folly with wordes to contende.

Faciustè semper viuas, & iunctus iniquis,
Non te commutes, quin magis aptus eris.

But euermore beware, and sée thou namely feare,
That their corrupt maners not alter thy liuing,
Dispose thée them rather to suffer and forbeare,
And part to conforme thée as asketh their dealing,
As nowe full of sadnes, nowe mery commoning,
Varying thy maners to place, person and time,
But alway concluding on vertue and not crime.

Tunc verò aptus eris, cùm iustum tendis ad illud
Semper, & ad tempus scis variare vias.

Thou seest diuers wayes oft leading to one place,
Thone something open, thother close and shit,
The hande is extended sometime vnder like case,
And sometime together agayne closed is it,
But one maner of hande still it remayneth yét,
And many other thinges oft vary of figure,
Not chauuging in matter, in substaunce nor nature.

Sæpè via est duplex, quæ ad metas ducit easdem,
Altera nunc clausa est, altera aperta patet.
Vt manus in palmam modò se distendit, & aptat
In pugnum rursus, & tamen vna manet.

Right

Sic prudens semper iustus permanserit idem,
Sed sumet vultus, quos monet ipsa dies.
Non leuis vt ventus, sed pro re mobilis adsis,

Right vnder like maner vseth the prudent man,
Perseuer in his goodnes, right and simplicitie,
But as time requireth his chere vary he can,
In sayre moderate wise to mirth and grauitie,
A wise man not semeth light as the winde to be,
Nowe in and nowe out, incertayne and vnstable,
But as the case requireth at certayne time mouable.

Constans, non durus, pro positiq; tenax.
Nec citò credideris, fuerint quæcunq; relata,
Discutias omne, quod secus esse potest.

Be constant and stable, not harde and obstinate,
No wise man him sheweth selfwilled intreatable,
Nor in his opinion all season indurate,
A man of such maners vneth is tollerable,
Thinke not that all tales are iust and veritable,
But wisely discusse thou suche thinges as may vary,
And from the first report proue afterwarde contrary.

Fallitur & fallit, faciles qui commodat aures,
Esse à prudente debet vtrumq; procul.

Oftis he discepued, and oft discepueth he,
Which to flying tales to light is of credence,
The wise man not semeth a discepuer to be,
And to be discepued is signe of negligence,
Excluded shonld be both from man of clere prudence
O howe many princes haue fallen to ruine,
Which would to vayne tales to light eares incline.

Sæpè fuit verum, quod res confícta videtur,
Visaq; res vera, ficta reperta fuit.

Oft thing semed sayned hath bene certayne and true,
And thing true and certayne semed vntrue and sayned,
Whose colour hath caused right many sore to rue,
For their honour wasted, their name and fame distayned,
Let suche hasty credence therefore be restrayned,
And or thou geue credence, all thing wisely discusse,
Prudence for thy profite thee strayghtly chargeth thus.

Delituit verũ quoties sub imagine falsi,
Et falsum viri imagine delituit.
Non proprios vultus semper mendacia gestant,
Sæpè & simplicitas creditur esse dolus.

O howe oft hath hid truth and simple veritie
Lurked vnder ymage of fallhod nubilate,
And howe oft hath fallhod seming simplicitie
Lurked vnder ymage of truth so palliate,
Whereby simplicitie oft time is violate,
Oft lyes are cloaked, appering truth somewhile,
And oft simplicitie beleued fraude and gile.

Vtq; assentator frontem sibi sumit amici,
Sic qui recta monet, sæpiùs hostis habet.

As sayning flatterer presenteth outwardly
In worde and in visage a frendes countenaunce,
So sometime a true frende semeth an enemy,
While he sharply blameth thee for misgouernaunce,
Yet would he by councell to honour thee aduaunce,
Be circumspect and ware, for much better it is,
To bide a frendes anger then a foes kisse.

Non tibi de dubiis sententia certa feratur,
Sed suspensa quidem red dere verba potes.

In hid thinges doubtfull geue not sodayne sentence,
And certayne iudgement in thinges incertayne,
To callers importune, of wordes be suspence,
Redoubling delayes till truth be tryed playne,
Better so, then iudge, and then reuoke agayne,
In sentence remise is lesser iniury,
Then in headling sentence pronounced hastely,

When thou shalt ought do of vnexpert or newe,
First ponder in thy minde reuoluing busyly,
What maner and howe great thing may therof ensue,
Attempt nothing weighty in hasse nor sodaynly,
If thinges may bide, tary, begin thou not rashly,
For enterprises rashe, hastie and repentme,
Are chiefe thinges bringing great workes to ruine.

Therfore in all doubtes vse moderate delay,
And that is to be done best is a while refrayne,
Inquiring and searching with wisedome day by day,
Till by continuaunce at last thou be certayne,
And thing not well begon leaue off lightly agayne,
For better is be counted somewhat presumptuous,
Then negligent, obstinate, wilfull iniurious.

Be not to suspicious in all thing misdeming,
And if this fonde errour within thine heart arise,
Constrayne it for to cease for to misdeme all thing,
Thou causest the faultlesse oft frandes to deuise,
And after thy fore damage also thée to despise:
Thus flée thou suspection, yet guide thée by wisedome
To beware and puruay all thinges for to come.

Vse in thy commoning other men to tell
What thinges be rightwise, what way is most laudable,
Them warning and moning to good by thy councell,
Or to thine owne person sée thou be profitable,
Séeking the way of truth as much as thou art able,
Which often time is hid, and not light to discerne,
Thus alway employ thee to teache or els to learne.

To rude and vnlearned endeuour thée to shewe
With all maner mekenes loue and benignitie,
Suche thinges most honest as they before not knewe,
Commaund to the good maners suche as belonge to thée,
Committed to thy cure, but if thou list to be
A conforter to mourners and wretches miserable,
It is a great vertue and labour commendable.

Commende thou in measure him whom thou doest belene
Worthy to be prayed, and of liuing laudable,
But much more in measure, and scarsly do repreue
Him whom thou reputest by misliuing culpable,
Who laudeth ouer much though man be commendable,
He séemeth a flatterer, mayntayner of errour,
And to fore a blamer is like a detractour.

Preferre thou veritie and truth before thy frende,
Set more by supporting of truth then amitie,
Kéepe truth inuiolate as well in déede as minde,
Thy dere frende forsake thou rather then veritie,
Discusse or thou promise, if thou mayst able be
To performe thy promise, when once made is it,
Endeuour to fulfill more then thou did promit.

Take

Cùm quicquam facies, imprimis mente voluta,
Quantum est, & quale, quod queat inde sequi.
Nil tibi sit subitum, nil aggrediare repentè,
Si res est durans, est patiensq; moræ.
Quod dubitas, differ, melius suspende parumper
Quod geritur, donec tem pore certus eris.
Præterea quicquid noscis non iure fuisse
Inceptum, debes desenisse citò.
Si tibi suspicia fuerit sub pectore nata,
Illa quidem cesset, sed tamen omne caue.
In sermone tuo, vel quæ sunt recta mouebis,
Aut rectum quæres, quod latuisse solet.
Ignotũ rudibus mitis mon strabis honestum,
Præcipies illis, quos tua cura regit.
At si solatus fueris sua dam na dolentes,
Non tibi virtutis pars me diocris erit.
Laudabis parcè, quem curas iure probari,
Parciùs & damnes quem neq; iure probes.
Qui nimium laudat, blandiri nempe videtur,
Qui nimium damnat, cre dita lingua mala est.
Quod verũ est, charo præferri debet amico,
Sit veri species inuiolata tibi.
Discute quid possis, cùm vis promittere quicquam,
Postquam promissum est, pleniùs ipse dabis.

Præteritum ſpecta tempus, prænoſce futurum,
Vt prudens peragas, non ſine laude quod eſt.
Commoda præuideas, ſimul & quæ damna ſequantur,
Vt leuius quicquid venerit inde feras.
Non tu ſemper opus facies, ſed certa laboris
Sit requies, animi pars erit illa tui.
Non tamen in requie ludat tua dextra fritillo:

Take hede to time paſſed, conſider time to come,
That thou mayſt well order thing preſent as is beſt,
To thy laude and honour, according to wiſedome,
With due aduiſement conſider in thy breſt,
That all thy buſynelles conclude on one thing honeſt,
And what hurt may folowe, or thinges profitable,
So what euer folowe ſhall be more tollerable.

Sed ſtudij cures te faciare cibis.
Segniciem fugias, quando tu cunq; quieſcis,
Verſa aliquod mente tunc pietatis opus.
Aut animo tractes, quæcunq; negotia reſtant,
Plus etenim ſemper mens requiëta videt.

We not alway buſy in workes corporall,
But ſometime releaſe thæ of worldly buſynes,
Then occupy thy minde muſing on thing morall:
While thy body reſteth and is at quietnes,
Some paſtime of body is worſe then ydlenes,
As tables continuall, the cardes and the diſe,
But leaue theſe, and ſtudy frequent and exercise.

While the body pauſeth in ſtudy and paſtime,
Conuenient for mindes as very ghoſtly fode,
From minde is expulſed blinde motion to crime,
While the minde is muſing on thing honeſt and good,
Beware ſlouth, though labour hath sore chaſed thy blood,
Though thou reſort to reſt, beware of ydlenes,
In minde alway muſe thou on goodly buſynes.

Accelerat tardum, perplexum digerit omne,
Et durum mollit, aſpera plana facit.

Or caſt in remembraunce what labour doth remayne,
What buſynes reſteth or remayneth behinde,
For as mans ſhadowe ſheweth more clere and playne,
In ſtreames not troubled by mud, grauell or wynde,
So moſte clere percepueth a cawme and quiet minde,
It haſteth a dullarde, him mouing to deſyre
To do some labour, which vertue doth require.

Nunquam prudentis mentem decet eſſe ſolutam,
A geſtis quamuis dextera feſſa vacet.
Quid peccent alij, non ſit tibi maxima cura
Diſcere, quid preces, ſit tibi cura magis.
Diſcere ſemper ama, dimittas quærere quis ſit,
A quo perdiſcas, ſit didiciſſe ſatis.
Conſilium alterius de rebus concipe geſtis,
Ex minimis etenim noſcere magna potes.

A quiet minde ſeeth all dull perplexitie,
Determining doubtes by wit and reaſon clere,
To light worke it turneth all harde difficultie,
And maketh harde labours pleaſaunt and playne appere,
Mollifying hardnes, lightning the minde and chere:
And briefly, who thinketh all troubles to oppreſſe,
Let him his minde reduce to reſt and quietneſſe.

At no time it ſeemeth the minde of man prudent
Unoccupyed to be, ſolute in ydlenes,
Nor from meditation remiſſe or negligent,
Though handes be vacant from worldly buſynes,
Let others offence not muche thy minde oppreſſe,
And greatly regarde not anothers negligence,
But ponder and repent thine owne fault and defence.

Loue thou alway to learne, and ponder thou nothing,
Of what man thou learneſt, do not the perſon ſpare,
Demaund not his maners, ſo thou mayſt haue cunning,
Enſue his doctrine, where ought doth ſwarue beware:
Of other mens workes to take councell haue care,
And by their miſfortune take wiſedome and doctrine,
By ſmall thing knowen great doth eſcape ruine.

Learne

Learne by ſmall thinges greater to prouide,
For often by the ſmall the greater ſhalt thou knowe,
But if thou lift intende youth prudently to gide,
Conſider firſt in age howe nature doth vp growe,
For after though maners oft alter, ebbe and flowe,
Oft ende and beginning accordeth without fayle,
None maketh twohande ſworde of plyant cowes tayle.

Ætas prima monet, qualis ſit quiſq; futurus,
Et reliquam vitam iudicat vna dies.

To make a ſtreyght Jauelin of a crabbed tré,
Theron muſt great labour trauayle and arte be layde,
Sone croketh the ſame tré that god camoke wilbe,
As a common prouerbe in youth I heard this ſayde,
Wherfore ought our iuuent be prudently conuayde,
With ſharpe bit of reaſon refrayned from wilde rage,
For ſoner breake then bowe great trées of longe age.

When cuſtome and vſe is tourned to nature,
And when ponge mindes longe time roted in vice,
It is no ſmall labour to leaue I thée inſure,
Wherfore begin timely vertue to exerciſe,
And ſo ſtill perſeuer excluding all malice,
And to ſouerayne god and life perfect contende,
Remember that all thinges are prayſed at god ende.

Regarde not the doer nor auchour of the déde,
To ſay or do like him for his auchoritie,
But to the thing it ſelfe with good reaſon gene héde,
If it be laudable and ſounde to honeſtie,
Then folowe thou the ſame, or els ſée thou it flée,
Better ſue a begger in god thing laudable,
Then Baron or Burgeſſe in thinges reprouable.

Non dicti, aut facti quiſquam te mouerit auctor:
Sed tantùm motus ſis ratione rei.

All if thou pleaſe many, though many thée commende,
Stande in thine owne concepte therfore nothing the more,
But what men thou pleaſeſt aduert and well intende,
If they be laudable then mayeſt thou ioy therefore,
That god men count thée god be they riche or powre,
If ill men commende thée it is nothing laudable,
But euident token thou art to them ſemblable.

Nec tibi plus placeas, quia multis fortè placebis,
Id ſpecta potiùs, qualibus ipſe places.

Of ill men it is prayſe diſprayſed for to be,
For playne it appereth by their malice and yre,
Their life and thy liuing in one doth not agrée,
But are playne repugnaunt as water againſt fire,
Require thou that cunning, and that knowledge deſire,
Which is not denyed to knowledge of mankinde,
And learne that is lawfull and profite for mankinde.

Illud fac quæras, quod nõ reperire negatum eſt,
Et tenta vt diſcas, quod modò ſcire licet.

Illa etiam exoptes, quę coràm optare licebit,
Turpe eſt, quòd nequeas concupiiſſe palàm.
Alta nimis caueas, vbi ſit te ſtante tremendum,
Aut ſi deſcendas, multa timenda putes.

For couet nought in minde in wiſhing ſecretly,
But that thou with reaſon might openly deſyre,
It is thing diſhoneſt and folliſhe certainly,
Thinges impoſſible to couet or require:
And then if they come not to bren in wrath and yre,
Of thinges ouer hye ſée thou alway beware,
Where vnſtable ſtanding oft troubleth with great care.

The

The toppes of mountaynes with lightning are brent
More ofte then lowe valleys, small stremes are most pure:
So hyest degrées haue troubles and torment,
And mindes vnquiet, vexed with diuers cure,
Where simple pouertie is glad, quiet and sure:
Then couet not to hye, and to minde sée thou call,
Muche is to be feared if thou by fortune fall.

He slepeth moste surely which is nearest the grounde,
But namely in tempest when stormy windes blowe,
The formost in battayle is nerest deadly wounde,
The grounde is in quiet while seas ebbe and flowe,
Some troubled with tempest, with waues hye and lowe:
But playnly for to speake, who would assende to hye,
Is wery of welfare, and seketh misery.

Who wadeth to power, or climeth to honour,
He climeth to daunger, as blinde led by a line
Of errour, vnto thought, dread, enuy and dolour,
Hauing for one pleasure displeasures eight or nine:
Honour is a castle still manasing ruine,
With smoke, sound and perill, hauing more greuous fall,
Then a simple lodge, or cottage pastorall.

Illuc intendas neruos cunctosq; labores,
Quo si peruenias, sit tibi parta quies.
Sunt quædam, meritò quæ perquisisse probêre:
Sed cùm sat fuerit, est retinenda manus.
Cùm tibi pro vita fuerit quæsita facultas,
Id quæras, pro quo vita tributa tibi est.

Wherfore on sufficiaunce set thy pleasoir and ioy,
And couet not to climbe, sith lowe rowmes are best,
But all thy chiefe studie, labour and thought employ,
To come to suche rowme where thou maiest finde sure rest,
Some rowmes to purchase may be counted honest:
For honour is duetie of wise men and prudent,
But measure is meane, which ought thée to content.

When thou hast sufficiaunce ceasse and withdraw thy hande,
A man may ouerlode a mightie strong camell,
That vnder suche burden he shall not go nor stande,
Wherfore in this matter do thou by my counsell,
When thou hast sure substaunce, for life prouide well,
By prudence, in measure, and nothing excessiue,
Then seke that for whose sake God gaue to thée life.

Non opibus mutis fueris famulatus auarus,
Sed vitæ famulas semper habebis opes.

God gaue thée not thy life to gather vayne riches,
To winne nor yet to waste this treasure transitory,
But to purchase vertue, fayre maners and goodnes,
And by suche merite to come to ioy and glory:
Then serue not dome riches which blindeth the memory,
By couetise to riches sée thou not subiect be,
But vse it in thy life as subiect vnto thée.

Quicquid non faceres, si præsens arbiter esset,
Non magis id facias, hoc quia teste cares.

Liue thou vpon hill as thou would liue in hall,
What thou wouldest not do in open company,
That do thou not alone, note that God seeth all,
He sitteth and seeth when that thou art solitary:
Wherfore in all places flée euery villany,
Of dedes, of wordes, of small thoughtes be pure,
Till laudable custome be turned to nature.

When fortune shall flatter with paynted countenaunce,
And shewe thé smiling chere by fayne prosperitie,
Then specially beware, make surest purueaunce,
For next in course commeth care and aduersitie,
Note fortune is volage hauing no certentie,
Ben wise count lowe fortune more sure and tollerable,
Then prosperous fortune vnsure and variable.

Cùm tibi redibit vultu fortuna secundo,
Vtere consilijs tunc magis atq; magis.

As after harde fortune succedeth ease agayne,
After paynes pleasure, who can the same abide,
So after great pleasour succedeth wo and payne:
As on a slipper grounde oft man doth fall or slide,
So prosperous fortune is very harde to gide:
Seldome where is wealth can vertue long endure,
When man is fortunate ofte loseth he measure.

Nam velut in lubrico nequeunt consistere plantæ,
Sic solet & fœlix perdere sæpè modum.

As a shippe is tossed and driuen in tempest
Out of course and compace, from place wher it should be,
So tossed is reason from righteous course and rest,
By wealth in abundaunce and great prosperitie:
Therfore in cauline season and sure tranquilitie,
Appoynt thé for tempest, nor wander not at will,
But draw thé to such port where windes are most still.

Nec magis a falsis nauis gemit acta procellis,
Quàm ratio in multa prosperitate gemat.
Propterea placidè dum spirant flatibus auræ,
Non quocunq; lubet, sed loca tuta pete.
Sæpè mari placido scopuli latuëre sub vnda,
Sæpèq; per scopulos læsa carina fuit.

Ofte vnder cauline seas are perils many one,
As swalows, quicsandes, and fordes perilous,
Hid bankes of grauell and great rockes of stone:
So lurketh great daungers in fortune prosperous,
Ofte fall sodeyne stormes and tempest teoperdous,
While vnder full sayle in cauline winde and pleasaunt,
The shippe surely fleeteth, no daunger attendaunt.

Æquore tranquillo dum currunt carbasa plena,
Improuisa venit sæpè procella furens.

As the shippe is brused by course improuident,
By suche secret daungers in moste tranquilitie,
So wealth ofte man causeth to wander negligent,
Forseing no perils nor none aduersitie:
So great is the blindnes of vayne prosperitie,
Wherfore man aduise thé with wit substanciall,
In wealth to prouide thé for perill that may fall.

One threatned (as is saide) halfe armed is and sure,
And may make prouision his enemie to defie
He will not disceaue thee which is of that nature
With harde craking wordes to threaten openly,
But rather he warneth thé to beware therby:
Fayre wordes vs disceaue with smiling countenaunce,
Suche seke after season and time of vengeaunce.

Fallere te nullus vult, qui tibi dura minatur,
Sed magis vt caueas, turbidus ille monet.
Fallimur a placidis verbis, vultuq; sereno,
Cum sapido capimus sæpè venena cibo.
Sic solet arridens multis fortuna nocere,
In quos turbata non fuit illa potens.

A counterfayted frende with paynted spech ornate,
By false fayned fauour disceyueth worst of all,
As man taketh poyson with meates delicate,
And with drinke delicious soule venim and mortall:
Right so fortune smiling disceaueth vnder pall,
And many one she greueth in moste prosperitie,
In whom she had might in harde aduersitie.

Sekr

Seke after company as muche as thou art able
After thy behauour, thy maners and degree,
Ofte study and desire vnto thy selfe semblable,
If thou suche frequent thou halte tranquilitie:
But for lacke of knowledge if thée fortune to be
In company of suche as are to thée contrary,
By malice or enuy, yet do not shortly vary.

Perseuer and assay by long continuaunce,
If thou mayst by doctrine reduce them from malice,
From bestiall excesse and wilfull ignoraunce,
To vertue and learning from disorder and vice:
But after longe labours if suche thée despise,
And if for thy doctrine displeasour thou dost win,
Then flée and forsake them inuolued in their inne,

And rest not till thou finde a place where as is rest,
For where enuy reigneth is no tranquilitie,
By many ignoraunt one learned is oppressed:
Proude and blinde ambition gaping for dignitie,
Suspecteth a louer of wilfull pouertie,
And idlenes contemneth study and diligence,
For like vnto like will, or ought so by prudence.

What should a hardie knight be felowe to a knaue,
Or with a trifling tinkarde a clarke companion:
A maion with masons moste sure pleasour shall haue,
A paynter with paynters is best compatison:
And of other crafftes in like condition,
A Diamant in donge is not fayre to beholde,
It loseth the beautie except it be in golde.

Vir patuit prudens, sed iam nunc munera dicam
Iustitiæ, per quam nectitur orbis amor.

Therfore nowe concluding, such man as thou wilt be,
Endeuer thou thy selfe with all thy diligence
With suche to resort, to suche drawe thou thée,
Then shall thine exercise haue laude and reuerence.
Thus haue we described the parson of prudence,
Nowe write we of Iustice and hir giftes pleasaunt,
By whom the worlde in loue is loyned constant.

Thus endeth the description of the first Cardinall vertue called Prudence. And here foloweth the second Cardinall vertue named Iustice.

De Iustitia.

Of Iustice.

Iustitia est quædam naturæ sanctio, multis
Quæ iubet, vt prosis, auxiliumq; feras.
Inter mortales sic mutua vincula nectit,

Iustice is a certayne decree or ordinaunce
Righteous and holy, belonging to nature,
Commaunding man to loue, to profite or aduaunce,
To helpe and succour eche humayne creature:
This iustice conioyneth bondes of loue so sure
Betwene all men mortall, that it onely certayne
Doth preserue in order or kepe linage humayne.

Demaunde not if that be thing of vtilitie
Which iustice commaundeth, for certes without fable,
Nothing it commaundeth but right and equitie,
What euer it doth charge is alway profitable:
The principall partes of Justice moste laudable,
Is for to geue honour and laude, as is due,
Aboue other thinges vnto our Lorde Jesu.

Whiche of his great mercy meke and benevolent,
Hath geuen vs him selfe to be our sauiour,
And all other thinges for vs conuenient,
Wherfore we are bound of right him to honour
Without comparison before all vayne treasour:
And who that parfitely fulfilleth not the same,
Of a righteous person deserueth not the name.

What man will enioy name of a righteous man,
Muste first loue and honour deuout and constantly,
Our Sauiour (as is saide) as muche as euer he can,
And so muste he loue God with spirite feruently,
That he of Gods loue agayne may be worthy,
And dignely deserue by fauour to purchase
Of our Lorde and maker his mercy and his grace.

Thus shall our loue and seruice be to God acceptable,
If we to no person do wrong nor iniury,
But be to all people iuste, meke and profitable,
For so God to man is of his infinite mercy,
Which the sonnes brightnes to no man doth deny,
But suffreth it to shine both on good men and ill,
Not yelding milliuers after their frowarde will.

The duetie of one righteous that man doth not fulfill
Which is to no person helping nor profitable,
Though he do to no man hurt, neither good nor ill,
For vertue requireth some worke or dede laudable,
It is not contented man not to be culpable,
Of man is required and asked of vertue
Both to do good dedes and all vices to eschewe.

We be not borne onely for our priuate profite,
But eche man is bounde another for to succour,
For as prudent Plato playne doth recorde and write,
One man for another is borne, euery houre
And time to be ready, refusing no labour
To comfort, to counsell and succour one another,
Both true, glad and ready as brother vnto brother.

Unreasonable beastes ofte times do this same;
Then muche more should man to man be profitable,
Or els if he be not he greatly is to blame:
That is a foule vilayne and chorle abhominable
Which to his owne person is onely charitable,
And on his onely profite doth onely muse and thinke,
Caring for none other whether they flete or sinke.

But

Vtile non quæras, an sit, quod iusserit illa,
Nam quicquid iubeat, vtile semper erit.
Iustitiæ primæ partes sunt reddere honorem
Christo, qui nobis omnia, seq; dedit.

Ergo si quis erit gaudens cognomine iusti,
Ille deum imprimis religiosus amet.
Sic amet ille deum, quòd contrà dignus amari,
Quòd sibi sit meritò gratia parte dei.
Esse Deo gratus poterit, quicunq; nocere
Vult nulli, & cunctis vtilia esse cupit.
Sic Deus est homini, qui nulli lumina solis
Denegat in terris, sit licèt vsq; malus.
Non plenè officium iusti compleuerit ille,
Qui nulli prodest, qui neq; prorsus obest.
Quippe requirit opus p sit laudabile, virtus,
Non habet illa satis abstinuisse malis.
Non sumus ad nostra ipsi tantùm commoda nati,
Ferre illijs gratam quisq; tenetur opem.
Nati homines hominum, causa sunt (teste Platone)
Vt sese faciles, vltrò citrò q, iuuent.

Nec ratio en ſimplex, aut omnibus vna iuuandi,
Auxilij cuiq; propria cauſa data eſt.
Si nequeas opibus quenquam rebusq; iuuare,
Aſt opera ſaltem, conſilioq; iuues.

But one maner reaſon, nor yet one maner way
To helpe one another, is not common to all,
Eche man hath his maner and power to puruay,
And helpe other nedy by comfort fraternall,
Some man hath great riches, he may be liberall,
The ſtrong man hath power weake wretches to defende,
The wiſe man hath counſell that ſhould be wiſely ſpende.

In redreſſing errours, informing ignorant,
And opening the paſſage to vertue and goodnes,
If thou canſt not ſuccour with wit nor might puiſant,
At leaſt way be ready to comfort with richeſſe,
Or if thou want riches, yet mayſt thou neuertheleſſe
Comfort the poore carefull with counſell or labour,
By one meane or other ſo mayſt thou geue ſuccour.

Quin etiam poteris fortis prohibere nocentes,
Ne lædant grauiùs viq; doliſq; bonos.

Or if thou fayle counſell, or haue no good to ſpende,
At leaſt thou haſt corage, audacitie and might,
From tyrauntes extortion good people to defende,
And to beſtowe thy blood in mayntenannce of right:
This poynt moſte concerneth the perſon of a knight,
For right, fayth and iuſtice, fatherles and widowes good,
For maydes, king and countrie, boldly to ſpende his blud.

To dye in ſuche quarell is honour, fame and glory,
Suche death is immortall and entring into life,
To him and his linage perpetuall memory.
Should a valiaunt knight for dread of ſpeare or knife,
Loſe ſo great triumph, fame and prerogatife:
Who dare not for iuſtice, power, fame and glory fight,
Ought certes be counted a cowarde and no knight.

Nec minùs hortando, ſolando, tumq; monendo,
Iurgando & multos ipſe iuuare potes.

Beſide all theſe poyntes yet wayes be there mo,
To ſuccour and to helpe the ſicke, ſory and poore,
As the carefull comforting, them eaſing of their wo,
And when hurt appeareth warning a man before,
And ſome for their vices blaming with wordes ſore,
And ſome fayre exhorting: thus none is excuſable,
Who none of all theſe hath is wretched and miſerable.

Sed gradus officijs dandis ſeruandus, & ordo eſt:
Ordine nam cũcta ſplendidiora nitent.
Quippe deum primum debes perſoluere cultum,
Ponè deum poſcit patria prima locum.

But in doing dueties or being profitable,
Moſte chiefly beholde due order and degre,
For order obſerued all thing is more laudable,
More comely and pleaſaunt then they ſhould els be:
Firſt do thou thy duetie to God omnipotent,
Next God to thy countrey be true and diligent,

Hinc natos charosq; tuos tueare parentes,

To counſell, to ſuccour, and the ſame to defende:
So doing thou helpeſt thy ſelfe, yea and all thine,
For thy lande and countrey all theſe doth comprehende,
And all theſe doth perithe if it go to ruine,
Then next helpe thy children and other of thy line,
But namely thy parentes moſte lefe and deare to thee,
Then kinred and louers eche after their degre.

And when thou haſt proued a frende faythfull and ſtable,
Which harde is to be founde, yet ſuche one if thou finde,
Alſo be thou faythfull, ſure, and not variable,
To him, as to thyne parte and keper of thy minde:
Nought may be compared to a frende louing and kinde.
Thy chiefe frende is Jeſu which put for thée his life,
So would not thy father, ſonne, daughter nor thy wife.

Deſpiſe not ſuche frendes, but haue thou moſte pitie
Of ſicke and aged, or oppreſſed with nede
And pouertie, ſith ſuche haue moſte neceſſitie,
Therfore thou ſhould namely them comfort, cloth & fede:
Thou muſt among theſe conſider and take hede
If any, ſometime flowing in wealth and honeſt life,
Be fall to pouertie, liuing in care penſife.

With thine owne eyes beholde ſuche pitie,
And in thy proper perſon them comfort, and reſtore
To their olde eſtate as muche as is in thée:
Suche as in time paſte haue holpen thée before,
Reſtore thou them agayne, not leſſe, but rather more,
For their one good dede with two them recompence,
This longeth to largeſſe and hye magnificence.

Heſiodus the Greke gaue this commaundement,
If thou wilt be counted gentle and liberall,
Folowe fulſome fieldes habundaunt of frument,
Or a ſople well bearing, fruitfull and fayre withall,
Which alway is gentle in maner prodigall:
For one little meaſure of ſede or els twayne,
To their lordes rendring a ſcore doubled agayne.

Yet reſteth one errour which muſt be noted here,
Wherof thou muſte beware if thou wilt be commendable,
Uncouer not the Church, therwith to mende the quere:
Spoyle not a multitude of people miſerable,
To one or two perſons for to be profitable,
No vertue is lauded which grounded is on vice,
Of a thing ſtolne accepteth our Lorde no ſacrifice.

Prouide thou in like wiſe, that while thou doſt intende
Ouer gentle, liberall, benigne, curteous and frée
To many men to be, and all thy good thus ſpende,
Leaſt thy ſelfe begge of other by harde neceſſitie:
For often in the worlde this thing proued we ſée,
That when the prodigall and waſter hath all ſpent,
He beggeth or ſtealeth by wayes fraudulent.

Or if he ſhame to begge, or feare to robbe or ſteale,
Thon turneth he to fraude and crafty cheueſaunce,
Of all men borowing on ſuertie, othe or ſeale,
At laſt him ſelfe with other bringing to vtteraunce.
Geue thée not to rapine thine honour to aduaunce:
Thou ſhould not violate Juſtice in any thing,
Though thou knewe therby for to be made a king.

Poſt, tibi quos ſanguis,
quos quoq; iunxit amor.
Nec quos propertas, quos
morbus, quoſuè ſenectus
Oppreſſit, ſpernas; ſed mi
ſerere magis.
Inter & hos ſi quos merũ
commendat honeſtas,

Hos oculis propriùs in-
tueare tuis.
Sunt etiam qui te quondã
iuuére, iuuandi:
Sed referant fœnus tunc
in amore vices.

Vt iubet Heſiodus, cam-
pos imitere feraces,
Semina qui domino mul
tiplicata ferunt.

Eſt tamen vt caueas, ne dũ
ſis vtilis vni,
Id damno alterius feceris, atq; malo.
Prouideas pariter, dum vis
nimis eſſe benignus,
Ne tibi res deſit, atq; alie-
na petas:
Sæpè etenim cenſu con-
ſumpto prodigus omni,
Aut rapit, aut turpẽ con-
trahit ipſe notam,
Non etiam vt magnus fias
te dato rapinæ:
Nam neq; quo regnes,
ius violare licet.
Nec tantùm à iuſto violen
tia longiùs abſit,
Sed fraus atq; dolus de-
bet abeſſe procul.

It is

Vulpeculæ fraus est, vis est innata leoni:
Vtraq; sed iustis est aliena viris.
Quin populo ex omni nullus capitalior illo,
Qui lupus est intùs, pelle videtur ouis.
Nec solùm facto fit sæpe iniuria, verbis
Obiectes si cui crimina falsa reo.
Quod verum est, semper profer, semperq; tuëre,
Sic nihil vt vero tu venerere magis.
Nec verum credas violari posse negando,
Quin sic religio est, & violata fides.
Nam licet in testem non sit Deus ipse vocatus,
Attamẽ is custos, vltroq; testis adest.
Et si quando licet mentiri, fortè licebit
Tantillum, vt vera sint manifesta magis.
Quiq; fidem vt seruet, fuerit non vera locutus,
Forsitan est veniam dignus habere suam.
Est seruanda fides sic, vt cõstantia semper
Assit pollicitis, pactaq; sancta velis.
Sæpè tamen fateor tempus contingere posse,
Quod neq; damnandum sit violare fidem:
Vt quia promittam tibi, ꝙ non vtile fiat,
Aut mihi plus noceat, q̃ tua facta iuuet.
Theseus optasset Neptunum pacta negare,
Cùm traxit miserum curribus Hipolytum.

It is not full ynough for one loning Iustice,
Farre from his minde to cast wronge and extortion,
But fraude and gile must be in like maner despise:
Fraude longeth to the fore, and might to the lion,
Let brute beastes folowe beastly condition,
Gile, fraude nor extortion belongeth in no wise
To men loning vertue, good maners or Iustice.

But amonge all people no man is more damnable,
Then he which resembleth a sheepe forth in the skin,
But by cruell purpose, and maners disceyuable,
Ye is in very deede a raging wolfe within,
A man doth not onely wronge, iniury and sinne
In deedes: but in wordes is also iniury,
Accusing or slaundring the giltelesse wrongfully.

Therfore refrayne thy selfe from wronge in word & deede,
And speake that is rightwise, playne truth and equitie,
In truth still defending great is thy laude and meede,
So that thou nought worship so much as veritie,
Nor thinke thou not that truth violat may be,
But that in like maner both fayth and conscience,
With truth delited, and suffereth violence.

In truth though to witnes man do not call our Lorde,
Yet is he defendour of truth, and willingly,
And thus is he witnesse of his owne accorde.
So the truth despised, our Lorde is semblably,
And if it be lawfull at any time to lye,
Or contrary the truth, perchaunce it to may be,
More openly to trye the truth and veritie.

And he peraduenture is worthy of pardon,
Which to keepe his promise forbeareth to say truth,
As if he constrayned before to some person,
To keepe something secrete, hath bounde him selfe by oth:
Man to breake his promise mocke commonly is loth,
For sure oth and promise requireth great constance,
And couenauntes require truth and perseueraunce.

I graunt that often time such chaunce and time may fall,
That to breake thy promise by othe affirmed stable,
Is not to be damned nor blamed nought at all,
But rather allowed of wise men reasonable,
As thing promised to none is profitable,
To thée litle auayle, and great damage to me,
No sinne if suche promise not persourmed shall be.

Theseus should haue desired that Neptune
Would haue broken promise, and made his worde vnstable,
When he with wilde horses for cause not opportune
Drewe Ipolytus to death mocke miserable,
Accused of Phædra, and not being culpable:
As innocent Joseph in Egipt was sometime
Of a queen accused, her selfe in all the crime.

If ought be committed to thée in priuitte,
Or in secrete councell, do not the same disclose,
As thy selfe would haue one secrete vnto thee,
So thy selfe order in minde, and tonge purpose.
Do not doubtfull wordes within thy minde compose,
Which vttered, may be cause of anger or discorde,
But playne common language frequent at euery worde.

Speke so that none construe thy wordes frowardly,
Or if thou haue no cause to speake, then kéepe scilence:
For a chattering tonge, and babling busyly
Hath often time raysed great inconuenience,
Against it selfe and other committing great offence,
By wordes superflue a foole is knowen playne,
Where wise men by reason their tonges can refrayne.

If thou haue committed at any time to thée
Cure of common weale, to chastise euery vice,
Or if thou haue housholde or meny in plentie,
Be bolde transgressours for faultes to chastice,
And among them alway to guide thée by Justice:
For it is no praysing to be to fauourable,
Nor yet to be counted a tiraunt intreatable.

For while thou haste to one immoderate pitie
By loue or negligence, or parciall fauour,
Thou causest many sinne by wilde audacitie,
Yet nought doest thou profite that one in his errour,
But many doest thou hurt: thy cause is harde and soure,
For what many sinneth by thy remisse sufferaunce,
Thy selfe art in fault and worthy vengeaunce.

And for all their faultes by right art thou culpable,
And for their offences shalt bide punition,
But head officers to suche are fauourable,
Whom they will not chastise for their transgression,
Fauour is a milde rod of execution,
Of lawe, right and iustice, some Judges making blinde,
That they séeing Justice will it not sée nor finde.

Oft Justice is closed and captiue in prison,
Within thréefolde dores that no man may her sée,
Mede, fauour and feare denyeth her raunsome,
So kéeping her often still in captiuitie,
And oft these by fauour set her at libertie,
To wander at her will in places reprouable,
Her eyne blindfielded by meanes disceyuable.

More playnly to pronounce, lawe hath no libertie,
Without mede or money, or fauour parciall,
But feare oft kéepeth in wronge captiuitie,
In stede of true Justice these gouerne ouer all,
For soth he subuerteth great Cities principall,
And companyes of men, which blindly spareth vice,
Not scourging misdoers by lawe, right and iustice.

Non commissa sibi iustus secreta loquatur,
Sed taceat quicquid non licet ore loqui.
Vocibus ambiguis litis nõ semina iactes,
Iudicium certum sed magis ore feras.
Aut potiùs tacias, cùm non sit causa loquendi,
Sæpè sibi, atq; aliis garrula lingua nocet.

Publica si quando tibi sit commissa potestas,
Aut si turba tuæ sit numerosa domi.
Corrige quem facinus, quẽ reddit culpa nocentem,
Non laus est, leuis quòd reputare nimis.
Nam peccare facit multos, qui ignouerit vni,
Dum vni ne prodest, pluribus ille nocet.
Quicquid peccabunt multi te dante fauorem,

Cunctorum iure es criminis ipse reus.
Sed fauet is, si quis non punit crimina, Præses,
Iudicis est nimius virga benigna fauor.

Subruit ille hominum cœtus, & subruit vrbes,
Per quem iusta malis pœna remissa fuit.

Subruit, vt flammam qui multam ſpargit in ædes,
Aut remouet portis hoſte premente ſeras:
Non erit hic lenis Ciuis, princepsuè vocandus,
Sed dici potiùs peſtifer ille poteſt.
Non tamen in pœnis menſuram excedere fas eſt,
Eſt pulchrum rebus omnibus eſſe modum.
Supplicium ſumens, non ſis immitis & aſper,
Lætus vt alterius tu videare malo.
Sed plecte inuitus, veluti ſis tractus ad illud
Officium, & doleas tanta patraſſe reum.
Quin quoq;, ſi plures eadem dat cauſa nocentes,
Non illũ abſoluas, hunc retinere velis.
Non pœna afficias hos, dũ tu munere donas
Illos, quos facinus arguit illud idem.
Improbitas eadem, pœnã patiatur eandem,
Nec genitrix huius, illius hoſtis eris.
Sic fertur ſolers quas nectit aranea telas,
Solùm pro minimis fila parata feris.
Si veniat crabo maioris ponderis, illas
Perfringit telas, dilacerat que leues.
Inuoluunt minimas pendentia retia muſcas,
Quarũ cum miſero murmure vita perit.
Sic ſolet & pauper puniri lege ſeuera,
Si peccat diues lege ſolutus abit.

As he ſone ſubuerteth olde townes of great name,
Which openeth the gates to foes violent,
And caſteth on houſes great fire lightning in flame,
So Iudges forgeuing deſerued puniſhment,
Subuerteth great townes and cities excellent.
Such ought not be called Princes nor Citizens,
But moſte mortall foes and mayntayners of ſins,

Yet is it not lawfull in payne to paſſe meaſure,
Or rage in puniſhment as tiraunt intreatable,
Sith fraple vnto treſpaſſe is all humane nature:
A fayre meane is meaſure in all thing commendable,
Wherfore in chaſtiſing be not to vengeable,
Vnmerciful and ſharpe, as ioyning in thy rage,
Of anothers ruine, confuſion and damage.

But puniſh as one penſiue, not willing but dolent,
As both for to puniſhe conſtrayned to the ſame,
And forowe that ſinners deſerue ſuche puniſhment,
With ſo great tranſgreſſion hurting their ſoule and name,
If many treſpaſſers be all as one to blame,
And in one cauſe and crime be all in like culpable,
Let not one eſcape thee, another bide in ſtable.

Let thou not one go frée, another pay for all,
Or the leſſe tranſgreſſour haue greateſt puniſhment,
Murther not one wretche of wit and ſubſtaunce ſmall,
Promoting another ſtronge thiefe more violent,
This is no good Juſtice, right, lawe nor iudgement,
Let one fault or forfayte haue puniſhment ſemblable,
Be egally to all, rightwiſe, or fauourable.

Shewe thée not to ſome in maner of a mother,
To ſome as an enemy or foe moſte violent,
Though thou this day iudge, conſider that another
Perchaunce ſhall to morowe ſit on thy iudgement,
Endeuour thée therfore to be indifferent,
Be not to rigorous, nor yet ouer remiſſe,
But iudge thou with mercy like as the matter is.

Murther not ſmall thieues, letting greater thieues go
Without execution, for feare, fauour or mede,
So men ſay, the ſpider hath cuſtome for to do
With her webbes framed of artificiall threde,
To tangle litle flyes onely ſhe taketh hede,
But if there come a hornet, a dor or greater flye,
They breake the light webbes, and ſo forth paſſe they frée.

Her webbes dependant onely inuoleth in
The ſmall litle flyes, as daply we may ſée,
Whoſe liues doth periſhe with murmure and ſmall din:
Right ſo the ſimple wretch liuing in pouertie,
Hath rigour of the lawe with moſte extremitie:
But the riche tiraunt offending paſſeth equitie,
Frée loſed by the lawe: O wronge cuſtome and rite,

O custome execrable and grieuous preiudice,
So these thrée fell tirantes, feare, money and fauour,
Oft times vse to breake the ballaunce of Justice,
The riche finding rightwise, to poore geuing rigour:
These thrée blindeth Justice, which thing is great dolour,
Which causeth poore wretches their wronges to bewayle,
While the riche is correct scant with a foxe tayle.

What difference betwene a great thiefe and a small,
Forsooth no more but this to speake I dare be bolde,
The great sitteth on benche in costly furres of pall,
The small thiefe at barre standeth trembling for colde,
The great thieues are laded with great chaynes of golde,
The small thiefe with yron chayned from all refuge,
The small thiefe is iudged, oft time the great is Judge.

If any haue trespassed against thée willingly,
Be not ouer hasty by cruell punishment,
Let not the punishment excéede the iniury,
If it be so grieuous, it is sufficient,
But the fault to pardon if thou can be content,
Then art thou more rightwise, benigne and charitable,
And to God thy maker more dere and acceptable.

Mercy maketh mankinde to his maker moste semblable,
And also to thy seruauntes which liueth vnder thée,
Be rightwise and equall, in maner reasonable,
Geue them their duetie and right with all pitie,
And nought of them require but right and equitie,
Thinke seruauntes be made our brethren by nature,
Wherfore right requireth to treate them in measure.

And not without reason against them for to rage,
Them treating as beastes, sith they be men as we,
If their fault be grieuous and done of ill courage,
Or of froward malice, cast them away fro thée:
Or if their fault be small, then of them haue pitie,
Their longe faythfull seruice sée thou do not despise,
What man is so discrete which alway can be wise.

But nowe comprehending all Justice in one summe,
And briefly concluding the bondes of Justice,
If thou wilt be rightwise as requireth wisedome,
Then must thou thy liuing order in this wise,
Geue God laude and glory, and let thine heart arise,
Moste chiefly in his loue continually brenning,
Auoyde his displeasure, do after his bidding.

Next, to thy neighbour, or euery christen man,
Do thou no otherwise then thou would haue gladly,
Get goodes rightwisely, and when thou haste them, then
Loue them not ouer muche, but them bestowe wisely:
To reason of thy soule make subiect thy body,
Let him with his lustes be subiect seruitour,
Refrayned from foly by reason gouernour.

Si tibi deliquit quisquam, non vltio maior
Delicto fuerit, sufficit esse parem.
Si tamen ignoscas, vindictaq́; nulla placebit,
Iustior es multò, gratior atq́; Deo.
In famulos etiam iustum seruabis & æquum,
Iis iusta impendas, nec nisi iusta petas.
Hos credas fratres nobis natura crearit,
Vt sæuire nefas latius esse putes.

Abiice, si grauiter tibi peccant, vel miserere,
Si leuiter, sapiens quis queat esse satis?

Nowe

Iustitiæ postquam fines re-
serauimus ipsos,
Dicamus fortem magna-
nimumq; virum.

Nowe haue we described the bondes of Iustice,
Much thing omitting because of breuitie,
Which asketh longe processe in meter to compryse:
Wherfore nowe proceding, endeuour vs shall we
For to describe a man of magnanimitie,
And writing for to geue cure and sollicitude,
To shewe what belongeth to strength or fortitude.

¶ Thus endeth the description of the seconde cardinall vertue named Iustice, and the thirde cardinall vertue beginneth to be treated of, called fortitude, or magnanimitie or strength of minde.

De Magnanimitate.

¶ Of Magnanimitie or strength of minde.

Magnanimũ fateor,
qui, quo teneatur
honestum,
Vltro dura subit, qui neq;
sæua pauet.
Non timet hic homines,
non & discrimina mortis,
Quicquid contingat, fer-
re paratus adest.
Non animum magnũ pos-
sunt tormenta, minæq;,
Vnica sed ratio sancta mo
uere potest.
Non tamen exposcit teme-
rè discrimina, tanquam
Effugiat timidi nomen
habere viri.
Stultius haud quicquam,
quàm sese offerre periclis,
Cùm possit tutò non mi-
nus illud idem.
Est nimium demens, tran-
quilla si quis in vnda
Spumiferos æstus optet
habere freti.

That man ought be counted of magnanimitie,
Or of an high minde and courage valiaunt,
Which in the defending of right and honestie,
All hardnes indureth, glad, and with minde constant,
Willingly submitting him selfe to death instant,
Rather then to recule from the defence of right,
No cruelties dreading of tyrant, king, nor knight.

Such one feareth no man, his minde so constant is,
He boldly contemneth death and daunger mortall,
Deuise the tirant Nero nor Fallaris,
Nor all other tyrantes can him nought moue at all,
He prest is to suffer what euer thing doth fall,
Bolde minde is not moued by threatning nor torment,
But onely by reason is moued his intent.

Yet a manly courage desireth not rashly
To presume without cause on doubtfull thing and hard,
Howe be it euery person, for moste part commonly,
Would not beare gladly the name of a cowarde,
No thing is more folishe then one to ren forward,
To do that with daunger with perill and distresse,
Which might without perill be done in quietnes.

That man is ouer mad, fonde, and not worthy rest,
Which being on the Sea in caulme tranquillitie,
Desireth and prayeth for violent tempest,
For rough waues or foming fervour of the Sea,
Not lesse ouersene, but much madder is he,
Which may haue his pleasure and minde with patience,
Yet renning to daunger by hastye violence.

Qui patriam insultat, vio-
lat qui publica iura,
Non vir magnanimus ille
putandus erit.
Est audax potiùs, temerari-
us, impius, amens,

A tyraunt presuming for to subdue Iustice,
Inuading his countrey by mad rebellion,
Is not of hye courage, nor valiaunt in no wise,
But traytor and rayser of insurrection,
A rashe and bolde bribour seking confusion,
And while in his quarell fooles their liues spende,
His life and his purpose commeth to shamefull ende.

Hotus

Howe may a Clerke discribe a wretche so pestilent,
His minde hath no mercy, but rashe audacitie,
His mad minde amased by purpose imprudent,
Of his natiue countrey seketh captiuitie,
His owne shame, and frendes extreme calamitie,
Such ought not be counted partner of fortitude,
But tirauntes trayterous, presumptuous and rude.

Et quicquid possit lingua referre mali.

Nor he is not manly nor of an hye courage,
Which suffreth great labour and perill of this life,
For his singuler weale and priuate aduauntage:
But that man which siteth for his countrey natiue,
No violence doing to mayden, childe nor wife,
Nor against his countrey not being violent,
Such one hath hye courage and minde magnificent.

Nec vir fortis erit, quærens sua commoda: sed qui
Vim prohibet patriæ, nec facit ipse suæ.

The minde hath no prayse, nor laude worthy doubtlesse,
Nor that déede is counted of any preeminence,
Where Justice is not guide, where wanteth rightwisenes,
Where health of our countrey is voyded from presence,
And where the common weale findeth not sure defence,
Onely a rightwise man of iust and playne intent,
Ought to be called stronge, of minde magnificent.

Nulla animi laus est, nulla est præstantia facti,
Iustitia vnde procul est, patriæq; salus.
Nec nisi vir rectus, vir simplicitatis amicus,

No man, saue a louer, of iust simplicitie,
Without fraude or fayning boldly supporting right,
Ought for to haue the name of magnanimitie:
Let not thine owne déedes be pleasaunt in thy sight,
All if the common fame them laude with wordes light,
Consider well thy selfe, if they be without blame,
Trust more to that triall, then to the common fame.

Magnanimi & fortis nomen habere potest.
Non te factorum delectet fama tuorum,
Sed per se placita sint benefacta tibi.
Magnanimus claris in gestis ponit honestum,
Et populi voces respicit ille parùm.
Non magni est animi, qui vulgi pendet ab ore.
Sed dare qui potuit quod cupit ipse sibi.
Qui nimium tribuit titulis, & quæritat illos,
Ille nimis vanus, & puerilis homo est.
Est animi in primis magni, res spernere cunctas
Externas, nimiùm quas rude vulgus amat.
Res humilis spernes, animus petit ardua magnus,
Quicquid habet tellus, se putat esse minus.

Let that onely please thée, and onely thée delite,
A man of bolde spirite considereth honestie,
And in honest déedes, which many doth profite,
Them selfe clere commending hath he felicitie,
Right litle regarding the voyce of commontie,
He hath no bolde courage, which onely doth depende
On the mouth of the commons his déedes to commend.

But he is moste manly, which in his déedes can
Geue surely to him selfe all that he doth require,
Not caring the prayses of woman, childe or man,
Who that ouermuch doth great names desire,
Or coueteth vayne titles of honour to conquire,
He should not be counted a man of grauitie,
But a childishe person ensuing vanitie.

It namely belongeth to man of bolde courage,
All vayne thinges outward to despise vtterly,
Counting all thing mundayne, incertayne and volage,
Which rude common people moste loueth commonly,
Thus a valiant minde alway mounteth on hye,
Despising lowe thinges, thing earthly in no wise
Can content his courage nor noble minde suffise.

All

Non oculus quicquid cernit vel dextera tangit:
Sed quæ mente capit, ardua & alta putat,

Qui spernit terras, animo cœlestia tangens,
Illo non vllus (vt puto) maior erit.
At qui magnus homo est, quisquis versatur in imis,
Et neq; de terra tollit ad alta caput?
Quis negit esse hominis magni, virtute mereri
Dignum cum summo rege tenere locum?
Ergo non magnus, sed maximus ille feretur,
Qui summi meruit aulicus esse dei.
Quis neget esse virum fortem, qui viribus vrbes
Et longa magnas obsidione capit?
Ergo non fortis, sed erit fortissimus ille,
Qui sistet capta victor in arce poli.
Non hominem magnum terrent quicunq; labores,
Vt tandem absoluat quod benè cœpit opus.
Sic te non pigeat pulsare palacia cœli,
Vt reseret faciles ianitor ipse fores.
Non quenquã renuit pulsantem ianitor altus,
Et nulli non dat, si modò iusta petit.
Quare age, non vnquam tu brachia fessa remittas,
Quando quidem mox te præmia certa manent.
Palmam fine feres, ad finẽ pergito, namq;

All earthly riches whatsoeuer is here on ground
Is lesse then his courage, nor can not him content,
Suche treasure as his eye beholdeth here abounde,
Or what euer he toucheth, is not sufficient:
Yet seketh he in minde for thing more excellent,
Thing endles reuoluing and casting in memory,
Conteyning these trifles of thinges transitory.

I count him muche greater then Emperour or king,
Whiche in minde attayneth to thing celestiall,
Utterly despising carnke and earthly thing,
Though he in this worlde possesse no thing at all:
But on thother partie, what man would great him call,
Which onely reuolueth lowe thing and transitory,
Not lifting his reason from ground to pereleste glory?

What person would deny but it were a worthy thing,
And a great mans dede, by vertue to purchale
A great rowme or office with Emperour or king?
Then is he muche greater which hath the gift of grace
With the king eternall to purchase him a place,
With Angels for to reigne hye in the heauenly hall,
Where is endles solace and ioy perpetuall.

What man would deny him both bolde and valiaunt,
Which by long sieging, strength and audacitie,
Taketh great cities, well peopled and puisaunt,
Well stored of riches and armour in plentie?
Then muche more valiaunt, mightie and strong is he
Which as an ouercommer and mightie conquerour,
Hath won by his merites the hye and heauenly toure.

No trauayle nor labours what soeuer they be
Can moue a bolde corage by fearefull fantasy
Thing laudable to leaue, but that boldly will he
Perseuer and procede, concluding finally,
Workes well attempted and first begon wisely,
The bolde nought abideth till all wisely be done,
For well he considereth that thende geueth cornet.

And nought can be surely praysed before the ende,
Therfore he therunto contendeth constantly:
So be not thou wery but busely intende,
At the heauenly palace to knocke perseuerantly,
Then shall the porter open the gates finally,
For none he repelleth which bide knocking with might,
Nor none he denieth which asketh thing of right.

Wherfore haue ye done: ceasse not, perseuer, knock & stands,
Remitte not thine armes by knocking fatigate,
Abide, for thy merite anone is sure at hande,
Thy rewarde is instante, thou shalt not be frustrate,
Before the victorie no man is laureate,
At ending shalt thou haue palme, victory and mede,
Then haste in thy voyage, perseuer and procede.

Procede vnto the ende, in stormes and tempest
Runne ouer the streames with sure ship and constant,
Thou shalt after trauayle come to the hauen of rest,
And sure port of pleasour and glory triumphant,
Nor thinke not that the ende or porte is farre distant,
Let no suche suspection of longe delay thée greue,
The port is oft at hande long or thou would beleue.

Æquore decurso, digna corona datur.
Nec finem nimiùm tibi credas esse remotum,
Cùm minimè reris, sæpè propinquus adest.

A great minde disdayneth in bondage for to be,
But from all maner vice and inconuenience
It selfe it preserueth at libertie and frée,
As sone as first motion of vile concupiscence
Attempteth him in minde for to commit offence,
Anone he disdayneth suche vile temptation,
His lustes restrayning with bridle of reason,

Non animus magnus seruit, sed liber ab omni
Est vitio, recti perpetuus q; comes.

The very first mouing or tempting vnto sin
He chaseth from his minde, and doth the same subdue,
By reason well noting that if it entred in
And rested any space, sone after might ensue
Some pleasure or consent, or dede agaynst vertue,
Therfore he resisteth beginning with all might,
And alway for gides taketh reason and right.

Nec pariter, luxus superet, turpisq; libido:
Sed superat sensus fortior ipse suos.
Seruitium maius non est, nec turpius vllum,

He suffreth not vile lust nor blinde lasciuitie
To subdue his reason, witte or intelligence,
But boldly he bridleth all wilde enormitie,
Suche strongly subduing carnall concupiscence,
For certes no bondage nor vile obedience
Is fowler to mankinde first fourmed reasonable,
Then to be subdued to vices detestable,

Quàm quo sub vitijs mẽs religata iacet.
Libertas animi vera est, quem nulla voluptas
Imperio cogit, seruitioq; premit.

And lye as outlawed in minde and in reason,
Under greuous yoke of vice or sinne vnkinde,
His carnall lustes reigning aboue discretion:
But certenly there is no libertie of minde,
Saue where no vile lustes nor vice doth reason binde,
Where no lustes oppresseth the reason in bondage
There is true libertie, not subiect to seruage.

Nil admiratur, nisi quod videatur honestum,
Nil, nisi quod semper q; propriumq; manet.

A man thus indued with so great libertie,
Commendeth no pleasour vnstable nor volage,
That onely which foundeth to laude and honestie
He prayseth and laudeth, of his moste hye courage,
He forceth not fauour of iuuent nor of age,
But that which abideth iust and continuall
He laudeth and prayseth, or els nought at all.

Casibus aduersis constans subcumbere nescit,
Tanquam si semper res sua sana foret.

A bolde minde is constant, one maner man alway,
Not shrinking for sorowe nor harde aduersitie,
But boldly he beareth troubles of euery fray
With stout port and stomake, in maner as though he
Felt none aduersitie, losse nor necessitie,
No chaunce can him chaunge so bolde is his courage,
Disdayning for to fele misfortune or damage.

That

Sed nihil aduersi censebit maximus ille,
Omnia qui in mente credit habere bona.

That bolde worthy courage which thinketh for to haue
His whole treasure in hart, and all his good in minde,
And not in his body, as in a mortall graue,
Suche one in cernall troubles can no displeasour finde,
Nor none aduerse fortune reputeth he vnkinde,
These chaungeable chaunces of misfortune muncaynis
Are to him assured no displeasour nor payne.

Ille autem solus complectitur omnia mente,
Pectore cui Christus nocte dieq; sedet.
Aspectum seruat, grauitas quem vestit & ornat,
Nec trepidat verbis, languidiusq; sonat.
Non magni est, toruos oculos vultusq, minaces,
Sed magis est mitis frontis habere decus.

He onely conteyneth all goodnes in his minde
Which beareth in his heart Christ Iesu day and night,
This man hath grauitie, nought can his reason blinde:
So Christ hath inclered his minde with inwarde light,
His countenaunce is one in euery mans sight.
No more faynt nor fearefull is he of his language
In most greuous chaunces, then in chiefe aduauntage.

Non etenim fortis gestu, vultuq; probatur,
Sed facto, atq; anima sit mihi magnus homo.

He sheweth no semblaunte in worde nor countenaunce
Of inwarde displeasour, his courage is so sure,
And certes, it not seemeth a great man of constaunce
To shewe cruell eyes or looke agaynst nature.
But rather with visage and countenaunce demure.
These grim threatning lookes betoken no fortitude,
But rather a proude hart, vnkinde, boysterous and rude.

The stronge is not tried nor proued by gesture,
By face nor countenaunce, but one may trye and finde
What man hath hys courage and boldnes of nature,
By his worthy dedes and stablenes of minde:
Many one is fearefull and cowarde of his kinde,
Counterfayting outwarde a Lions countenaunce,
Unstable in his dedes without perseueraunce.

Non, quia tu populi verearis ferre repulsas,
Propterea res est publica agenda minus.

If thou be in office or great authoritie,
Be not more remis, do not thy duetie lesse
Agaynst the common wealth, although thou feare to be
Done after deposed by commons vnkindnes:
The nature of commons is roted in rudenes,
And very harde it is to please a multitude,
Yet for the common wealth flee not solicitude.

Non patriam linguas, quia sit tibi pugna futura,
Non aliter fortis noscier ipse potes.

Leaue thou not thy countrey when battell is instant,
But boldly prepare thee for it to bide and fight,
Extreme nede best proueth a courage valiaunt,
Thou can not better dye then fighting for the right,
Then nede moste requireth to shewe thy force and might,
Thou canst not be knowen strong nor of bolde courage
Saue in biding daunger and perill of damage.

Præterea quę sacra fames, & forma monetæ
Cœperit, haud magnus, immo pusillus homo est.
Tormentet quamuis scelerata pecunia paruos,
Esse tamen magnis illa molesta nequit.

A wretche whom the fashion and hunger execrable
Of golde or vile money, hath blinded in intent,
May not be called great, but small and miserable,
For though this cursed coyne final wretches doth torment,
Yet can it not trouble a minde magnificent,
A bolde minde considereth it is gotten with great payne,
Saued or kept with feare, with sorowe losse agayne.

No man is more simple, vile nor of base courage,
Nor no man more pinched nor drowned in dolour
Then he which of money is kept vnder bondage,
Of whom wretched treasure is lorde and gouernour:
But that simple person is worth a conquerour
Which can despise riches, content with pouertie,
Coueting no riches nor vayne prosperitie.

Nil minuum est animo, nil est angustius illo,
Qui seruit nummis, cui dominantur opes.
Ille autē est fortis, qui scit contemnere pauper
Diuitias, animo non cupiendo suo.

Suche one in beholding the vayne solicitude
Of couetous captiues and wretches of the grounde,
He laugheth vnto scorne their life and maners rude,
Aduerting to what care and labours they be bounde,
Which doth all the iudgement of their reason confound,
Of rest them bereuing, on treasure while they thinke
To slepe they intende not, nor yet to meat nor drinke.

Thus while they get riches false fraple and fugitiue,
These wretches to them selues then tirannes more vnkind,
Lose rest, fame and frendship and also the swete life,
All this a bolde courage reuolueth oft in minde:
Wherfore no suche furour can his hye reason blinde,
But if he haue plentie of riches and treasour
He parteth it abrode to nedefull with honour.

Aut si diues habet, qui sic partitur amicis,

Vnto his pore frendes which haue necessitie
He parteth and spredeth his treasure ioyously,
Deliting for to haue suche possibilitie
To many men to be succour and subsidie,
He studieth with treasour eternall blisse to bye,
And louers in this life, as thing more commendable
Then all Cresus riches of golde innumerable.

Subsidio vt multis gaudeat esse viris.

Howe common is this clause and sentence of Pyrrus,
Of moste famous auctours counted of dignitie,
Which vnto the Romans made noble answere thus,
When they came to him with treasure in plentie,
Their captiues to redeme which in prison had he,
While thimbassadours tolde their raunsome in golde
Pyrrus thus answered with courage free and bolde.

Quam vulgata viros inter sententia Pirrhi est:
Cùm redimit captos saucia Roma suos.
Inquit enim Pyrrhus, precium numerari volenti,
Non aurum posco, non mihi dona dabis.
Certemus ferro, non auro: cauponantes
Contractare aurum, nos decet arma viros,
Dignum rege quidem verbum, genus Æacidarum
Ostendit magnum viribus atq; animo.
Nec minor ipse animo Curi dentale fuisti,
Cùm tibi Samnites aurea dona darent.

Your golde I demaunde not, no siluer will I fele,
No gifte shall ye geue, pour treasure I despise,
Contende we with armour of yron and of stele,
Not with golde nor giftes as tauerners haue gise,
Marchauntes and other ensuing couetise,
It semeth vile wretches to handle coyne and golde,
Bright armour beseemeth men valiaunt and bolde.

For certayne this answere semed so noble a king
Of Eacus, worthy to come of hye linage,
Of whom this saide Pyrrus had his birthe offspring,
This worde well him proued strong and of bolde courage.
And thou also Curius both sad sober and sage,
Thy selfe well declared of minde as stronge and bolde,
When the Samnites presented thée with golde.

As

Torrebas modicum rapas tu lentus ad ignem,
Explicuit ſamnis cùm ſua dona cliens.

As thou ſitting idle was dryng by the fyre
Small Rapes, as man ſimple, by riches ſetting nought,
One of the Samnites ſubiect to thine Empire
Layde forth golden gifts which he had to thée brought,
By ſignes which he ſawe, reputing in his thought
By ſuche maner giftes thée greatly to content,
Becauſe thou reſembled as poore and indigent.

Malo equidem dixi, figuli cœnare catino,
Quàm fuluis, tecum munera miſſa refert.
Non aurum volumus, potiùs ſed habentibus aurum
Eſſe ſuper volumus, hoc cupimusq; magis.
Corpore ſunt etiam ſub eunda pericula rerum,
Sunt res difficiles, improbiorq; labor.
Non tamen hæc temerè, ſed rectiùs antè videndum
Quid ratio aſſentit, quid fieri vè negat.
Non etenim tentet ſeſe maiora, ſuiſq;
Viribus, vt cœptum turpe relinquat opus.
Sæpè nimis fidēs ſibi magna negocia ſumit,
Quæ neq; cùm perigat, dedecus inde refert.
Attamen & caueat, nimiū dum prouidet omne,
Ne viſus trepidam quærere velle fugam.
Nempe mori præſtat, quā turpem viuere vitam,
Seruitio mors eſt anteferenda viris.
Non certes armis, niſi cùm certare neceſſe eſt,
Namq; ferum nimis eſt conſeruiſſe manus.
Nunquam ſuſcipias bellum niſi pacis amore,
Sed pax nil fraudis, nil habeatq; doli.

But what anſwere gaue thou forſoth a wiſe and bolde,
Saying: I had leuer thus homely for to dine
In an earthen platter, then in a diſhe of golde,
Returne with thy giftes nought I demaunde of thine,
What nede I thy giftes ſith thou thy ſelfe art mine,
Of gouernours of golde we will be gouernours,
Rather then of golde or other vayne treaſures.

This anſwere beſemed a minde magnificent,
And a man eſtabled in magnanimitie.
But agayne returne we vnto our firſt intent:
A bolde minde in labour moſte diligent muſte be
In thinges of moſte perill and moſte difficultie,
Where thinges be moſt hard there muſt thou to preuayle
Chiefly put thy body to labour and trauayle.

Yet though the thing be nedefull go not therto raſhly,
But before conſider what way is right and ſure,
What reaſon affirmeth, and what it doth deny,
Attempt nothing paſſing thy wit, might and nature,
For whoſe ende and proceſſe is vnto thée obſcure:
A wiſe man by reaſon conſidereth well this ſame,
But fooles ofte begin and leaue agayne with ſhame.

And namely ſome, truſting in them ſelues to greatly,
Begin ofte great thinges, wening to win them name,
But when all their purpoſe proceedeth frowardly,
In ſtede of commending they get them rebuke and ſhame,
Another thing beware, which alſo winneth blame,
So long do not all thing before prouide and caſte,
That thou ſeme to leaue all as cowarde at the laſte.

Better dye with honour that liue in worldly ſhame,
And leade thy life diſhoneſt and foule till vtter age,
A bolde noble courage deſiring worthy name
Would muche rather dye then liue in vile bondage,
Contende not in battayle, if thou be ſad and ſage,
Without nede conſtrayne thée or harde neceſſitie,
To ſhedde bloud is brutall and beaſtly cruelties.

It ſemeth not mankinde but cruell beaſtes wood,
Which of noble reaſon parteners can not be,
To delite in ſhedding eche one of others bloud:
Begin neuer battayle as muche as is in thée,
But for the loue of peace, concorde and vnitie,
And when peace is compact and ſure confederate,
Let no fraude nor treaſon nor gile it violate.

Nothing in a great man is more commendable
Then to spare his foes brought in obedience,
To great God eternall this man is moste semblable:
Lesse laude is to subdue by force and violence,
Then to shewe thine enemie thy mercy and clemence,
More laude is to pardon and spare wretches subiect,
Then proude great rebellers by battayle to correct.

Among all the vertues ascribed to Cæsar
This one is renowmed chiefe and principall,
That he was not more mercifull in peace then in warre,
Sparing the Citizens to him subiect and thrall:
Although the bolde Lion be cruell and brutall,
To suche as be prostrate of nature he is milde,
And vnder like maner both to small beast and childe.

Thou shouldest not contende nor fight agaynst thy foe
Except thou hast somewhat playne warned him before,
For gile proueth a minde cowarde and faynt also,
A false fearefull heart by nought is proued more
Then by fraudefull assaultes and vengeaunce to fore:
Pursue none with hatred, with malice nor enuy,
These binde thine owne minde most streight in misery.

If any haue greued thée with eyther worde or dede
Agaynst right or reason, as often times may fall,
To suche a wretched persons liuing take good hede,
And count thy selfe by him nothing greued at all,
But say thus as semeth a man substanciall:
This man would haue hurt me, but God is good & kinde,
Not graunting him power nor might after his minde.

His minde was to greue me, nowe hath it none effect,
Vnto his owne torment nowe turneth his delite,
And more cause haue other his malice to suspect:
And certenly to slepe that man hath small respite
Which turneth and waketh when euery flee doth bite,
Many grefes happen whom pacient scilence
Muche better subdueth then open violence.

For certayne no person is greatly hurt in dede
Without he hurt him selfe by faynt thoughtes vnkinde,
Despise not though thy body in diuers places blede,
Without thine owne consent no man can greue thy minde,
Thy wronges to reuenge when thou shalt power finde,
Let this full suffice thée to haue thy foe subiect,
And to haue suche might his malice to correct.

Take onely suche power for vtter punishment,
Thou canst not reuenge thy wronge in nobler wise
Then when of thy foes thou mayst haue thine intent
To pardon their trespasse, and their malice to despise:
Of secret detractions ensue thou not the gise,
Blame thou no man absent whispering secretly,
If thou haue cause to blame assayle him openly.

A minde

Dignius in magno nihil est quam parcere victis,
In quo naturæ conuenit ille dei.
Non tantæ est laudis vidébellare superbos,
Quantæ est clementem se placidumq; dare.
Inter Cæsareas virtutes prima refertur,
Quòd placidus victus ciuibus ille fuit.
Magnanimum mitem fecit natura leonem,
Prostratis pueris, exiguis q; feris.
Non nisi præmonito dudum conflixeris hosti,
Namq; animos timidos indicat ipse dolus.
Non odio quenquam, nec sis liuore secutus:
Hoc etenim angustis mẽtibus esse solet.
Si quis te verbis, vel factis læsit iniquis,
Hunc tecum reputa nil nocuisse tibi.
Sed tantùm mentem dicas habuisse nocendi,
Et mentem optatum non habuisse suum.
Nam nisi se lædat, certò non læditur vllus,
Nanq; alius mentem tangere nemo potest.
Cùmq; vlciscendi fuerit tibi facta potestas,
Hoc pro vindicta sit potuisse satis.
Vltio nulla quidem maiori cedet honori,
Quàm tibi quæ spreta, quæq; remissa fuit.
Occulto quenquam non carpes ipse susurro:
Sed si quem argueris, aggrediare palam.

Magnanimum faciet tantum mens conscia recti,
Mens pura & simplex, intemerata fides.

A minde onely grounded on right and equitie,
And it selfe perceyuing rightwise and innocent,
Of spirite may be bolde, with magnanimitie,
These thinges make namely a minde magnificent,
A pure minde and simple, a right and playne intent,
With iust fayth and liuing defiled at no time,
With none enorme maners, nor grieuous spot of crime.

At trepidum facient sordes & crimina vitæ,
Omnia nam metuit, quę sua vita premit.
Cor mundum nunquam torpet formidine tristi,
Nam quicunq; sine est crimine, quid metuat?
An mortem? munus sibi quam natura parauit,
Per quam non dubius regna beata subit?
An vel supplicium? cuius non ille dolorem
Sentit, dum sanans vulnera, Christus adest?
Quid timeat, quem Christus amat? quem virgo tuetur?
Numina cui cœli cuncta benigna fauent?
Martyribus potuit quis quondam inferre timorē?
Vincere tam magnos qui potuêre viros?
Non illos Reges superârunt, nonq, Tyranni,
Non populi, admissæ nec valuêre feræ.
Præsidibus coram, iuuenes, puerique, senesq;,
Et fragilis mulier non habuêre metum.
Non arcus, non arma neci districta, roguſq;,
Non iaculis fæue, verberibusq; manus.
Non carcer, non longa fames, tormenta, sitisq;,
Non oleum, non pix, non quę fluenta maris.

But vile and foule sinnes and vices of liuing,
Maketh man be fearefull, sad, heuy and pensife,
For that wretche suspecteth and dredeth euery thing,
Which is harde oppressed with his owne sinfull life,
A pure heart and cleane minde haue this prerogatiue,
Neuer to be sluggishe by heauy dreade or feare,
Who is without trespasse, what can him hurt or dere.

Or what hath he to drede, no maner thing be sure,
What should he dreade of death, it is ineuitable,
The generall duetie and tribute of nature,
By whom he hath passage to life interminable,
What should he dreade torment of tiraunt intreatable,
Of whom he not feleth displeasure, hurt nor greefe,
Sith our Lorde is ready his woundes to relieue.

What matter should he drede, what can him feare or moue,
Whom no treue troubles, nor vices can oppresse,
Whom Christ his dere master doth both defende and loue,
Whom the glorious virgin, eternall Empresse
Defendeth, and is ready to helpe in all distresse,
Whom all heauenly spirites doth fauour and defende,
With his foes ready all season to contende.

Who could in time passed these holy martirs feare?
Or moue their great constance from fayth and true beleue?
They princes ouercame, but no prince could them deare,
No king could them chaunge, ouercome, nor remeue,
No tiraunt nor torment could them in mindes greue,
All if their fraple bodyes oft suffred vtter payne,
Thereat their minde constant had vtterly disdayne.

Accused of peoples and false rulers were some,
Some cast to wilde beastes in peces to be rent,
But no maner manace nor payne could them ouercome,
Weake women, children, olde fathers, and impotent,
Before cruell monstres standing at iudgement,
And with them yonge virgins seeing their woundes bleede,
Of tyrauntes nor torment had neyther feare nor drede.

No bowes nor dartes, nor other like armoure,
Nor bright swordes drawen to their deadly torment,
No speares nor fyres kindled them to deuour,
No prison, no scourges, no pitch of lothly cent,
No threatning of prison, nor vtter punishment,
No hunger nor thirst, nor feruent oyle brenning,
Could moue them to chaunge their fayth nor pure liuing.

No threatning nor suffraunce of waters violence
Could chaunge their sad purpose establed by wisedome,
No giftes nor treasure of greatest opulence,
No promises of part, of empire nor kingdome,
Nor kinges mariage could these martyrs ouercome,
Nor their holy purpose moue nor incline to slight,
In minde were they strengthed so sure with heauenly sight.

Munera, nec regni partes, promissaq; regum.
Coniugia, in turpem non pepulere fugam.

Not onely the parentes sawe their children in flame
With chere glad and iocunde in heart and countenaunce,
But many their owne children exhorted to the same,
And for no short torment to flée from their constance,
O maruelous mindes, O great perseueraunce,
The mother hath oft times with voyce magnificent,
Exhorted her yonge children to paynes and torment.

Nec tantùm natos læti valuëre parentes
Spectare in flammis, in crucibusq; suos.
Quin magis infantes genitrix hortata tenellos,
Et frater fratrem, sponsaq; chara virum.
Quis possit sanctos morientes dicere victos?
Victores potiùs morte fuêre sua.

The wife hath exhorted her husbande in like wise,
And one brother another strengthed to martyrdome,
And for our Lordes cause all torment to despise.
But what man of learning, of vertue or wisedome,
Would say that these martirs thus dying were ouercome,
But rather in the middes of all their tormentours,
They stode not ouercome, but liker conquerours.

Fortius aut maius nihil est quam vincere mundum,
Vincere quàm terras, & superare polos.

The Judge or tormentour by cruell tyranny
Might subdue the body sometime vnto torment,
But the minde persetered establed constantly
In the fayth and laudes of God omnipotent.
Thus were they by paynes and minde magnificent
And by death subduers of their owne corps carnall,
Of tiraunte, tormentours and fendes infernall.

Nil pariter fœlix homini, pariterq; beatum,
Nil pariter dulce quàm tibi Christe mori.
Nec tantùm gladio, sed vi-
ui possumus ipsi
Hoc tibi contempto corpore Christe mori.
Qui gladio moritur tantũ semel occidat ille,
Occidat hic sæpè, qui sua membra domat.

The world and vayne pleasures subdued they also,
Despising all pleasure of thinges transitory,
Then, all these ouercomming, who loketh there thereto,
On earth can no man finde more worthy victory:
In ouercomming earth, they wan eternall glory,
And where men supposed them to haue bene ouercome,
They ouercame both men, earth, and the hye kingdome.

For certayne Lorde Jesu, who thus may dye for thée,
To him can nothing be of more beatitude,
Of more perfect swetenes, of more felicitie,
More iocunde, more ioyous, nor yet more gratitude,
Alas we blinde wretches are we not dull and rude,
Séeing our Redemer indure for vs such payne,
And no payne nor dolour to indure for him agayne.

Not onely may we dye and suffer martyrdome
By torment of tiraunt, by sworde, water or flame,
But liuing we may dye, if we our selfe ouercome,
This vile corps despising and luttes of the same,
Who dyeth with sworde, but once him selfe doth tame
By death: but who tameth his members corporall
Is dayly mortifyed by death continuall.

Nec datur hanc cunctis gladij contingere mortem,
Qui cupiunt gladius gratia summa dei est.

Nor this death is graunted not vnto euery man,
Which conete for to dye for Christ our Sautour,
Some would fayne be martirs by swoorde, but they ne can,
That is a speciall grace of our dere redemptour,
But this saide other death, to vanquisshe all errour,
To tame this fraple body, and lust to mortify,
To euery one willing is graunted commonly.

Quem fuerit Christus dignatus morte perire
Consimili, certè est proximus ille deo.

But whom Christ vouchsaueth to dye by martirdome
Of tiraunte torment, no doubt is, but he is
Nert ioyned vnto God aboue in his kingdome,
In endelesse fruition of his eternall blisse,
And next them innocentes which haue not done amisse,
But not without merite and endelesse ioy is he,
Which him selfe subdueth by magnanimitie.

Wherfore haue done (Reader) addresse thee to vertue,
In whose cause and quarell be bolde to stande and fight,
Thy blinde carnall lustes of fraple membres subdue,
Be ready for to dye for Justice, truth and right,
Despise all iniury, so seemeth Christes knight,
Subdue this false world, it is but vanitie,
Then thinke thy selfe stabled in magnanimitie.

What are these passions of troubles transitory,
But cloudes consuming, and meanes for to call
Man from worldly ioyes to blisse and endelesse glory,
Make not double damage of one displeasure small,
Be stronge, trust no tempest can last continuall,
After soorest stormes moste clerest ayre we se,
After aduers fortune shineth prosperitie.

Who can not abide the one, shall not attayne the other,
The soure sauce is serued before meat deynteous,
Ioy sauced is with payne, remember this my brother,
Myrt with misaduenture be chaunces prosperous,
This life is resembled a building ruinous,
Nowe shaked with the winde agayne, nowe reparate,
So fareth by troubles and chaunces fortunate.

The children of Israell passed first the red Sea,
And thirtie yere wandred in sauage wildernes,
In lande of promission or they in rest could be,
And longe time of battayle indured harde distresse,
At last were they stabled in rest and quietnes,
So God will his seruauntes here in this life chastise,
Before he receyue them to rest in paradise.

Then haue done, take conford, be of stoute courage,
Haue hope that these troubles are earnest (trust to me)
Of solace and confort in endelesse heritage,
Make light thing of labours by magnanimitie,
Aduert all thing mundane hath mutabilitie,
Saue vertue well roted within a stedfast minde,
Nothing is here constant, all tourneth as the winde.

Nothing

Nothing is here constant, nought permanent at all,
Euer perils passed are pleasure for to tell,
A man on grounde resting can not much lower fall,
Let hope and bolde spirite all misery excell,
Aduert what is written plainly in the Gospell,
He must trauers troubles which will our Lorde insue,
Renounce the fraple world, and his owne selfe subdue.

Our muse hath remayned ynough as thinketh me,
In the shape describing of stoute perseueraunce,
Or paynting the picture of magnanimitie,
God guiding our stile, nowe let vs forth auaunce
To describe the vertue of comely temperaunce:
But fauourable Reader thinke not payne, but delite,
Reade forth, for I promit both pleasure and profite.

Iam satis in magnis animis versata Thalia es,
Nunc reliquum propera sancta referre pede.

¶ Thus endeth the description of the thirde Cardinall vertue named Magnanimitie, or Fortitude, or strength of great minde: And hereafter ensueth the description of the fourth and last Cardinall vertue, called Moderation or Temperaunce.

¶ Of Temperaunce.

De temperantia.

Before haue we treated of mindes inuincible,
Nowe place, time, and purpose exhorteth our scripture
In meter for to write as playne as is possible
Of mindes temperate, well mannerd and demure,
Who bridleth his lustes, well ordring his gesture,
Képing comlynes in déede, worde and countenaunce,
Such one ought be counted a man of temperaunce.

Therfore that thou mayest be such one of gouernaunce,
By comely temperaunce thy déedes to dispose
Thy motions of minde, note well in remembraunce,
Whether they be honest, or nothing to purpose,
If they be laudable, then after them compose
Thy maners and liuing, if thy desires be
Repugnant to reason, then vtterly them flée.

Those onely be good desires, cleane and sure,
Which nature requireth, obeying to reason,
Not they whom haute purpose, making reason obscure,
Desireth of proude minde and blinde ambition,
One hauing his owne selfe in his possession,
Him ruling by reason, doth not much require,
Such him selfe possessing, nought further will desire.

For much he not needeth, which of him selfe is Lorde,
But him selfe he counteth riches sufficient,
Who can him selfe gouerne in déede, in thought and word,
Aboundauntly is euer great, riche and opulent
In all nedefull treasure, and neuer indigent,
What man would affirme such one without treasure,
Which of all his déedes is lorde and gouernour.

Diximus inuictas mentes nunc ferte modestas,
Et locus, & tempus, propositumq; monet.
Qui cohibet motus animi, seruatq; decorum
Dictis, & factis, is moderatus erit.
Ergo, vt sis talis, tecum tua vota rependas,
Et bona persequere, cætera missa face.

Sunt bona, quæ simplex tantùm natura requirit,
Non ea, quæ fastus, ambitioq; iubet.

Non eget hic multi, qui se possederit ipsum,
Qui se possideat, se putat esse satis.
Omnibus & rebus prædiues semper abundat,
Esse vel absq; opibus diciër ille nequit.

Thus

Nam ſe quiſq; poteſt per ſe præſtare beatum,
Si modò poſſideat omne quod intùs habet.
Cui ſua non ſat ſunt, aliud ſed quæritat extra,

Thus euery man may make him ſelfe full of riches,
Repleniſhe him with wealth, ioy and felicitie,
His owns inwarde giftes if he can well poſſeſſe,
Stabling his deſires on thinge of honeſtie,
But miſerable, carefull, and euer nedy is he,
Which can not welde him ſelfe, ſubduing all errour,
With him ſelfe not content, ſeeking outward treaſure.

Ille miſer ſemper, ſemper egenus erit.
Nam numero quamuis habeat ſibi plurima diues,
Plura tamen multo ſemper habere cupit.
Seſe autem totum (ni fallor) poſſidet ille,
Qui ſanæ eſt mentis, quiq; videnda videt.
Corpore ceu totus cenſetur & integer eſſe,
Omnia qui validus integra membra gerit.
Contrà, non totus cenſetur lumine caſſus,
Nec, ſi cui naſus, pesq; manusq; deeſt.
Sic etiam, ſi cui caligant lumina mentis,
Merſus in errores non ſibi totus adeſt.

Which thinketh not ynough the treaſure of his minde,
But of outwarde riches ſeeketh him ſelfe for to ſtore,
For certayne the riche is ſo greedy and blinde,
That though he haue plentie, him ſelfe he counteth poore,
And euer more in minde doth couete much more,
As his coyne increaſeth, and treaſure temporall,
His gredy appetite increaſeth ſtill withall.

For ſoth he poſſeſſeth him ſelfe moſte perfectly,
And eche part to reaſon is due obedient,
Which is of whole minde, beholding inwardly,
All thinges to be ſeene to right expedient,
Such one him ſelfe ruleth by perfect iudgement,
And is called perfect, as men him perfect call,
Which hath his whole members and partes corporall.

But contrarywiſe, this part to vnderſtande,
That man is not perfect which is noſeleſſe or blinde,
Or wanteth any part, as arme, legge, foote or hande,
In like wiſe that perſon is not perfect of minde,
Which one thing perfourmeth, another left behinde,
Or whoſe light of reaſon is drowned in darkneſs,
Or whom ſundry errours inuoluing doth oppreſſe.

Inough can it not be thee to defende from yre,
And to be ſubdued of beaſtly gluttony,
What vayleth to auoyde fraple Venus raging fyre,
And ouercome to be with malice and enuy,
What helpeth patience, where reigneth lechery,
Or what helpeth meekenes, where reigneth couetiſe,
An whole minde and perfect ſubdueth euery vice.

Ergo te habe primum, nec res perquire remotas,
Pars tibi cùm deſit, proxima quæq; tua eſt,

And ſtriueth to vanquiſh all errour criminall,
From his minde excluding all braunche of miſliuing,
For this cauſe ouercome thy deſire firſt of all,
And thy ſelfe poſſeſſe thou, as was my firſt bidding,
Then care not, nor ſeeke not for no further thing,
It is not a token of man diſcrete nor wiſe,
To ſeeke outwarde thinges and inwarde to deſpiſe.

Vt ſeſe prudens habeat, de corpore morbos
Pellit, & aſſiduè noxia cuncta cauet.

The prudent man ſpareth no treaſure temporall,
To driue from his body ſickneſ and euery ſore,
To haue in poſſeſſion his limmes corporall,
That keepeth good diet when he is whole before,
Then ſhouldeſt thou deſpiſe vayne treaſure much more,
And all outwarde thinges vtterly deſpiſe,
Thy treaſure of vertue to put in exerciſe,

Behold

Beholde what abusion subdueth frayle mankinde,
All seeketh for succour of paynes corporall:
But very fewe or none regarde the soule or minde,
Let he who receyueth with will poyson mortall,
Or in a pit profounde willingly will fall,
But rather if he take a drinke intoxicate,
Soone doth he for phisike and ayde inuestigate.

If any breake his legge by sodayne aduenture,
Anone a bone setter he hyreth sodaynly,
Or if his sight him fayle or ginne to ware obscure,
Nature him constrayneth to seeke for remedy:
But yet shall I touche one thing more largely,
If an asse go lame, men tary not a weeke,
But strayte to Smith for remedy they seeke.

This cure thou committest for helpe of the body,
If disease haue greued thy reason and thy minde,
Why seekest not succour, for helpe and remedy,
Namely sith the same so easy is to finde,
Alas man thou slepest, thy reason is to blinde,
Thou shouldest of thy minde haue much greater cure,
Then of thy frayle body, a sacke of vile ordure.

Howe much more the minde excelleth thy body
In nobleste of nature and eminent valour,
So much more thou shouldest for it finde remedy,
When it by thy folye is wounded by errour:
Consider of thy soule the excellent honour,
It hath shape and ymage of God omnipotent,
Thy body is mortall as beast or vile iument.

Then purvay for thy soule, thy vile body despise,
Why hatte thou such pleasure to lose so great treasure,
In so great vayne labours drowning thy minde this wise,
It tourning as a whele in vices euery houre,
And in doubtfull damage inuoluing, and errour,
What meanest to torment it night and day in fyre,
And motte feruent flames of thine vncleane desire.

Say, what delite hatte thou to lose without profite
Thy dere inwarde Jewell and principall treasure,
Unkinde is thy pleasure, O vayne is this delite,
Unpitifull art thou and cruell tormentour,
Which thine owne proper minde thus drowneste in errour,
If he be much cruell which doth his body quell,
Who killeth his owne soule is much more cruell.

Wherfore doest thou contende tinuolue and wrap thy mind
In snares and great nettes of thought, labour and payne,
From which at thy pleasure thou shalt no meanes finde,
The same to libertie for to get forth agayne,
Beholde it is troubled waking with cures bayne,
And nightly when nature demaundeth quiet rest,
The minde motte with cures is tolled and oppreste.

Quisnam consulto sumit,
potatq; venenum?
In foueam quis se præcipitanter agit?
Quin si quis biberit casu vel fraude cicutam
Antidotum, medicos pro tinùs ille petit.
Si cui crus fractum, subitò conducit aliptem,
Quin oculis lippis & medicina sua est.
Quod magis est, dicam, claudus si incedit asellus,
Continuò fabrum tu pro prio ore vocas.
Cur quoq; si morbus sensum, mentemq; grauauit,
Non adhibes curam? resti tuisq; tibi?

Hoc etenim cura est maior tibi mentis habenda,
Quo superat corpus nobilitate sua.

Quid iuuat in tantos illam mersare labores?
Semper vt ancipiti se rotet illa malo?
Cur illam in flammis noctesq;, diesq; fatigas?

Et perdis melius, quod potiusq; tenes?
Impius es nimiùm, nimiũ crudelis & asper,
In te qui proprias iniicis ipse manus.

Quid tantis certas inuoluere retibus illam,
Si licet vnde volens expli cuisse nequis?
En quatitur vigilans curis, quatiturq; quiescens,

As

Acta velut stimulis irrequieta furit.
Tu tanquam tortor, tanquam bellona flagello
Persequeris sæuus, illa mi sella fugit.
Nonne foret satius de corpore perdere dextram,
Quàm partem, cuius viribus ipse sapis?
Quam partem, è summo quæ est tibi tradita cœlo,
Qua sine cum reliquis annumerére feris?
O tibi quàm falsa est spes viuo, & funere functo,
Si vitæ & mortis dux tuus æger abest?
Sunt ergo imprimis morbi de mente fugandi,
Quo tibi sis totus, deficiatq; nihil.
Hanc tu per salubres, & rectos dirige calles,
Sana tibi officium præstet vt ipsa suum.
Sed nè te longum teneam charissime lector,
Officium sanæ mentis id esse puta:
Vt tantum speret, quod prosit tempore in omni,
Quodq; sit immensum, vel sine fine bonum.
Vt timeat, quicquid possit sine fine nocere,
In quo non assit qui ferat vllus opem.
Omnibus vt studijs soleis ea gaudia quærat,
Quæ nullus morbus frangere, viscq; potest.
Vt doleat solum damnum quod nulla voluptas
Consequitur, vel quo vita salusq; perit.
Cætera nil pendas, nisi quantùm penditur vsus

As a shippe is tossed in vehement tempest,
So pitched is the minde vnquiet by furour,
Thou chasest, it flyeth in raging without rest,
Thy minde is miserable, thy selfe art tormentour,
With scourge it pursuing and lashing with rigour,
As cruell Bellona the goddes of battayle,
So thy wofull minde thine owne selfe doth assayle.

To lose from thy body a foote or els an hande
Were it not lesse damage and losse more tollerable,
Then to lose that parte which maketh vnderstande,
And maketh man to differ from beast vnreasonable,
This is our soule or minde whiche is incomparable,
Geuen vs from heauen, without whose gouerning
From wilde and brute beastes we differ little thing.

But well might be counted with them vnreasonable,
O what hope diseatfull haste thou both quicke & deade
If thy minde be from thée sicke, blinded and mable
Which both in life and death is graunted thee to leade:
Wherfore here what counsell of reason doth thée reade,
First clense all diseases out of thy minde and thought
Then art thou sure and safe, and saple thou canst nought.

Then art thou sounde and whole, then art thou perfite,
If thy minde and reason be pure and without vice,
So that thou gide thy minde right vnto thy profite
In wayes good and holesome, and righteous exercise,
Then shalt it to thée do iust dutie and office:
But briefly to shewe thée, O Reader deare and kinde,
Thinke this is the duetie of perfite and whole minde.

An whole minde and perfite desireth that onely,
And that onely hopeth which lasteth perdurable,
Which all time doth profite the minde to fortify,
And good without measure or ioy interminable.
On the other partie it dreadeth payne damnable,
And all thinges noying with endles dolour,
Wherin none assisteth with comfort nor succour.

More briefly to declare, the minde desireth blis,
And would fée that torment which is interminable,
With all craftie studie and meanes glad it is
To seke that sure glory and ioy incomparable,
Whiche none infirmitte to violate is able,
It onely doth sorowe those losses and damage
Whom no ioye succedeth nor pleasaunt aduauntage.

But by whom life endles and soules health is losse,
This dreadeth an whole minds and feareth inwardly,
In other earthly pleasour it fareth like an hosse,
A shorte time soiourning and flitting by and by,
Thing earthly and caduke despising vtterly:
Then vse thée like a gheste, take riches in like case
As one not long willing to tary in one place.

Consider this moreouer and stedfastly beleue
That temporall treasour of fraple mundayne riches
Is nought but a burthen the soule and minde to greue,
And in sundry troubles blinde wretches to oppres
With thought labour, sorowe care and heauines,
Which burthen doth eyther oppres & slea thy minde,
Or els in thy iourney hinder thee farre behinde.

A way faring person ought gladly to auoyde
Both ponderous burthen and all disease also
Wherby in his iourney he might sone be accloyded:
This life is a passage or way wherein we go,
Circundate in compasse with misery and wo,
But the life ensuing is countrey permanent
Of rest, ioye and solace, or els endles torment.

Thus eyther he graunteth sure rest or exile,
If it graunt vs rest, then endles ioy is ours
Among blessed liuers, in this life counted vile,
Among our forefathers and olde progenitours,
Where filled with gladnes and voyde of all dolours
We shall all together haue rest interminable,
And one like fruition in blisse inestimable.

But if the life comming put vs in banishement,
Then extreme destruction shall vs wretches oppresse
In endles perdition, fire, mourning and torment,
And all maner kindes of dolour and distresse:
But suche shall in surtie the lande of life possesse
Which ruled by the gifte of whole minde, haue ben sayne
To rid them from sinnes and vile pleasures mundayne.

But on the other parte, suche entreth in exile
Which driuen in errours to their confusion
Coulde finde in their heartes to turne no time nor while
To vertue nor goodnes from blinde ambition:
The minde blindly erreth as often as reason
Not ruleth, but seing clerely what thing is best,
The worst it ensueth by frowardnes oppressed.

But ouer longe digression we make as I suppose,
The matter requireth vs forwarde to aduaunce,
And briefly to returne agayne to our purpose
To speake of the vertue of worthy temperaunce,
Of well ordred maners and goodly gouernaunce,
And what order shineth and worthy comlynes,
When men dist their dedes discretly to redres.

In this thing our speche, whole writing, and our stile
Or communication, shall henceforth procede,
As playne as our ingine vs graunteth to compile:
Wherfore first and namely endeuor and take hede
To kepe comely order in euery worde and dede,
In all dede and duetie moste of effect doubtlesse
Is to rule thine actes in ordred comelynes.

Hospicij, vnde parat hospes abire citò.
Quin ea tu pondus credas morbosq; grauantes,
Quæ te vel perimunt, vel remorantur iter:
Debet onus morbumq; simul vitare viator,
Vt peregat cœptam quã cupit ire, viam.
Est via qua gradimur, vita hæc erit altera vita,
Patria perpetuum vel dabit exilium.
Si patria, ad charos proauos charosq; parentes
Ibimus, ut constet omnibus vna quies.
Sin vero exilium, capiet nos vltima labes,
Accipiet fletus, perpetusq; rogus.
In patriam redeunt, qui freti munere sanæ
Mentis ab aduersis se explicuere malis.
Exilium contra subeunt, qui erroribus acti,
Vtere se ad verum non potuêre bonum.
Mens errat, quoties ratio non imperat, & cùm
Quæ bona sunt, cernit deteriora sequens.
Sed nimiùm fuimus digressi, iamq; redire
Causa monet, nostrum propositumq; sequi.
Incœptum fuerat nostrum moderatio motus,
Quodq; nitet rebus conspiciturq; decus.
Hac in re noster sermo versabitur omnis
Tam liquidò, quantùm nostra thalia potest.
In primis igitur studeas seruare decorum,

Vis magna officijs eius ineſſe ſolet.
Dicitur id duplex, cùm quoddam ſit moderantis,
Quoddam commune, quod generale magis.
Quod cõmune ferunt, eſt, quod comitatur honeſtũ
Omne, & ineſt illi, nec valet eſſe ſine.
Hoc magis apparens oculis ſimul auribus extat,
Hoc ſine nil rectum, nil reor eſſe bonum.
Non aliud fuerit, quàm cõuenientia rerum,
Quas homines rectè vel ſapienter agunt.

This comelines reſteth in due conuenience
And ſemely proportion, ordering thy dedes all,
Of whom to reduce thæ to cleare intelligence,
One comelines is called proportion ſpeciall,
Another comelynes common and generall:
The firſt one belongeth to mans owne body,
The other to behauiour with outwarde company.

¶Of outwarde comelines in behauour.

This outwarde comelines common and generall
Is ſo ſure annexed to life of honeſtie,
That without it honeſt can be no thing at all,
So is it apparaunt and open to the eye,
Open to beholders both for to heare and ſée,
Without this behauour, after my iudgement,
No life can ſeme honeſt, right nor conuenient.

Et velut in toto confuſa eſt corpore forma,
Nec tamẽ eſt corpus, ſed magis id quod ineſt:
Sic etiam recto cenſetur ineſſe decorum,
Quod rectum exornat, quodq; videre iuuat.
Sic mouet hoc animos, oculos vt forma venuſta
Corporis oblectat, detinet, atq; mouet.

This comelines called nought els ought to be
But of mens dedes a due conuenience,
That is when their wordes and workes well agrée,
Well ſitting and ſeming by wiſedome and prudence,
Nought done without meaſure nor without prouidence:
This wiſe vpon prudence is grounded temperaunce,
As next vnto reaſon gide of good gouernaunce.

And as fourme and beautie is in the whole body,
Yet is it not the body, but ioyned therunto:
Right ſo is comelines conioyned ſemblably
To mans behauour, the ſame adorning ſo
With order, loke, geſture, and circumſtances mo,
That men taketh pleaſour, ioy and felicitie,
Thing right and well ordered ſo ſemely for to ſée.

Aptius id cernas interno lumine mentis,
Quàm verbo, aut calamis id referare queam

And like as the fayrenes with corporall beautie
Deliteth and moueth with pleaſour to beholde,
So comelines of life with great felicitie
Reioyſeth to mans mind much more a hundred folde,
For good men count vertue more precious then golde,
And well ordred maners ſurmounting all riches,
And namely adourned with pleaſaunt comelines,

Sed decus eſt aliud, quod partem ſpectat honeſti,
Quæ proprios motus temperat, atq; regit.
Hoc habitu, geſtu, menſura, voce, pudore,
Eſt poſitum, in cultu, tempore, tumq; loco.

This common comelines or order generall
More playnely appeareth, and ſheweth more perfite
By the light of reaſon, and in his minde one ſhall
More playnely perceue it then any pen may write,
Or that man with wordes is able to reſite,
Wherfore this omitting, let vs our ſtile addres
Compendeouſly to touche the ſeconde comelines.

¶Of the ſeconde comelines in behauour.

The ſeconde comelines concerning honeſtie
Belongeth to mankinde, in proper gouernaunce
To temper his motions, that all they well agrée
In habite, voyce, geſture, in loke and countenaunce,
In shamefaſtnes, meaſure, time, place & circumſtaunce,
So that all thy maners in worde, loke and geſture,
As the time requireth be ordred by meaſure.

Suche maners shall thé make pleasaunt and acceptable,
Among common people hauing great laude and fame,
And before all other accept and amiable,
Nor after my counsell despise thou not the same,
Whether a multitude do thé commende or blame,
The iudgement of many is grieuous to despise,
And oft common rumour is truth I thé promise.

It nedes muste be true which euery man doth say,
Therfore fame despise not, and sée that thou attende
Unto the common voyce of people to obey,
For be which his credence no further will extende
But him selfe and actes all onely to commende,
Not forsing what other him hinder or aduaunce,
Is iudged not partles of pride and arrogance.

Some maners vncomely by their disformitie,
By their ill example or vnkinde iniury,
Offendeth mens mindes and woundeth, as we sée
Howe violent weapon ofte woundeth the body:
But suche of vile maners are called commonly
Vile persons vnmanered and wretches without shame,
Them hurting the body vnrighteous may we name.

Nor thinke it not inough nor thing sufficient
All onely for to kepe order and comelines
Of gesture of body, as is conuenient,
Also thou muste study with greater busines
The comelines of minde inwarde to redres,
And inwardly to kepe that beautie moste of all,
Suche rather then hauour or gesture corporall.

This comelynes is kept and good order of minde
When cleare reason ruleth as regent souerayne,
Or if it be subiect agaynst nature and kinde,
Then sone to his power it to restore agayne,
And still in holy trone it after to mayntayner
For where reason ruleth or is sure reparate,
By no luste vncomely can minde be violate.

Of yre to be eschewed.

In this parte moste namely defende thé from foule yre,
This foule vice disfourmeth both countenaunce & minde,
The tonge it distayneth, brenning the heart in fire:
What canst thou consider more lothly to mankinde
Then a wrathfull visage reigne as tiraunt blinde:
Oft grinning, oft gnashing and foming in furour,
Or gaping as a beare pore wretches to deuour.

As a Bore assayled with Dogges round about,
Or as a proude Palfray chafed with spur or bit,
From their mouthes casteth white foming streames out,
So fareth this blinde wretche raging for want of wit,
As ready in his furour all mischiefe to commit,
No man would suppose him a man of wit laudable,
But turned to furies like a beast vnreasonable.

Hoc facit vt placeas, gratus sis omnibus vnus,
In populum de te fama perennis eat.
Nec spernas populus de te quid sentiat omnis,
Est graue cunctorum spernere iudicium.
Iudicio inserui populi: nanq; esse superbus
Creditur is, solus qui sua facta probat.
Offendunt animos hominum deformia quædam,
Vt violant corpus spicula missa manu.
Qui tamen offendunt, hos dicimus inuerecundos:
Dicimus iniustos, qui violenta mouent,
Corporis haud tantùm seruandum crede decorem,
Est animi interius, sed magis, atq; magis.
Ast animum poterit componere quisq; decenter,
Imperium ratio si tenet ipsa suum.
Aut si deiecta est propria de sede, resumit
Confestim solium, quo se det illa, sacrum.
Hic primum à turpi tete seruabis ab ira,
Deformat vultum quæ simul atq; animum.
Turpius irato quid possis cernere vultu,
Cùm fluit a rabido spumeus ore liquor?
Sic dispumat aper cinctus latrante caterua,
Sic etiam frenis exagitatus equus.
Non hominem dicas, feruens quem concitat ira,
In furias versus incipit esse fera.

And

Consiliun perdit tanquam furiosus & amens,
Pœnitet hunc iacti protinùs inde sui.

And as one furious mad raging without minde,
He loseth all counsell and righteous iudgement,
His reason subdued, his wittes all made blinde,
And oft he committeth hastie and violent
Dedes, which long after him causeth to repent,
He sodenly striketh with worde or els knife,
And wening to correct depriueth name or life.

Quò pestem hanc fugias tecum meditaberis antè.
Vt constes, si te causa furoris adit.

Then streight he repenteth and pensiue is therfore,
And without remedy his wrath turneth to woe,
For neyther name nor life can he agayne restore:
Thus losing another him selfe is losse also,
And by his occasion ofte diuers other mo,
The deare wife and children, and often all the kinne,
Long sorowe and bewayle one hastie wretches sinne.
How man may refrayne and beware of yre.
This pestilent plague to vanquishe or auoyde
Or ire take his entrée, consider well this clause,
That if it inflame thée thy reason is accloyde,
Therfore at beginning resist a space and pause,
Well pondring and musing what is the ground & cause,
And whether by rashe anger thou remedie mayst finde,
If not then refrayne thée and mitigate thy minde.

In specula tanquam vigilat qui præuidet hostes,
Sic vigila, incauto ne ruat ira tibi.

Like as a wise warriour signeth a souldiour
For enemies approching to watche and to espie,
Beholding forth a far from windowes of a towre,
So watche thou for wrath and anger semblablie,
Consider his assaultes and wisely put them by,
Resist at beginning, ponder that pacience
More often preuayleth then yre and violence.

Egrediensq; domum, tanquam certamen adires:
Limine sub primo prouidus arma cape.
Teq; para, sicut timeas, nè fortè latrones,
Aut tibi non visus hostis obesse queat.
Si tamen incautus fueris prolapsus in iram,
Ne tuleris mersum te iacuisse diu.
Intercà nullo sumas de crimine pœnas,
In pœnis vllum non habet ira modum.
Sæuitiam nimiam tu detestabere semper,
Et modicas pœnas tu pius vltor ames.
Præcipuè dulces genitor si affligis alumnos,
Cùm modica in natos pœna sit apta patris.

As passing thy lodging prepare thée to battayle,
Drawe nere thée thine armour as wise and prouident,
At the first motion when yre shall thée assayle
Stande stoutly, resist him strongly incontinent,
Like as thou would withstande thy foes violent,
Or as if thou feared théeues approching nere
Of thy life to reaue thée, or thing to thée most dere.

But if thou vnwarely be fallen into yre
Then suffer not thy selfe therin longe to remayne,
But rise thou as quickly as from a flaming fire,
To fall lesse rebuke is so man sone rise agayne,
But in the meane season while yre doth thée disdayne,
Take not rashe punishement of any creature,
For yre hath no maner, no mercy nor measure.

At all times abhorre thou to muche cruelties,
For great offences take little punishement,
Reuenge thy wronges with mercy and pitie,
And namely thou father be meke and pacient
Anenst thy deare children, and not to violent,
For small punishement doth sore and great appers
Of a tender father agaynst his children dere.

While men thinke by rigour folly to mitigate,
Ofte time the transgressour correct beyonde measure
Is prone vnto anne, more harde and obstinate:
Sith prone vnto mercy thée fourmed hath nature
Folowe not in maners a beastly creature,
Blast not after bloud by cruell vengeaunce,
Thus art thou commaunded by worthy Temperaunce.

Of to muche bourding or sport to be eschewed.

Another wilde motion to raging yre contrary,
As dissolute sportes and wanton game to play
Also muste be voyded as thing not necessary,
Mankinde is not borne to sport and bourde alway,
Though luste this requireth yet reason will say nay
Of nature to trifles product none of vs be,
But to sadder pastime and warke of grauitie.

Be rather in wordes fruitefull and profitable
Then iocundly iesting with wordes of wantonnes,
Men iudgeth the licour to the vessell semblable,
And ofte time the wordes doth mans thought expresse,
Vse seldome times bourdes, but often vse sadnes,
Yet temperaunce chargeth not sportes to refuse,
But in time and measure all thinges for to vse.

Neyther it semeth to vse thée in that wise
That all men forsake thée for solemne grauitie,
Nor to be so wanton that all men thée despise,
For companable sportes and familiaritie
Seke not to get glory nor lawdes vnto thée,
Of a common gester or bourder hauing name
Thou counterst this worship, but certes it is shame.

Like as it is lawfull to people fatigate
And wery with labour their bodies to comfort,
And sometime them resting their strength to recreate:
Right so is it lawefull to bourdes to resorte,
And sometimes the spirites to recreate with sporte,
But mingle so in measure mirth and iocunditie,
That men not repute thée forgotten grauitie.

Vse mirth with good maners and moderate measure,
With honest shamefastnes and not outragious,
Dyels in suche wordes of mirth thy selfe inure
Wherby thou mayst appeare quicke and ingenious
Not raging in gestes as ribaulde vilanous,
But when thou seest season and felowes like to thée,
Then season thy bourdes with prudent grauitie.

And vnder iocunde gestes close wisedome and subtfaunce,
Not gigling nor laughing for others vayne pleasour,
As the time requireth alter thy countenaunce,
And after thy matter, not wanton nor soure,
Exalte not thy wordes in dissolute clamour,
Nor in speche superflue, in going and gesture
Be not rashe nor hastie, but sober and demure.

Hurte

Ac veniam pronum cum te natura crearit,
Siluestres crudus non imitere feras.
Est quoq; vitandus motus contrarius iræ,
Qui semper ludo vertitur, inq; ioco.
Non nos ad ludos genuit natura iocosq;,
Sed multò grauius illa requirit opus.
Vtilis in dictis sis plusquã voce facetus,
Seria sint crebrò ratior ipse iocus.
Non tamen illa vetat nos ludere, nonq; iocari,
Sed iubet in rebus omnibus esse modum.
Non decet, vt tanquam durus fugiaris & asper,
Nec quoq; contemptus sis leuitate tua.
Gloria non ludo tibi sit quæsita iocoq;,
Vt tota fias ludius vrbe vagus.
Vt liquit fessis vires reperare quiéte,
Sic salibus raris te recreare licet:
Cumq; iocum misces, sic sic moderabere dictis,
Ne facile ex ipsa tu grauitate cadas.
Sit iocus ingenuus, moderatus, sit verecundus,
In quo vel multum luceat ingenium.
Ergo vbi tempus erit, non tanquam scurra volabis,
Sic salibus pondus, gestus & ipse grauis.
Vox tua non nimio fuerit clamore soluta,
Nec citus incessus, cuiq; tumultus inest.

Non ledant quenquam, cauēas tua vetba iocosa,
Contristent nullum, sint sine dente sales.

Hurt no maner person with thy gesting wordes,
Geuing them occasion of anger or sadnes,
Auoyde of all checkes se that thou vse thy bourdes,
To moue one to malice, another to gladnes,
It ought not be lauded, but reproued doubtles,
Though many by thy mirth be iocunde in an hall,
One checked and hasty sone trouble may them all.

Nec ridere vetant quenquam mea scripta modestè
Sed nimium risum forma decora vetat.

And briefly suche bourdes are litle of valoūr,
Which purchase displeasure of any creature,
In causing one to laugh, another for to loure,
For no man forbiddeth our writing or scripture
To laugh, so it be done in maner and measure:
But comlynes of chere, and shape of countenaunce
By laughing superflue is grieued of semblaunce.

¶ Of ouer much laughing to be forborne.

Turpis enim risus nimius, nam fusus vbiq;,
Quid pueri, & fractus quid muliēris habet.

Ouer much laughing is foule and dishonest,
Unto the face and figure not small deformitie,
One alway loude laughing at euery toy and iest,
Maketh his hid foly playne euident to be,
One euery where laughing, as is a childe, to se,
Loude gigling and laughing is but a folishe signe
And euident token of maners feminine.

Est odio dignus, qui furtim riserit, & qui
De damno alterius soluerit ora iocans.

Grin not in derision with fayned countenaunce,
A fayre iocunde smiling is counted commendable,
Who laugheth at mischiefe therein hauing pleasaunce,
Of hatred is worthy, as lewde and reprouable,
To laugh at vice committed is grieuous and damnable,
As theft or aduoutry, or others losse or griefe,
Such seme by their laughing mayntayners of mischiefe.

¶ Of ouer much and dishonest play to be eschewed.

In ludis vites, quo quæstus quæritur, & quo
Iacturam nimiam temporis ipse facis.

Flee gamning and playes as rote of sundry crime,
And mocke namely suche, where lucre is damnable,
Or where losse ensueth of goodes, name and time,
And falshod committed by meanes discrepuable,
Where is murther, periury, and othes abhominable,
And other his conclusion, theft, strife and beggery,
Or goodes fally gotten by fraude and tretchery.

Si fueris iuuenis, ludum tibi quære laboris,
Qui causam præstet, quē moderere tamen.

Of fresh lusty iuuent if thou be in the floure,
Then get thee to sportes, as is to thee seming,
Thy strength to exercise in pastime of labour,
But vse must thou measure and order in all thing,
With time and company, as seemeth best sitting,
Obserue these circumstaunces, and gamning is laudable,
Or els it is folly, and thing vituperable.

Ludere non vnquam vidi, nec perdere tempus
Egregium, & digna cum grauitate, senem.

Age neuer sawe I play, and without losse of time,
For gamning and age do very ill agree,
A small fault to youth, in age is grieuous crime,
No olde man can play, and kepe his grauitie,
Of death the remembraunce, his gamning ought to be,
It is a fonde fury, and very blinde dotage,
To haue childishe pleasure in colde decrepit age.

Agi

Age wise and great player neuer sawe I in my life,
Nor a ponge man geuen to greatly vnto play,
Which in time to come was likely for to thriue
Or come to great honour, but rather some decay,
Wherfore youth, refrayne thé, consider this alway,
Well mayest thou recouer riches and honestie,
But time past and mispent reuoked can not be.

Nec iuuenem vidi nimio se dedere ludo,
De quo præcipui spes sit habenda boni.

Of wise men and learned frequent thy company,
When thou art disposed thy minde to recreate,
After wery watching and labour of study,
Of such company if thou be cleane priuate,
Muse then on some pleasure not hurting thine estate,
Meditation augmenteth the wittes semblably,
And quickeneth, as walking doth comfort thy body.

Sit tibi congressus cũ doctis, cumq; peritis,
Cum studio lassus, te recreare cupis.
Ingenij vires auget meditatio, gressus
Incolumes artus non minus ille facit.

¶ Of lust Venerious to be refrayned.

Be not beastly ready thy lustes to fulfill,
Let Venus sele bridle her pleasures to refrayne,
For if thy carnall desire abroade wander at will,
Thy foule name and body it greatly shall distayne,
Who to much on Venus fireth his minde and brayne,
Or leaneth to his belly, is beastly of nature,
Of man onely bearing the name, shape and figure.

Sentiat & frenum Veneris sibi adesse voluptas,
Ne, quantum libuit, sit spaciata procul.
Qui nimis indulget Veneri, paretq; palato,
Re pecus est, tantùm nomine dictus homo.

Nought lightneth more mankinde to passe vnreasonable,
Then gluttony and slouth, and lust without reason,
These thrée confederate, in working agreable,
To vertuous maners are venemous poyson,
Both wit and discretion képing in dongeon,
And who that persuereth in any of these same,
He loseth soule, body, life, riches and good name.

¶ Vvhat remedies are against bodyly lust.

Who would of vilde Venus alay the feruent flame,
Or quenche in his body the nutriment of lustes,
Must take away the fiery brandes from the same,
Remembring it shall turne to carion and dust,
Nought kindling for this flame, in minde reuolue he must,
And sobernes obserued, he must auoyde excesse,
Nought kindleth more Cupid then beastly drunkennes.

Quisq; Cupidineas poterit compescere flammas,
Qui fomenta rogis abstulit apta suis:
Quique nihil voluens animo, quod concitet ignem,
Nec nisi seruata sobrietate, bibit.

When fayre flattering Cupid shall thé with dart assayle,
Abide not the bickering, stande not to striue and fight,
It is a strife doubtfull, and daungerous battayle,
And meete for aduauntage it is to take thy flight,
Auoyde place and presence, flée woordes, flée the sight,
Flée bed, borde and chamber, trust not to thy wisedome,
Els art thou made subiect, and wretchedly ouercome.

In pugnam dubij noli prodire duelli
Cum Venere, & mensa prælia inire caue.

Nor be thou not in purpose to proue or to assay
Howe thou canst in chastitie and sobernes abide,
When the table charged, and Thais decked gay,
To tempt and prouoke thé be ready by thy side,
But flée and withdraw thé, beware, and stand a wide,
Contayne not fire to flare, the one bote, the other dyre,
It harde is to kéepe both, flaming sodaynly.

Nec tentare velis, quàm sobrius atq; pudicus,
Cùm Thais, & mensa sit tibi structa propè.
Difficile est flammam non se inclinare repentè,
Proxima cum rapido sit sita stupa rogo.

That

Turpia quo vincas, fac certes eminus illis,
Fac tua ne subeat tecta pe tulca cohors.

That thou mayest ouercome these vices bestiall,
Fight with them aloufe, and neuer approche nye,
Of the sort of Thais suffer thou none at all
In the house to enter, farre flee their company,
Their gorgious disguising regard not vtterly,
Their peakes nor pappes, their glistring paynted skin
Aduise not, for these are hid snares vnto sinne.

Ne veniant intrò, cum vectibus obstrue portas,
Non tutum est illis conseruisse manus.

Their false heare inuolued, in nettes intricate,
Their brestes vnbraced, their smerking paynted chin
Of youth and confusion, and the fendes bayte,
From God to Lucifer ponge people for to win,
Therfore barre thy gates, let none of them come in,
Auoyde them as furyes issued out of hell,
It is extreme perill with any of them to mell.

Non sine te victo, credas, in fine recedent,
Ipse triumphatus, & spoliatus eris.

For if they once enter and once thy heart inflame,
Beleue, they depart not (so come they for the nonce)
Till they haue ouercome thee to thy rebuke and shame,
And till thou be spoyled, and gnawen to the bones:
Therfore flee their clawes, flee and voyde at once:
For itis but foly to trust thy wit and might,
For herein is gotten sure victory by flight.

Quæritur hac in re solùm fugiendo triumphus,
Quis mirére magis? est data palma fugæ.

And that is more wonder and muche more marualye,
The palme here is geuen to such as will not fight,
But flyeth in all haste, and will not abide battayle,
Remembring a towarde, and auoyding out of sight,
Trust not thy wisedome, thy grauitie nor might,
These feminine flattering, and weping faynedly,
Subdueth all constance, and might they mollify.

¶ Of meanes to redeme thee from bondage of Venus.

Deniqúe captiuus si fortè Cupidinis ires,
Te properè redimas quã minimo ære potes.
Excute de miseris laqueos ceruicibus ipsos,
Vim facias, fugias, est mora plena mali.
Nam quicunq; fuit Veneri blanditus, ab illa
Durius affectus ignibus esse solet.
Cùmq; homo sis, certè diuinæ mentis imago,
Vt deus à carne est, sic procul esse stude.
Quamuis clàm pecces, semper tamen es tibi testis,
Cur alium quàm te, tu ve reare magis?

If thou to vile Venus, or blinde Cupid volage
Be led as subiect, bounde in captiuitie,
For as small as thou can, thy selfe rid of bondage,
Haste thee by some trayne out of prison to be,
Sone file off thy fetters, get thee to libertie,
If small thinges helpe not, no perill see thou spare,
Vse violence or strength to breake thy deadly snare.

Shake off thy coler from thy necke miserable,
In tary is no trust, but ieopardy mortall,
As olde rooted sores appereth incurable,
So is it harde to flee olde lust venereall,
Who flattereth blinde Venus hath moste bondage of all,
And while man prolongeth to leaue his wilde desire,
Him Venus moste flameth with feruent deadly fire.

Sith thou art man fourmed to Gods owne ymage,
Preserue Gods figure from beastly vilany,
Folowe not thy lustes, as running in outrage,
But from carnall pleasure auoyde thee vtterly,
Remember thou canst not offende so secretly,
But that thine owne person is witnes present there,
Then why should the other more then thine own self feare?

Thou

Thou wouldest not offende before a king present,
Nor any other person which loueth honestie,
Then art thou afeard of God omnipotent,
So foule déede to commit before his maiestie:
Doest thou not consider that God all thing doth sée:
Alas, whether wilt thou flée to perfourme thy lust,
But God there is present, and sée thée néedes must.

Flée vp to the cloudes, or hide thée in the grounde,
Inclose thée in cauernes or place inuestigable,
In heauen, hell, and earth, or in the Sea profounde,
Our Lorde all beholdeth, O caytife miserable,
Consider this in minde, and liue as reasonable,
If thou wouldest abash before a lorde or knight,
Then feare thou more greatly to sinne in Gods sight.

Wherfore, sith our Lorde doth euery thing espye,
And searcheth the secretes of thine heart and minde,
Order and dispose well thy maners inwardly,
And thine inward motions in comely order binde,
And though they be secret, yet leaue them not behinde,
For though none perceaue thē, that thing forceth but small,
Sith thine owne conscience, and God beholdeth all.

Though vile lust of Venus in all men be dammable,
Yet is it moste lothsome and vile in crooked age,
In age can nothing be more foule and reprouable,
Nor thing more resembling to freenesy or rage,
For this thing belongeth to fathers olde and sage,
By their good example to gouerne wilde iuuent,
And not to induce them to workes insolent.

And so beholde men aged in communication
Before youth behaue them, filed with none offence,
That their good example of conuersation
May reduce frayle iuuent to vertue and prudence,
Whereby they may to age haue greater reuerence:
For such good example and hauiour commendable,
In olde time men aged were greatly honorable.

And for such example sad fathers auncient,
Were honoured of fathers more yonge, of their linage,
Agayne this belongeth to duetie of iuuent,
To worship and honour olde fathers sad and sage,
To sustayne and comfort their life and féeble age,
To gide and assist them in Churche, way and strete,
Geuing them stede and seruice, where euer they them mete

And whether court or market require, or solem day,
This longeth to duetie of yonge men commendable,
To folowe sage fathers, and cleue to them alway,
With trusty attendaunce and wayting seruiable,
Of whom youth shall desire sad doctrine profitable,
To knowe whose example them séemeth to insue,
Whose gesture to folowe, and whose they should eschue.

For

Qui latitant intùs, motus compone decoros,
Nec minus id cures, ij quia fortè latent.
Namq; parùm refert, quòd nemo perspicit illos,
Quos tacitò tecum nocte dieq; vides,
Omnibus est vitio Veneris damnosa libido,
Sed nihil in senibus fœdius esse potest.
Præterea senibus nimirùm conuenit illud,
Exemplo vt iuuenes, consiliisq; regant.
Se præstent tales coram sermonibus illis,
Vt possint multo semper honore coli.
Hoc solo quondam fuërat veneranda senectus,
Hoc solo antiquos ij coluêre patres.
Sed contrà iuuenes senū venerentur, adorent,
Sint comites longæ, subsidiumq; viæ,
Curia seu poscat, seu sacra festa diei,
Hærebit senibus officiosa cohors.
Ex quibus optabunt, cuius præcepta sequantur,
Gesta simul cuius sint imitanda magis.

Eſt (fateor) magnum ſignū
virtutis in illo,
Obſequio gaudet qui ce-
lebrare ſenem.

For truth a great token is in him of vertue,
Which glad is with ſeruice to honour feble age,
For his good example ſhall many mo inſue,
And honour ſhall he haue after of his linage:
But olde yonge deſpiſing olde fathers ſad and ſage,
Is likely in his age to be of ſmall valour,
And not worthy ſeruice, loue, worſhip nor honour.

¶ Of temperaunce to yonge men belonging.

Confirmet iuuenum labor
& patientia corpus,
Arcendi a Venere ſunt,
nimioq; mero.

Yonge men ſhould diſpoſe them alway to buſynes,
And laudable labour, refuſing for no payne,
And therein them cuſtome, auoyding ydlenes,
From exceſſe of wines they muſt them ſelfe abſtayne,
And vile luſt of Venus by ſobernes refrayne,
For idle youth diſpoſed to beaſtly gluttony,
Runne headlong to riot, vile luſt and lechery.

Sintq; cibi viles poſiti, vul-
gataq; menſa,
Nam tantùm venter, non
ſaturanda gula eſt.
Non epulas iuueni mittat
famoſa popina,
Sed quas decoxit parca
coquina patris

Therfore ought their meates be common and homely,
Not ouer aboundaunt, coſtly nor deynteous,
To content their body, and not for gluttony,
Serue thou not iuuent with diſhes ſumptuous,
From the coſtly kitchin of taſte delicious,
Small thing pleaſeth nature, let them content the wombe,
With ſcarſe meat in meaſure of poore kitchin at home.

Sed neq; deſidiæ dederint
ſe ætate ſenili,
Quis neget à ſenibus plu
rima poſſe geri?
Aut leget aut ſcribat, cùm
primùm ex æde reuerſus
Sacra, iam primo ſole ori-
ente, fuit.
At puer addiſcat, tum plu-
rima corde reponat,
Nam facile eſt puĕrum
cogere ferre iugum.
Ne cures, ſenſus ſi non per
cepit ad vnguem,
Cùm recitat multos or-
dine mente libros.

Conforted is nature by meates in meaſure,
Mans life is lengthed by diet temperate,
By meates immoderate confounded is nature,
Complexion corrupt, and life is breuiate,
The clere wit obſcured, and reaſon violate,
And with ſluggiſh ſlouth the body whole oppreſſe,
And when belly full is, the bones would haue reſt.

Thus temperate diet, labour and exerciſe
Belongeth vnto youth, to bate their hye courage,
And withdraw their mindes from lewde pleaſure of vice,
In like wiſe is labour belonging vnto age,
It ſemeth not olde men, them ſelfe reputing ſage
To geue them vnto ſlouth: what wiſe man can deny
But that to many thinges men aged may apply.

After they at morning at Suns firſt riſing,
Haue ſerued deuoutly our maker firſt of all,
Then may they write or reade, or do ſome other thing,
Of light eaſy labour, as beſt doth them befall:
But children ought to learne, and rulers on them call,
To cloſe in their mindes learning, as chiefe treaſour,
For youth ſone is moued to burthen of labour.

Sone is youth compelled the yoke ſtrongly to bear,
Therfore let them learne and render buſyly,
And as for this matter haue thou no care nor feare,
All if they conceyue not echo ſentence perfectly,
Though they diuers bookes can render by and by.
For ſeede is not ſowen into the grounde in vayne,
Though it ſpring not vp incontinent agayne.

For

For it certayne season is hid within the grounde,
Differring for to springe, yet riseth it at last,
But in the meane season it resteth and is bounde,
Nourished in the grounde, and roting it selfe fast,
As in the mothers wombe, but when that time is past,
And it hath receyued his nutriment and strength,
To hundredfolde fruite it springeth at the length.

So vnder like maner a childe tender and milde,
What thing he hath learned in his fraple tender age,
Shall finde thereof the fruite, when he passed childe,
And come to mannes estate, with double aduauntage,
Therfore first record thou, as birde within a cage,
In thy ioyous inuent thy tunes temprying longe,
And then at mans estate syth with thy pleasaunt songe.

Be comely in cloathing as semeth thy degree,
Yete vnto grauitie, to wisedome and sadnes,
Flee pompone apparayle least outward vanitie
Right shewe thy hid thoughtes and inward folishnes,
For oft proude apparayle doth openly expresse,
Light maners misordred, hid in the minde within,
As inward complexion appereth in the skin.

A red bile or blicker appearing outwardly,
Is token that ill blond corrupt and putrified,
Is closed in the flesche or vaynes inwardly,
Right so by the cloathing ill maners are espyed,
Such euident signes are harde to be denyed,
Thus dissolute cloathing, wanton and variable,
Declareth wilde maners, and rashe myndes vnstable.

Such wanton apparell, and disguising delicate,
Belongeth to women, light, volage and vnstable,
And much it repugneth to mans sad estate,
Yet is it in woman not greatly commendable,
Saue onely that soles reioyce in their bable,
And fraple creatures of reason vnparfite,
In outward disguising haue speciall delite.

Wherfore, if such pleasures of pompose vanitie
Come to thee by fortune, do not to them apply,
If fortune denye them as contrary to thee,
Then likewise despise them, nor seke them not greatly,
A man ought to count it indigne and vnsemely,
To cloath him repugnant to custome of nature,
In womans apparayle, or feminine vesture.

Such maner is worthy scorne and derision,
What is more vncomely repugnant to nature,
Then man to leade his life in fraple condition,
Vnder fonde disguising of feminine vesture,
But yet in thy cloathing be not vile and impure.
Least some man repute thee a rude rurall vilayne,
From excesse and contempt in like maner abstayne.

Nam sparsum in terra semen, producere germen
Differt per menses, & tamen inde feret.
Intereà terræ matris nutritur in aluo,
Cui tacitò vires suggerit illa suas.
Sic puër à teneris quæcunque acceperit annis,
Reddere iam fructus sentiet ille senex.
Sit tibi conueniens cultus, grauitateq; dignus,
Ne retegat vestis, quod tibi corde latet.
Vestis enim multos molles detexit, & intùs
Innatum prodit quod latet vlcus iners.

Quæ rubet in summo carnis vesica pusilla,
Est index infrà sanguinis illa mali.

Delicias potiùs credas mulieribus aptas,
Quamuis nec nimias in muliere probem.
Quare deliciæ si sint, non mollis inhære,
Nec, si non fuërint, anxius ipse pete.
Fœmineos cultus, & gestus sumere molles,
Vir putet indignum, ridiculumq; simul.
Quid magis est contra naturam, siue decorum,
Quàm sub fœminea viuere veste virum?
Sorde tamen careas, nec tu videaris agrestis,
Molliciem pariter, duritiemq; fuge.

Sis pauper quamuis, tu mundè viuere debes,
Nam neq; qui pauper, sordidus esse licet.

Go neyther in clothing to wanton nor to vile,
In all thinges measure is counted commendable,
Though nedie powertie all welsh from thée exile
Yet go cleane and clenly as muche as thou art able,
For though thou be powre yet honestie laudable
Will that thy apparell be not filthie, but cleane,
By powre cleane apparell good life is outwarde sene.

Nec qui te mollem prohibet te suadet agrestem
Et durum, quod stat inter vtrumq;, probat.
Dedecet, extremis nimiũ quodcunq; propinquat,
Est laudi, centrum quod mediumq; tenet.

But though I forbid thée proude curiositie
Yet do I not counsell nor moue thée to rudenes,
But measure I commende, which kepeth honestie
Betwene tender clothing and rigour or hardnes,
Penury I prayse not, nor yet commende excesse,
Extremitie in all thing is very ill sitting,
But meane and measure is lauded in all thing.

Of temperaunce in liuing and diet to be obserued.

Simplicitas mensæ placeat (non arte paratæ)
Quæ possit tantùm tollere parca famem.
Sufficiens victus tibi sit, nec præbeat vllam
Mensa voluptatem, sed tibi nuda cibum.
Exitet ipsa fames ieiunum longa palatum,
Non sapor inuentus mulceat arte gulam.

Content thée with measure of diet at the table,
Nor seke not for meates costly nor exquisite,
Prepare not by cunning swete meates variable,
To slake thirst and hunger haue onely thy diet,
Let fode be sufficient to slake thine appetite,
Garnishe not thy borde for lustie and gluttony,
But onely for nature and nede of thy body.

Fercula non muneres, escas sed posce salubres,
Et placeat quæ olim cœna placebat auis.

Let hunger be thy sauce thy meates to season,
Prouoke thine appetite by holesome abstinence,
Care not if thy dishes or meates be geason,
Where one dishe sufficeth can be none indigence,
Inough is a banquet and pleasaunt opulence,
By sauour of sauces the stomake to exite
Is signe of gluttony and bestiall delite.

Nec magni esse puta, quod gloria, parta culina
Sit tibi, sed potiùs sobriëtate stude.

Recken not thy dishes but holesome meate desire,
Content thée with diet of fathers auncient
Which whilome were called from plough to an empire,
To rule all the worlde for liuing excellent,
Colde fruites for their fode thought they sufficient,
Then what pleasure haste thou so costly to procure
So deinteous dishes of them to make ordure.

Say what is thy glory for meates this wise spent,
It is for vayne glory, thy merit is right small,
If thou wilt make feastes for God omnipotent
Then fede Gods seruauntes powre people first of all,
Herein is sure merite and laudes speciall,
And right path directing to laude and ioy endles,
Wherfore thus behaue thé, or vse thou sobernes.

Of all thinges beware of, beftall dronkennes,
For it man defileth with moſte deformitie,
And doth not for the time muche differ from madnes
When it is enflamed to rafhe audacitie,
By madnes it kindleth all vile enormitie,
It diſcloſeth counſell, and caſteth to the grounde
Yolle famous olde cities the fame doth it confounde.

It febleth the body abridging mans life,
It moueth debates and kindleth lechery,
Thouſandes it murdreth without weapon or knife,
It breaketh louedayes and cauſeth robbery,
The witte it confoundeth with haſty frenſy,
When theſe vile dronkardes are ingorged as ſwine,
What leke they but brauling, luſt murder and rapine.

No counſell nor comfort, no grauitie nor grace,
None order, no maners, no lawe nor honeſtie,
No wealth, ſtrength or riches, can reſt wher it hath place,
But all it confoundeth by beſtialitie,
Reioyſing in miſchefe and all iniquitie:
Alas wretched dronkarde aduert thy beaſtly ſin,
Conſider in what ſtate and blindnes thou art in.

While thou waſteſt drinke the drinke waſteth thée,
While thou wine conſumeſt by luſte inſaciable
Thy ſelfe art conſumed in thine enormitie,
Before our Lorde art thou counted abhominable,
Of angels deſpiſed as beaſt vnreaſonable,
Of men art thou ſcorned and hated of moſte parte,
And of all vertues playne deſtitute thou arte.

The fendes infernall alſo doth thée confounde,
Thy reaſon is blinded and drouned in ordure,
And as a witleſſe beaſt all treade thée to the grounde,
Alas grace thou loſeſt and confoundeſt nature,
Finally abhorred of euery creature:
In blaſpheming othes is thy delectation,
And headlong thou renneſt vnto dampnation.

Wherfore this conſider and ponder in thy minde,
What mo diuers perils procedeth of dronkennes,
In boundes of meaſure therfore thy liuing binde,
And purchaſe thée vertue of holeſome ſoberneſſe:
But though I gene counſell to flée and voyde exceſſe,
Yet gene I not counſell to be ſo ſcarſe and harde
That men may repute thée a couetous nigarde.

Nec tamen parcus eris ſubeas quòd nomen auari,

And vſe in all places of thy maners to bable,
So that thy liuing to ſtreite in nigardnes
Among common people be as a common fable.
Alſo in ſmall thinges vſe not ſo great hardnes
That no place be graunted to pleaſour and gladnes,
Fire thou no lawes betwene other and thée,
But that ſometime gladnes may comfort grauitie.

Et fias vulgi fabula trita tui.
In minimis rebus ne cures figere leges,
Lætitiæ vt nullus ſit datus vſq; locus.

Nam res parua quidē per magnum dedecus affert,
Et tamen illa nihil vtilitatis habet.
At, cùm sint multæ partes causæq; decori,
Præcipua est, scimus qua variare vices.
Non semper sit idem sub quoquo tempore honestū
Vt Protheus, multas vertitur in facies.
Quicquid enim iuuenem decuit puerumq; tenellum
Non eadem possunt illa decere senem.
Conditio, officium, tempus distinguit, & ætas,
Vt modò quod decuit, nunc tibi turpe putes.
Iamq; magistratus, modò quòd priuatus agebas:
Desine, nunc aliud publica causa monet.
Quæ fuerant, medijs tibi verba ferocia castris,
Vrbe morans mitte, respuit illa togo.
Si studijs ageris iuuenilibus ipse senescens,
Scito, quòd officium deseris omne tuum.
Si neq; mutauit mores prouecta senectus,
Vt tetrum monstrum, diffugienda tua est.
Optasti iuuenis pertingere aduśq; senectam,
At nunc optanda est altera vita seni.
Ridendus senior, pueri qui suscipit artes,
Tanquam si in cunis nūc recubare velit.
Aspice quàm differs alijs in veste sacerdos,
Tantúm differre moribus ipse velis.

For ofte of small thinges commeth great dishonour,
Yet suche a small thing grounde of dishonestie
Is of little substaunce, pleasour or valour,
And playne of no profite nor yet commoditie:
Therfore I counsell thée suche nigardise to flée
And solemne countenaunce, one peny with gladnes
Sometime is better spent then horded great riches.

But though many poyntes belong to comelines,
Yet this is the chiefest and moste especiall,
Our maners to vary and dedes to redres
To time, place and causes, according as they fall,
One selfe thing is not done honest in times all,
Our dedes muste alter and vary be thou sure,
As monstrous Protheous ofte varied figure.

Suche thing as beséemed yonge Iuuent and volage,
Or thinges of a childe commended as well done,
These can not be comely beseeming man of age,
For time, place, age, office, roume and condition,
Deuideth and varieth all thinges vp set downe:
That suche thing semed earst honest and laudable,
Nowe semeth dishonest, vile and incommendable.

Suche thinges as thou did being of simple name,
Without rowme or office lauded in diuers wise,
When thou art in office thou muste vary the same,
And of thine olde maners the greatest parte despise:
In Court or in Citie thou must not vse that gise
In rough speche and cruell which thou had in battayle,
There rigour aduaunced, here mekenes doth preuayle.

If thou waring aged vse youthes busines,
Knowe thou for certayne thou passest thy nature,
Thy duetie and boundes excedest thou doubtles,
As an erring dotarde of childishe wit obscure,
For if thy feble age in childishe life indure,
And alter not maners from wilde to grauitie,
Thine age as a monster all people ought to flée.

When thou wast a yong man thy speciall desire
Was to liue till age, but when thy selfe art olde
A newe maner of life thou nedes muste require,
Where thou in youth liued rashe negligent and bolde:
Agayne age requireth wise maners sad and colde,
An olde man and childishe of maners, ought certayne
Be scorned as he lay in cradle newe agayne.

Consider, O Priest sacred to God omnipotent,
Thy gowne and thy clothing, thy name and dignitie,
These are to lay people muche greatly different,
So muche let thy maners from lay men disagrée,
Howe muche more thou passest in great authoritie,
In meter or order, in office or prebende,
So muche lobe in vertue and maners to ascende.

And as thou procedest as Regent honorable,
In vertue and maners likewise be President,
And though none about thée to thée be comparable,
Yet be thou not more proude, more hautie or negligent,
Nor trust not more greatly to thine owne iudgement,
But do in due order what longeth vnto thée,
Not folowing the life nor secte of commontie.

If thou be made a Lion take maners of a Lion,
I meane if men set thée in rowme and dignitie,
Vse Iustice with mercy, lawe with compassion,
Of maners like a mouse no longer mayst thou be,
Cleare eyes of an Eagle when Christ shall graunt to thée
Then clerely loke vpwarde, and liue as thou art bounde,
And be not as a moule still digging in the grounde.

When thou wert a knight or a stubborne souldiour
The weapons of warfare were pleasaunt vnto thée,
But nowe thou art Christes knight thy weapon & armour
The Crosse of Christ Iesu of duetie ought to be,
When thou of Phisition vsed the facultie
Thou curedst sicke bodies of sores corporall,
Thou nowe made a pastour cure sores spirituall.

Geue nowe to pore languent spirituall medicine,
And watche well thy foldes as ought a good pastour,
A pastour well watcheth by night dreding rapine,
Least violent wolues might his weake shepe deuour,
It can not be inough for merite and honour
Thine owne priuate person in sauegarde for to kepe,
Thou muste in like maner preserue thy flocke and shepe.

But who that his owne life in maner doth despise,
And also his pore flocke exposeth to deuour,
Nought caring for the same nor him selfe in like wise,
Is not to be called a hearde but a rauinour,
And ought to be moued from rowme of gouernour.
Many be which count them heardes without blame
Which rather be wolues vnworthy their first name.

For neither haue they thought on their pore hungry shepe,
Or if they haue cared them both to gide and fede,
They haue not the cunning nor wayes them to kepe,
To cure of their soules thus can they not take hede,
But this notwithstanding yet loke they for their mede,
Their duetie they chalenge, and neuer are content,
Though they in their duetie be neuer so negligent.

And gredy ambition them blindeth in suche wise
That though they be laded with cures innumerable,
And haue but ouermuche, that can them not suffice,
The moste feblest asse otte counteth him moste able
To beare of ambition the sacke insaciable,
The sacke without bottome which neuer can say ho,
The mo they receyue, alway they gape for mo.

Et quò maior apex cingit tua tempora, tantò
Est morum cura maior habenda tibi.
Non facias, vt quisq; facit, cùm non tibi quisquam
Collatus fuerit, perfice maius opus.
Si leo sis factus, mores assume leonis,
Non vltrà mores muris habere licet.
Cùmq; oculos aquilæ dederit tibi Christus, in altũ
Suscipe, nec pergas vertere talpa solum.
Cùm fueras miles, castrorum tela mouebas,
Nunc Christi miles accipe tela crucem.
Cùm medicum gereres, curabas corpora morbis,
Nunc debes factus pascere pastor oues,
Aduigilans noctu pastor custodit ouile,
Ne pecudes perdat vis rabiosa lupi.
Nec satis est sese pastorem reddere saluum,
Sed debet saluum reddere & ipse gregem.
At qui cùm propria vitam contemnit ouilis,
Amotus proprio iure erit ille grege.
Pastores ouium multi sese esse fatentur,
Sortiti falsò nomina tanta sibi.
Nam neq; ieiuni curam meditantur ouilis,
Nec quoq; si cupiant, munera ferre sciunt.
Quin satur est pastor rarus licet omnia pleno
Suppeditet stomacho lux uriosa gula.

But

Adde etiam, nulla careas vt parte decori,
Prospice, persona quæ magis apta tibi.
Est alij laudi vultum seruare seuerum.
Ast alij læta frons magis apta sedet.
Si velit hic tristem se reddere, fiet ineptus,
Si velit ille hilarem, non magis aptus erit.
Est alius lenis, facilis, sermone facetus,
Hic quoq; tristitiæ possit habere nihil.
Hic simplex, veri, & recti sit semper amicus,
Hic nisi cum multa nesciat arte loqui.
Quisq; igitur teneat, sibi quod natura secundat,
Si modò nil vicij, nil fouet ille mali.

But leaue we these wretches inuolued in blindnes
As people incurable by pompous insolence,
And agayne returne we to purpose and protestes
Take hede on all partes with prudent diligence
That thou want nought longing vnto conuenience,
On all sides consider what persons behauour
To thé may be meetest and comlyest for honour.

Some man it becommeth for to kepe grauitie
And sadnes in gesture, in speche and in visage,
An other best beseemeth mery and glad to be,
If this ioconde person would alter his visage,
And counterfayt in chere an heauy father sage,
It should not beseme him, no more should it agrée
For one sad of nature to mery for to be.

Another man is mery, softe, ioconde of language,
Lightly intreated, all geuen to gladnes,
So moued of nature aswell in youth as in age,
Suche one should vnsemely dispose him to sadnes:
Another man is simple all geuen to playnnes,
Without fraude or tayning, set whole on veritie,
Another all thing speaketh with craft and subtilitie.

Est operæ precium doctos spectare colonos,
Semina qui reddunt congrua cuiq; solo.
Agricola imprimis naturam quærit agelli,
Inserit hinc plantas: quas regio insa cupit.
Collibus infigit vites, in vallibus alnos,
In siccis melius crescit oliua locis.

A barbarike vilayne to play the oratour
Or counterfept teatmes in language eloquent
It were muche vnfitting, so wisedome or honour
To vse rurall language were inconuenient
Wherfy, euery person ought to be diligent
To folowe and to kepe that nature doth inflame,
So that no vnclennes and vice be in the same.

A, worde it is to sée wise tillers of the grounde,
And husbandes to beholde howe they be diligent,
To cause all their fruites more largely to habounde,
Committing euery sede to soyle conuenient:
First is the husbandman quicke and not negligent
Of his sede to knowe the naturall condition,
Then grafteth his plantes after the region.

As nature of the soyle is moste conuenient,
His vines he fastneth on hilles and mountaynes
Or on pendent cliffes, then is he diligent
His tornes for to sowe on sayre fieldes and playnes,
Chosing soyle appropred to euery sorte of graynes,
His willowes and alders in moyst grounde commonly,
For olines he choseth ground harde, stony and dry.

Frigida castaneis sunt pinguia consita malis,
Litoribus myrtus, citrea poma virent.
Gaudet monte pyrus, sed crescit aquatica lotos,
Et platanus riguis maxima crescit aquis.

For Chastaynes colde places commonly choseth he,
The Myrtre and Orange by sea bankes doth growe,
In hye grounde or hilles reioyseth the Peretre,
But the Lote and Planetre where waters often flowe,
Thus some loue hye drye ground, some watery & lowe.
So knowe thy complexion and after thy nature,
Order thy behauour with all labour and cure.

And leane to the nature and disposition,
And with all thy power persever in the same,
For man best becommeth his owne condition:
As thine owne maners and wit doth thee inflame
So vse thou thy behauour in sadnes, mirth or game,
In counterfayting other vse not to loure nor gest,
But folowe thy nature, that shall become thee best.

Harde is to auoyde suche inclination
As man hath by planet at his natiuitie,
And thing to man contrary by constellation
To win is not easy but great difficultie:
When shall the bolde lion leaue his audacitie?
When shall the hinde or hare leaue their olde dred & feare?
Or leaue their olde rapine when shal the wolfe and beare?

To drede the bolde lion what time leaue shall the bull,
When shall the simple lambe not dread the wolfe to see?
When shall the asse forsake his nature to be dull?
Or when shall the false fore forsake his subtiltie?
When shall the diuer leaue in waters for to be?
The rauen neuer shall sing as swan or nightingale,
Nor the crowe nor cockowe like other birdes smale.

The roe, bucke or doe shall neuer leaue the woddes,
The frogges leaue poles, nor hogges leaue ordure,
The turtle cease to mourne, nor fishes leaue the floodes,
Nor bees leaue floures swete and of freshe verdure:
All thing in their kinde obeyeth their nature,
It is not lesse folly to striue agaynst kinde,
Then a shipman to striue agaynst both streme & winde.

A mariner rowing his ship by strength of ore
Agaynst the streame striuing and winde to him contrary,
Ofte time is cause backewarde more then he was before,
Arte small thing auayleth where nature doth deny,
Unto porte desired suche seldome time apply,
Be they neuer so stoute, so valiaunt and wight,
Ouercome by labour is all their force and might.

Likewise who despiseth his giftes of nature
And others behauour would counterfayt alway,
His owne ofte he loseth, of others nothing sure,
And who sure hath one gifte and busily would assay
As a fading shadowe an other to purchase,
While he two desireth he so deluded is,
That of one and other ofte times he doth mis.

But if thou constrayned without any refuge
Muste take charge and burthen of vnexpert office
Touching a common wealth, as Orator or Judge,
Knowing what therto belongeth in no wise,
And if thou muste prepare after the common gise
To speake in common place in termes elegant,
Being both in Rhetorike and Grammer ignorant.

Then

Ergo tuam noscas naturã, hærebis & illi

Sedulus, vt præstes, nam sua quenq; decent.
Ingenio splendere tuo nitére, labora,
Et tibi non pluris sint aliẽna tuis.
Non bene deuitat, quod quis sortitur ab astris,
Nec facile acquiret, quòd sibi stella negat.
Quãdo metum ceruus deponet, quando leonem
Non timeat taurus? agnaq; parua lupum?
Quando vel assuetam mittet vulpecula fraudem?
Aut erit auritus absq; timore lepus?
Non vnquam mergus se mergere desinet vndis,
Non canet & coruus, vt modulatur olor.
Caprea non siluas, non lin quet rana paludem,
Non gemitum turtur, arbore mæsta canens.
Non aliter cupimus quicquam, renuente Minerua,
Quàm naua aduerso flumine ferre ratem.
Qui trahit aduersis nauem currentibus vndis,
Gaudere optatis non solet ille diu.
Quippe quòd amissis supe rante labore lacertis,
Reijcitur præceps deteriore loco.
Sic sua qui spernit, captans aliẽna, frequenter
Amittens propria, non aliẽna capit.
Quiq; vnum retinens, aliud studiosiùs optat,
Sæpè hic delusus stultus

vtroq; caret.
At si te munus Prætoris, siue Tribuni
Officium ignotum fortè subire iubet.
Vt quia verba foro tibi sint facienda desertè,
Cùm neq; sis rhetor, grāmaticusq; minùs.
Tunc causam meditare prius, scitare peritos,
Quod nescis, discas, suppleat ipse labor.
Vt, si non possis nomen laudemq; referre,
Non referas saltem dedecus atq; notam.
Quæ semel est autem viuendi forma recepta,
Hanc serues, temerè nec variare velis.
Si tamen est ratio mutandi, & perferat ætas,
Fac mutans doceas, quod ratione facis.
Non leuis vt ventus, sed pro re mobilis assis,
Constans, non durus, pro positiq; tenax.
Nam variare genus vitæ leuitatis habetur,
Si temerè, leuitas non leue crimen erit.

Tunc quoq; paulatim mutes, nam facta repentè
Versio non hominum suspicione caret.

Ipse magistratus cùm sis, tunc exue mentem
Priuatam, populi te caput esse putes.

Then, thou thus constrayned, before must well deuise,
Thy cause well discussing, what is expedient,
And learne what thou lackest of men ornate and wise,
Fulfill thine ignorance with labour diligent,
So, though thou win not laude nor name preheminent,
At least way yet mayest thou auoyde rebuke and shame
By such wise prouison all if thou get no name.

¶Of maner of liuing not to be rashly charged, but with good counsell and aduisement.

Such maner of liuing as thou hast once begon,
Continue in the same, and vary not rashly,
By so chaunging thy state, scorne and contempt is won,
But if reasonable cause constrayne thée to vary,
And if thine age also be not thereto contrary,
Then do, that in chaunging it may be séene profitable,
That thy cause is honest, rightwise and reasonable.

Be not light as winde, but with reason mouable,
As the cause requireth, after thy time and state,
Differre longe, assay all or thou be variable,
Be constant discretly, not harde nor obstinate,
It is a signe of minde light and infatuate,
The maner of thy liuing to change sodainly,
And great fault and foly, if it be done rashly.

By litle and by litle therefore thy liuing change,
For sodayne mutations repugneth to nature,
And amonge acquaintaunce aswell as among straunge,
Such changing not wanteth suspection be thou sure,
Then, eyther wisely chaunge, or in one state indure,
An olde trée transposed shall finde small auauntage,
Nor an olde birde taken and closed in a cage.

Hanging in sowre winders, blowing from north and west,
And vnkindly serued, such birde loseth her songe,
But yonge fetherlesse foules streyght taken from the nest,
Nought knowing of pleasure, may more suffer of wronge:
A hauke fed vnkindly can not continue longe:
What should a childe do playing with singing bird or foule,
As good for the season a cuckowe or an oule.

Amonge olde patables this often haue I read,
A vilayns subiect, a ielous boyes wife,
And a childes birde are wo and harde bested,
In continuall torment, abridged of their life,
And at last consumed with déepe dolour pensife,
Therfore well aduise thée before thou change estate,
Els mayest thou mourne to death as wretche infortunate.

Of the duty and hauour of men in great roume and office.

If thou be auaunced to rowme of dignitie,
Then voyde and exclude thou thine olde and priuate minde,
Séeke not (as before) thine owne vtilitie,
Remember howe thy charge and office doth thée binde
To séeke the common wealth, leauing thine owne behinde,
Consider thou art set in place of great labour,
To serue a multitude as head and gouernour.

And rather haste thou name of labour then honour,
In this wise promoted to troublous dignitie,
All if thou be ruler, thou art but seruitour,
Therfore note that people séle, sée, and speake by thée,
Then wholly dispose thée for their vtilitie,
Preferre common profite before profite priuate,
For priuate behauour beséemeth not a state.

The lawyer in pleading for his pore client,
Before his owne profite should set Iustice and right,
But agayne retourning vnto our first intent,
Whether thou be prelate, king, duke, baron or knight,
Or other gouernour of name, power or might,
Obserue comelynes, maners, or maiestie,
In worde, loke, and habite, as séemeth thy degrée,

To Maior, Iudge, or other set in authoritie,
Such thing is forbidden not comely nor séeming,
Which are not prohibite, but founde to honestie,
To a priuate person or man of meane liuing,
Also the time and place refuseth many a thing,
For in one time and place a thing may be laudable,
Which after, and els where done were incommendable.

Therfore the sage father renowmed Sophocles
Sitting in iudgement with great authoritie,
Was worthely blamed of his felowe Pericles,
Because he forgetting his rowme and grauitie,
Stedfastly beheldé, and praysed the beautie
Of a goodly strippling of stature excellent,
Which was that time present in time of Iudgement.

If this same Sophocles had after done the same
In a place of sportes, in fielde or wrastling place,
Pericles should haue had no matter him to blame,
Thus time is of sadnes, and time is of solace,
And place is of sadnes, and pleasure in like case,
The chiefe point belonging to maners and reason,
Is, euer to consider place, person and season.

For like as in a harpe men vseth commonly
For to tune the stringes in order and concorde,
The eares to reioyce by craft with melody,
So time, place, age, person, gest, countenaunce and worde,
To thinges moste agrée, auoyding all discords,
Which thinges obserued in euery busynes,
Geue beauty and brightnes to pleasaunt comelynes.

¶Of the duetie in behauour of priuate Citizens liuing together

It also beséemeth one Citizen with other,
If they be of one state, oppression to eschewe,
And to liue in quiet as brother with brother,
And not one another vnkindly subdue,
Nor the poorest person, simple, playne, iust and true,
Should not him selfe suffer subdued for to be,
Of one right admitted to none authoritie.

Per te nunc populus loquitur, sentitq;, videtq;,
Vtile quod fuerit omnibus, ergo vide.
Publica priuatis præferri commoda debent,

Iuridicus debet immemor esse sui.
Tum decus obserues quod maiestate verenda
Sit dignum, mutes os, habitumq; tuum.

Multa quidem prætor prohibitur, plurima consul,
Quæ neque priuato sunt prohibenda viro:
Multa etiam damnare solet tempusq;, locusq;,
Quæ neq; sunt alio tempore digna nota.
Iurgauit meritò Sophoclē collega Pericles,
Quòd puerum inspexit, dum sacra iura daret.

Si fecisset idem campo, mediaq; palestra,
Causa fuit iurgi nulla Pericle tibi.

Ergo velut cytharæ concordant ordine nerui,
Vt cupidas aures mulceat arte sonus:
Sic tempus, persona, locus concordet, & ætas,
Officij vt species, enit ea quę decus.
Est quoq; priuati ciuis cū ciuibus æquè
Viuere, nec socios subdere velle suos:
Nec tamen inferius patiatur subditus esse,
Cum quo iura volunt viuere lege pari.

Non adeò ſimplex, vt contemnaris ab vllo,
Dumq; velis lenis, languidus eſſe caue.
Non cuiquam viſus ſis ambitioſus & audax,
Fac te ſubmittas, non tamen abiicias.
Æquus eris paribus, ſed nec contemne minores,
Maiores æqua tu quoque mente colas.
Non tamen hos metuas multa formidine triſtis,
Nam quicunque ſine eſt crimine, non metuit.
O quantum debes turpi tu labe carere,
Res ſola hæc homines abſq; timore facit.
Factio non placeat, communis pacis amator
Conſule tranquillæ, perpetuæq; rei.
Qui benè geſſerunt iam publica munera, vel qui
Nunc præſunt, merito ſemper honore cole.
Quos quoq; vulgauit virtutis nomen, honora,
Pulchrum eſſet natis eſſe in honore patres.
Ipſe peregrina ſi fortè moraris in vrbe,
Nullius vrbanæ ſit tibi cura rei.
Sed tantùm proprij maneat tibi cura negoti,
Ne tibi quis dicat: aduena vade foras.
Sed neq; tu debes peregrinos ſpernere ciuis,
Accipias quemq; mitis in vrbe tua.
Durus in externos, hominem ſeſe exuit omnem,
Et verſum in ſæuam ſe probat eſſe feram.

And whom lawe commaundeth to liue indifferent,
Nor be ſo ſimple that all men thee deſpiſe,
While thou would behaue thee demure and pacient,
Beware, be not remiſſe nor ſhepiſh in no wiſe,
Be not to deſirous to honour for to riſe,
Be not proude nor pert, ſuch riſe not, but decay,
Submit thy ſelfe gladly, but caſt thee not away.

Be like with thy felowes, iocunde and compinable,
Deſpiſe not, diſdayne not thy powre inferiour,
And honour thine elders, to them be ſeruiſable,
Namely, if their liuing be worthy of honour,
Nor dreade not ouermuche their lokes nor rigour,
For what man is faultleſſe, what needeth him to feare,
Oft blame may he bide, but nothing can him deare.

Therfore, O howe greatly ſhould thou awayte all time,
And with all thy wittes intentiuely geue hede,
That thou mayeſt be faultleſſe and clere of ſinne and crime,
For this ſame thing onely deliuereth man from drede:
Loue thou not diſcorde nor ſtrifes for to fede,
But loue common concorde as muche as is in thee,
Slake ſtrife, and loue peace and kepe tranquilitie.

Such as in time paſſed haue taken great labour,
To guide the common wealth without deſerued blame,
Them see that all ſeaſon thou worſhip and honour,
And ſuch as nowe preſent alſo intende the ſame,
Such as of iuſt liuing and vertue haue clere name,
Honour them alſo, for great is the pleaſour,
For children to beholde their fathers in honour.

And oft time yonge heartes are kindled with deſire,
To deſerue like honour by liuing vertuous,
Likewiſe as a candle inflamed is by fyre,
So youth which of honour is alway deſirous,
In hope to win honour doth actes glorious,
So vertue commended riſeth to great flame,
And yonge noble heartes are kindled with the ſame.

How a forriner ought to behaue him ſelf in a ſtrange Citie.

If thou be a forriner dwelling in a ſtraunge Citie,
Medle with none office nor matters more or leſſe
Concerning the Citie, nor yet the commontie,
Order thou alonely thy proper buſynes,
Leaſt by much medling thou win vnquietnes,
And ſome one may bid thee, forth forriner auaunt,
To thy native countrey auoyde thou aliaunt.

¶ Of the duetie of a Citizen anenſt a forriner.

But thou a Citizen, deſpiſe thou no forraine,
Receaue euery ſtranger with maner amiable,
One harde vnto ſtraungers ſheweth him ſelfe vilane,
More like to a tiraunt then to a man companable,
And proueth him as bad as beaſt vnreaſonable,
Conſider that hereafter thy ſelfe may forrayne be,
Then deale as thou woldeſt that men ſhould dele with thee.

All

All men may not discende of hye and noble bloud,
Nor all men be borne in one lande of best name,
What force of the countrey, so that the man be good,
Some good for their countrey bide oft outbrayde and blame,
And oft another wretche to his whole lande is shame.
Should men out of Englande our Lorde Jesu exclude,
Because that he was borne within the lande of Jude.

When from this wretched life at last thou must depart,
And come to heauen gates to sée the eternall king,
It shall not be asked what countrey man thou art,
Frenche, English, Scot, Lombard, Picard or Fleming,
But onely shalbe asked thy merite and liuing,
A poore Scot of good life shall finde him better then,
Then some riche Lumbarde, or noble English man.

Therfore thou should straungers in no maner despise,
Outbrayding nor scorning with déede or wordes fell,
For none other cause, but for like cruell gise:
Licaon the tyran, as Poetes do tell,
Was iustly transfourmed to raging wolfe cruell,
To rage among beastes excluded from pitie,
As he first on straungers had vsed crueltie.

¶ Of vnclennes to be auoyded.

Count euery burthen to thée right tollerable,
And all weyght of labour without difficultie,
But weyght of vnclennes repute thou importable,
Or what euer repugneth maners of honestie,
Count that ouer weyghty, and labour it to flée,
Count all thing to grieuous which may defile thy fame,
And nothing more pleasaunt then whole and perfect name.

¶ Of honestie in behauour and speech to be obserued from wordes vnclenly.

Kéepe secrete thy members of vnclenlynes,
Which are in place secrete of euery creature,
Wherin very nature is vnto thée maistres,
Hiding them in places hid, couered and obscure,
A disguised Juggler or vile gester vnpure,
Is not so foule ribaude, but that in gest or game
His members he hideth for dreade of open shame.

And therfore appering all naked in a play,
If his part so require presented for to be,
He kéepeth his foule partes hid in a bréech alway,
Not shewing what nature hath set in primitie:
Suffer not thy selfe be more shameleste then he,
Which without all blames may boldly play his part,
Honest or dishonest after his rayling art.

Nor geue thou not credence to suche people vnpure,
Which openly conioyned as dogges without shame
Committeth nought vnclenly belonging to nature,
And all wordes honest, which any man may name,
Ensue not this vile sect, nor thinke thou not this same,
But what nature chargeth, that worke thou priuily,
Nor speake not vile wordes before men openly,

Non alia causa vertit sua membra Lycaon,
Quàm quòd in externos sæuus & asper erat.

Omne tibi credas, quod sit tollerabile, pondus,
Sed quod turpe, grauat, intollerabile erit.
Turpe grauat, quicquid mores subuertit honestos,
Et quicquid famæ te facit esse malæ.

Turpia naturæ celabis mẽbra verendæ,
Nam natura tegens illa, magistra tua est.

Histrio, qui in scænam vadit, sibi subligar aptat,
Ne prodat, quicquid lex verecunda tegit.
Non igitur tuleris, quòd te verecundior is sit
Senicus, impunè cui licet esse malo.

Nec Cynicis credas, quib' omnia nomina honesta,
Turpia sed caueas dicere verba palàm.

Turpibus abſtineas dictis, grauiora loquutus,
Turpia iacturam dicta pudoris habent.
Sit tibi circuitus, cùm dicere poſtulat vſus,
Mens etenim & lingua debet honeſta loqui.
Turpia nam ſubeunt dicta ad penetralia mentis,
Solicitantq; animum, quę tenet alta quiës.
Tamq; ea tu ſpernas, quā res malè ſpernis olentes,
Quàm ſpernis lubricum progrediendo locum.
Nam quod olet, nares lædit, via lubrica plantas,
Sed lædunt mores turpia verba bonos.
De qua nil didicit, quiſquam non arte loquatur,
Nam ſæpè eſt præſens, qui ſua dicta neget.

Abſtyane from vile wordes in ſpæche and commoning,
When thou haſte to common of thing of grauitie,
For oft time vile wordes corrupteth good liuing,
And are to chamefaſt life no ſmall deformitie,
But when thou muſt in ſpæche touche of neceſſitie,
Such maners vnclenly vſe circumlocution,
And let thy minde and tonge be honeſt all ſeaſon.

For foule wordes ſpoken oft time doth reaſon blinde,
And doth both the ſpeakers with vile thoughtes inflame,
And hearers, in entring the ſecretes of the minde,
And where it earſt was quiet, they trouble fore the minde,
Wherfore flee ſuch wordes which ſounde vnto ſhame,
As thou wouldeſt auoyde vile place or thing that ſtinke,
Or as thou would eſchewe a ſlymy ſlipper brinke.

Graeca parùm doctus non deſerat ore latinus,
Virgilij interpres nec quo que græcus erit.

For like as ill ſauers hurteth the head and brayne,
And as ſlippet pathes caſt men oft to the grounde,
Right ſo ſuche vile wordes do good maners diſtayne,
And perſuing quiet mindes, with hid and ſecrete wounde
Both thought, wordes and liuing they vtterly confounde,
And briefly to conclude, the life of euery age
May clerely be iudged by geſture and language.

¶ How euery man ought to mell on his owne facultie.

None ought with any craft nor ſcience intermit,
To be buſy babling and arguing the ſame,
Without he haue learned and be expert in it,
For oft ſome is preſent not much knowen by fame,
Which in the ſame ſcience is worthy haue name,
And might well ſuch fooles wordes playne denye,
Or heare him with ſcience, and ſcorne him priuily.

If thou be ſomewhat expert in true latine,
What ſhould thou do babling of ſtraunge wordes of greke,
Or if thou haue in greke had all thy diſcipline,
To diſpute in latin what needeth thee to ſeeke,
And ſurely thy lecture ſhall ſcant be worth a leeke,
If thou take vpon thee a coment to compile,
(Knowing litle of latin) on Dauid or Virgill.

Qui ſtuduit leges, dimittat de medicinis
Dicere, cui tantùm neſcia credat anus.

What ſhould a lawyer diſpute of medicine,
Scant would an olde wife to him geue audience,
A merchaunt to diſpute againſt a diuine,
Were a thinge vnlemely and ſigne of inſolence:
Let euery wiſe man mell with his owne ſcience,
For who that will meddle with euery facultie,
Is eyther a ſtarke fole, or peruith proude is he.

¶ Of maners to be kept in going.

Prætereà inceſſu ſua debet ineſſe venuſtas,
Cùm pateat ſemper omnibus ille palàm.

Furthermore, in going a man ought be diligent,
To keepe honeſt maner and ordred comelynes,
Sith the ſame is outwarde to all men euident,
And often time the gate doth mannes minde expreſſe,
The gate ſheweth conſtance or raſhe vnſtablenes,
Men iudge fore the pace, for by the ſame we ſee
A wilde minde vnquiet, or prudent grauitie.

And

And briefly, the going oft doth the minde declare,
And plainly expresseth the maners and nature,
Wherfore go not meaning, nor yet be fleeing, beware
Of much hasty, or slownes, both are against nature,
Wherfore betwene these both loue temperate measure,
It is gate vncomely (as doth a crane) to stride,
With countenaunce aloft, which is playne signe of pride.

It seemeth not to iet with rouling countenaunce,
With legges and armes shaking on euery side,
It seemeth not in straete as palfray to praunce,
Nor solemly procede, as we beholde a bride
Led stately to the Churche on her chiefe day of pride,
Nor thy pace to temper I count it not laudable,
As men bearing dishes vnto a Lordes table.

Neyther is it comely to ren so hastyly,
That thou pant, as wery, faynted, and fatigate,
Nor yet to go drouping in maner of a spye,
Nor gasing on the ground as one infatuate,
As in other thinges is maner temperate,
So going requireth maner and honestie,
For by outward gesture hid thoughtes open be.

¶ Of temperaunce in speaking.

Likewise, as in going is laude and comlynes,
So soberly speaking with semely grauitie,
Thou mayest finde great laudes, and prayling not the lesse,
Pronouncing thy wordes with humble honestie:
Among olde companions if thée fortune to be,
Or dere faythfull frendes proued stedfast and sure,
Pronounce then thy spéeche lowe, mery, and demure.

But when thou must nede speake before a commontie,
Exalt then thy wordes with more contention,
Or thy right defending, speake with audacitie,
That men may more plainly here thine intention,
Beware by rashe wordes to rayse dissention,
Though thou speake with stomake, pronounce plain & clere,
That all may perceyue, which shall thy wordes here.

If clere voyce to thée be denyed of nature,
By cure and exercise then do thy selfe auaunce,
If thou speake of sadnes, looke sadly and demure,
If thou speake of sportes take mery countenaunce,
Use sadnes in dédes and other circumstaunce,
Rather then in wordes, and rather let thy life
Shewe forth sad grauitie then countenaunce penslfe.

Season thou thy spéeche with wisedome and prudence,
Geue place to thy felowe, and harken his wisedome,
Sometime is lesse honour to speake then kéepe silence,
And often mayest thou count great prayse to be ouercome,
Say truth nor glose not, flatter not as do some,
With none curry fauour, if thy party be sure,
But in thine opinion obserue alway measure,

Sæpè etenim incessus grauiter censetur, ab illo
Namq; animi mores sæpè videre potes.
Non igitur lentus, non sit festinus, ametur,
Quem neutra in parte dicimus esse nimis.
Non placet incedas, sicut qui fercula portant,
Nec sicut solita est tradita sponsa viro.

Non tamen vt nimio cursu defessus, anheles,
Aut capite incuruo præcipitatus eas.

Nec minùs in verbis speciem, formamq; decori
Inuenies, laudem ferre loquendo potes.
Dum loqueris socios inter, charosq; sodales,
Tunc insit sermo pressior ore tuo.

At cùm verba foro facies, contentio maior,
Nisibus inque aures vox tua missa fluat.
Verba tamen studeas præclara expromere voce,
Claram natura cùm tua cura dabit.
Seria si tractas, vultus assume seueros,
Si leuius quicquam, sit tibi fronte lepos.
Iudicio fueris plus, quàm sermone seuerus,
Sit tibi, quàm vultus, vita seuera magis.
Sit sale conditus sermo, cedatq; libenter
Consortio, & vinci sæpè putato decus.

Payntayne

Veridicus fueris, nulli tua verba fecundent,
Sed tamen hac in re debet ineſſe modus.
Nam ſatis eſt certè te diſſentire fateri,
Cui non conſentis, deſine turpe loqui.
Aſculta ſocios, cum ſis tua verba locutus,
Te ſolum turpe eſt omnia velle loqui.
Si quis contendat (vel falſum) cede proteruo,
Iurgia ne fortè ſint inëunda tibi.
Non ideò turbes alios audire volentes
Hoc, quia delectent te referenda parùm.
Quin patiens alios audi quæcunq; loquentes,
Exeat & ſermo ratior ore tuo.

Maynteyne none opinion in maner obſtinate,
Contende not in wordes with ſuche as thou ſhalt ſe
Of wordes ſuperflue, frowarde and indurate,
In communication inough is to ſhewe thée
To contrary partie in minde to diſagrée,
And where as to other thou liſt not to conſent,
Yet ſpeake no rebukes nor wordes violent.

When thy ſelfe haſt ſpoken heare thy companions,
It is agaynſt maners thy ſelfe to ſpeake onely
Without ſuffering any to thine opinions
To make any anſwere, to reaſon or repiy,
If any kepe opinion, contending frowardly,
Geue place for a ſeaſon although his part be wrong,
Leaſt both fall to brauling or ſome ſtripes among.

When any thing is ſaide not pleaſaunt vnto thée
Yet trouble thou not other willing to heare the ſame,
For ſome men hath pleaſure and great felicitie
To heare that which other deſpiſe, refuſe and blame:
If thou wilt be counted of maners in good name,
Heare other men gladly what euer they will ſay,
And ſpeake thou as ſeldome and little as thou may.

Men ofte haue repented of wordes ſuperflue,
But ſeldome of ſcilence doth any man repent,
Wherfore ſcarce of wordes is counted great vertue,
And a fole is knowen by ſpeche negligent,
And to buſy babling in wordes imprudent:
If a fole were able to kepe him in ſcilence
He ſhould be reputed a man of ſapience.

Si iuuat aut triſtem te fronte, vel eſſe ſeuerum,
Non damnes illos, quos iuuat eſſe hilares.
Si tibi contemptus nemo, quia purior illo es,
Conſilio & facto ſed magis ipſe iuua.
Dum loqueris, caueas, ne ſermo lapſus ab ore
Indicet id morbi, quod tibi corde latet.
Non quenquam carpes abſentem, nanq; vidéris
Proditor incauti cedere terga viri.
Sed ſpectes etiam, ne ſis te carpere viſus:
Dum damnas illos, quos imitare viros.

Where man is diſpoſed to wordes ſuperflue,
Not forſing what he ſay, but ſpeaking all by chaunce,
And is full of wordes, they can not all be true:
And if thou liſt be heauy or ſad of countenaunce,
As thy kinde requireth or vſed gouernaunce
Obſerue thine owne maner, but while thy ſelfe art ſad
Yet blame thou none other diſpoſed to be glad.

Deſpiſe thou no perſon although thou purer be
Of clothing, of cunning, of birth, of eloquence,
Of riches or ought els, opportune then is he,
Rather helpe him with dede and counſell of prudence,
And while thou art talking (geue hede to this ſentence)
Beware that no wordes vnwarely fro thée ſtart
Diſcloſing bid faultes and ſecret in thy heart.

Blame thou no man abſent as detractour vnkinde,
For in thy ſo doing I thée repute ſemblable
Vnto a cowarde traytour aſſayling one behinde,
When his wretched power in preſence is nought able:
Beware leaſt thou blame thine owne ſelfe as culpable
Whyle thou blameſt other for fault that is in thée,
Whoſe life thou doeſt folowe in all enormitie.

Be no tale bearer, vse not detraction,
Sowe not vile sedes for mainteyning discorde,
Noy paynt not thy language by adulation,
Disperse thou no slaunders in token nor in worde,
Whisper no newe tales in Church, strete nor borde,
Despise no powre person with wordes of rigour,
To all men in speaking vse reuerent honour.

But rather indeuor thy selfe in commoning
To seme vnto all men louing and amiable,
And proue thy selfe louing, for proued is this thing,
Except him that loueth no man can finde loue stable,
For true is this saying and often founde probable,
If thou would finde fauour or loue first sowe the sede,
Shewe thou loue to win loue in worde, heart and dede.

With fayre pleasaunt wordes win fauour of all men,
And vse thou no wordes to breake olde amitie,
With speche win thée fauour and so demeane thée then
To mayntenie that fauour with true humanitie:
A frende sone is gotten, kept with difficultie,
Demaunde no question with wordes rigorous,
And answere with wordes demure and amarous.

Commende none ouermuche with wordes excessife
But that thou mayst after agayne him discommend
If he fall by traylenes or turne to badder life,
Nor none beyonde measure blame nor reprehende,
Let not laude nor blaming beyonde measure extende,
But in both vse measure, and do that none thée call
In any of both partes to greatly parciall.

Furthermore in language vsurpe thou no delite
To wounde any person with wordes in absence,
Nor any out of sight to slaunder nor backbite,
For all suche as heare thée then being in presence
If they haue clere reason, wit or intelligence,
Shall thinke that by them thou shalt commit the same,
And when they are from sight them so backbite & blame.

For as thou doest to one so wilt thou do to other,
And that all men marketh and doth thy manors hate,
And none shall beleue thée although he were thy brother,
But that thou in absence shall serue him in like rate:
Agayne newe I warne thée like as I did but late,
Let no man thée flatter, nor no man flatter thou,
For both is like errour which voise men disalowe.
Howe none should winne him frendes by flattery.
Beware, win no frendes by meane of flattering,
Ill won and inconstant shall be suche amitie,
And suche as thée flatter with fayre wordes glosing
Are not more sure frendes nor more louers to thée,
In suche fayned frendship is little certentie:
If any wicked person prayse thée set nought therby,
For lewde wretches praysing is shame and vilany.

Therfore

Quoscunq; alloqueris, fac vt digneris honore,
Nec minimum è plebe spernere visus eris.

Quin potiùs studeas, omnes videaris amare,
Nam verè id fertur: Non nisi amatus, amat.

Cunctorum placidis inunda est gratia verbis,
Et seruanda vetus semper amicitia est.
Non quenquã interroges acri, nec voce minaci;
Responsum mitis tu facilisq; dabis.
Non nimis extollas quenquam, nec presseris vllum,
Laudibus, & vitijs assit vtriq; modus.
Sic lauda aut damna, nè possit dicere quisquam,
Iudicij nimiùm, vel bonitatis habes.
Insuper idcircò non delectabere lingua,
Vulnus absentes vt iaculere viros.
Quisq; quòd absentes carpentem signat, & odit,
Dum putat absenti non secus esse sibi.
Non tibi blandiri quenquam patiare, nec vlli
Tu blanditus eris, error vterq; grauis.
Blanditus caueas, quòd tu merceris amicos,
Sed neq; blanditus te magis vllus amat.
Non plus esse putes, si te quis laudat iniquus,
Quàm tibi si causa laudis iniqua foret

Ascribe ad laudem veram
maledicta malorum,
Summa etenim laus est
displicuisse malis.

Therfore count their prayng and commendation
As if thou were not worthy, but as rebuke and blame;
Despise of ill liuers their adulation,
And if they disprayse the to blame ascribe the same,
Their dispraple is prayling, their prayse rebuke & shame;
No token can be better of honest men laudable,
Then for to be hated of vile wretches culpable.

Difficile est blandis verbis
occludiẽ aures,
Egregium imprimis idq;
refertur opus.

When false adulation with fayre wordes doth glose,
And flatterers doth truth with paynted wordes pall,
It is difficultie thine eares then to close,
And counted a mastery and labour principall:
These are the mermaydes whom men Syrens call,
And meruelous monsters by song and melody,
Blinde people inducing to deadly ieopardy.

Non puto Syrenas alias
quas spreuis Vlixes,
Quàm blandas linguas,
sunt ea monstra satis.
Semper blanda magis quã
tu maledicta timebis,
Nam vitia ostẽdunt hæc,
magis illa tegunt.

These flatterers by whom the worlde is adopte
I count the same monsters, whose gilefull armony
Vlisses despised, and namely did auoyde,
Him selfe so preseruing and all his company:
In flatterers then chiders count greater ieopardy,
For chiders and braulers vse vices for to blame,
But false glosing flatterers are wont to cloke the same.

Quem sentit morbum, me
dicari enititur æger,
At, quem non sentit, neg-
ligit, vnde perit.

A pacient perceyuing his malady and sore
Can kepe him from daunger of meate contagious,
And busy is to puruey some medicine therfore,
But a sore vnknowen is namely ieoperdous:
The sicke man suspecteth no matter perillous,
For bid sore prouiding no cure nor remedy,
Till at last he perishe at once sodenly.

Quod patet exterius, faci-
le est, curabile vulnus,
Phileriden fallet quod la-
tet interius.

What sore forth appeareth in woman, childe or man,
Anone is regarded and lightly is curable,
But bid sore discepueth a wise Chirurgian:
So founde is a blamer ofte season profitable,
But swete glosing flatterers are alway discepuable,
Better to be blamed of frende that faythfull is,
Then of a flattering foe to haue a Iudas kisse.

Non aliud quàm sis, stude-
as in plebe videri,
Sed neq; quod non est,
finx eris esse tibi.
Non etiam referas tua for-
tia facta, genusq;
Et proauos, quicquid no-
bilitatis habes.

Study thou not outwarde among the commontie
To seme any other then thou art inwardly,
Nor in thine owne conceyt suppose thou not to be
More better then thou art, for both are like folly,
Nor custome not thy selfe to bosse and magnifie
Of valiaunt dedes, of kinred or richesse,
For suche vayne wordes are signe of foolishnesse.

It folly is to bosse of kinred or lineage,
The laude is in thy kin perchaunce nought in thee,
Or to bosse of riches sith fortune is volage,
And folly is to bosse of strength or beautie,
When sickenesse assayleth both are but vanitie:
It folly is to bosse of suche rabuke thing,
Man onely is noble by vertue or cunning.

It semeth none to be proclaymer by bosting
Of his proper laudes, his presony or name,
Nor it is not comely but very ill sitting
Another mans dedes or linage for to blame,
Resist not with wordes anothers laude and fame
By malice or enuy, nor yet in case semblable
Sing not thine owne laudes, both are in like culpable.

For like as the wise man discloseth not his fault
Nor his vice bewrayeth before the commontie,
Right so he is well ware with wordes proude and haut
To preach forth his vertues, exalted for to be:
For this is a proverbe sounding to veritie,
Of thy proper mouth thy laude is not laudable,
But other mens prayse is greatly commendable.

Suche bosting besemeth a brayneles souldiour
Which scarsly durst reaue yong chikens from an hen,
Suche craking declareth an heart of small valour,
For the greatest crakers are not the boldest men:
Some semeth good ynough to fight with nine or ten,
But if one scolding quean fought with him hand to hand
He were not so mantull hir distaffe to withstande.

Therfore cease thy craking, and order thy liuing
In doing manly dedes according to vertue,
That suche as come after and all thy whole offspring
May see good example thine actes to ensue:
But certenly that fole which doth his faultes shewe
To many, as bosting or ioying in the same,
Of all may be counted a mad man without shame.

And whether suche a fole boste him of false or true
All way is he worthy of vtter punishement,
For if his life be suche as bosting he doth shewe
Then well he deserueth the galous for toyment:
But if he boste of vice, yet be iudged innocent,
Yet the wretche is worthy of punishment and care,
For who slaundreth him selfe, whom other can he spare.

But this notwithstanding vnknowen if thou be,
And if people knowe not thy cunning and science
Thou mayst the same shewe forth if it be true in thee,
But beware (in shewing) of prise and insolence:
Of any faculte if thou haue experience
Do that men may knowe it, but see well as thou can
That the same be noysome or greuous to no man.

By bosting of the same, or other businesse
Vnto their displeasour or quietnes contrary,
As by this example thou mayst perceiue expresse
None closeth in a corner a kindled luminary,
For ouernere the eyes the same agayne doth vary,
Betwene both is measure, so hide not thy cunning,
Nor shewe it not so muche by craking or bosting.

Non decet, vt laudem quis quam sit præco suarum,
Nec decet, alterius stemata voce premat,
Alterius famæ dictis non liuidus obstes,
Cantator facti sis minus ipse tui.
Vt sapiens nullus populo sua crimina vulgat,
Sic neq; virtutes prædicat ille suas.

Nam laus (vt fertur) proprio sordescit in ore,
Præsertim falsa, milite digna leui.

Sed magis id facito, quo tu referari s ab omni,
Ductus in exemplum posteritate tua.
At, sua qui fatuus diuulgat crimina multis,
Omnibus hic iure creditur esse furens.
Et seu falsa ferat de se, seu crimina vera,
Dignior est pœna, dignior ille cruce.

Si tamen acciderit, quòd sis ignotus, & ipsa
Sint tua, tunc parcus illa referre potes.
Fac noscant homines, fuerit tibi si qua facultas,
Ne tamen ijs fiat illa molesta, vide.
Nemo etenim accensam posuit sub corde lucernam,
Aut oculos propiùs quàm decet esse, locat.

Gloria nam ſtudio non eſt tibi vana petenda,
Non ſapit is, ſi cui gloria vana placet.
At vana eſt omnis, quia quicquid geſſimus ipſi,
Non nos, ſed ſummus dux fuit ipſe deus,
Propterea eſt omnis cœleſti debita patri
Gloria, ſic Chriſti dicere ſponſa docet.
Immeritis igitur nobis eſt ſi qua tributa,
Hæc poterit vana dicier atq; leuis.
At ſi quem obiurges, cura, ne percitus ira
Sis viſus, ſed quòd ductus amore facis.
Sæpè nihil prodeſt nimiũ reprehenſor acerbus,
Plus prodeſt hilaris, nam magis ille docet.
Errori veniam facilis donabis, & illi
Non dandam dices, ſi repetitus erit.
Si neq; verba valent, & carior ipſe reprenſus:
Vtere carceribus, compede ſtringe pedes.
Non nimiùm longè fueris iurgando profectus,
Inter diſiunctos acrior eſſe caue.
Si ſapias, medicos iurgans imitare peritos,
Qui tantũ vt ſanent, pũtrida membra ſecant.
Sic tu, quo proſis, prudenter corripe charos,
Non odium quæras, dum maletacta refers.

Yet ſuche as inhabite amonge neighbours vnkinde
May prayſe his owne giftes and his owne parte defende;
For enuy and malice ſo many wretches doth blinde,
That els ſhould none at all his vertues commende:
But beyonde his boundes he ſhould not him extende,
Leaſt his giftes knowen heape and augment enuy,
And cauſe him liue after muche more vnquietly.

Of vayne glory not to be coueted.

Sith all worldly glory is ſmall and tranſitory,
And all holy liuers the ſame in heart deſpiſe,
Therfore thou oughteſt not to ſtudy for vayne glory,
What man it deſireth ought not be counted wiſe:
But vayne is all glory nowe haue I tolde thée twiſe,
For what good we wretches do any time or tide
Our ſelfe it perfourme not, but God which is our gide.

And therfore all glory, all prayſe, laude and honour
Is due to the father hye and celeſtiall,
So teacheth holy Church ſpouſe of our Sauiour,
Wherfore if glory or honour temporall
Be geuen here vpon earth to vs people mortall,
Suche honour and glory may well be called vayne,
As wayning and fading, not able to remayne.

If thou be conſtrayned any perſon to blame
Do that thou not ſeme for wrath him to reproue,
But with all demurenes behaue thée in the ſame
As not led by malice but rather of good loue:
Oft time a great blamer is little for behoue,
But rather maketh worſe by to great crueltie,
Where as a mery blamer is great vtilitie

To the fraple offender by countenaunce demure,
So glad chere doth profite when yre rageth in vayne.
Be light to forgeuenes, and bid giltie be ſure
Not to haue like mercy yf they treſpaſſe agayne:
If thou loue the ſinner, and worde can not conſtrayne
Him to ceaſſe his folly, then vſe thou more rigour,
As fetters or priſon to ſober his furour.

Better is to ſuffer him for a time to ſmerte
Then wander vncorrect to manifolde errour,
And after ſée him ende with ſad and wofull herte
To his owne confuſion and frendes diſhonour:
Nor go not thou to far, blaming with wordes ſour,
Or raging and chiding for any crime or ſinne,
Namely agaynſt ſuche as are not of thy kinne.

If thou be wiſe folowe the maner what thou can
Of a wiſe Phiſition or Leche experient,
For dead fleſche they cut out of woman, childe or man,
In moſte eaſy maner, onely for this intent
To reſtore vnto health the paynefull patient:
So blame thou with wiſdome thy frend aboue all thing,
Leaſt thou win but hatred by rigorouſe chiding.

Aduert glaſſe is bricle, but yron, ſteele and braſſe
Indureth great ſtrokes or they receyue figure,
But the criſping yron ſuſtiſeth bittle glaſſe:
So man muſte be treated as ſemeth their nature,
Some roughly, ſome mildely with fayre wordes demure,
Therfore blame but ſeldome and without iniury,
And that when thou ſeeſt none other remedy.

How he which is blamed ought behaue himſelfe.

Agayne, if another thée blame or reprehende,
Or warne thée of thy fault, indure him patiently,
If he warne thée for thy profite to his wordes intende,
Were not his rebukes nor wordes beautii,
For if thou haſte miſdone of blame thou art worthy:
So did he thée profite, if thou be not culpable,
Yet thought he vnto thée for to be profitable.

This wiſe loue and thankes deſerueth his good minde,
And not worſe art thou rebuked innocent,
And certes it is better charpe wordes and vnkinde
To ſuffer of a frende ſpoken for good intent,
Then of a foo to haue fayre ſpeche and fraudulent,
The one would thy profite although he ſeme not ſo,
Put ofte gloſed language cloketh a mortall foo.

How man ought behaue himſelfe anenſt his enemies.

If any teſtie foes ioyned as burre to burre
Aſſayle thée by malice, to wrath prouoking thée,
Grinning and gnarring as doth a butchers curre,
Forget thou not ſufferaunce nor thine olde grauitie,
Diſdayne thou ſuche wretches eyther to heare or ſée,
Sith ſuche want good maners, all reaſon and wiſdome,
One ſhall them deſpiſing in beſt maner ouercome.

O howe muche hath greued a ſubtle foo mortall
Without worde or weapon, if he by wordes fell
From thy wonted grauitie conſtrayne thée for to fall,
Wherfore if thou be wiſe worke after my counſell,
Heare not that ſcolder and brauling hounde of hell,
Though his mouth by malice brauling do ſome blede,
Let no worde vnworthy out of thy mouth procede.

Of maners to be kept in ſpeaking.

Furthermore intende thou that thou in commoning
Erre not from the purpoſe to farre in wordes dayne,
If thou make digreſſion go not ſo farre wandring
But that thou may to purpoſe by light returne agayne,
Leaſt ſome in deriſion warne thée in wordes playne,
Saying, ſyr conſider it draweth faſt to night,
At laſte drawe to purpoſe, returne while it is light.

Nowe briefly concluding, when thou ſhalt fele and ſée
Thy longe ſpeche tedious to thy felowes preſent,
Ceaſſe, and procede no more tedious for to be,
For ſhort ſonge and pleaſaunt is moſte conuenient,
And ſhorte tale commended is beſt of men prudent:
As ſmall meate prouoketh a gredy appetite,
So ſhorte ſpeche geueth to hearers moſte delite.

Ergo ſit hoc ratio, cumq; eſt iniuria, creſſet,
Sit tunc, cùm melior nulla relicta via eſt.

Si quis te contra moneat, patiare monentem,
Qui monet, vt proſit, non graue dicta feras.
Nam, ſi te meritò iurgauit, profuit ille,
Sin minus, is voluit vtilis eſſe tibi.

Te ſiquando procax inimicus dente laceſſit,
Vtere & aduerſus hunc grauitate tua:

Heu, quantum nocuit ſine ferro callidus hoſtis,
Si facit, vt ſolita tu grauitate cadas.
Non quicquam indignũ ſancto tibi decidat ore,
Quamuis ille canis improba verba latret.
Prætereà intendas, ne ſermo longiùs erret,
Digreſſus propera, luce reuerte domum.
Proſpice, ne quiſquã dicat iam luce propinqua,
Iam tandem ad cauſam, propoſitumq; redi.
Deniq;, cùm ſentis ſocios ſermone grauari,
Deſine, ne pergas longiùs eſſe grauis.

Non habites ædes, pictura
& marmore cultas,
Sed salubrem cures inco
luisse domum.
Hanc seu tu fabricas, pre-
cio seu suscipis emptam,
Aspice, qualem vsus exi-
git ipse tuus.
Nam domus humanos cũ
solum fiat in vsus,
Assit duntaxat vsibus ap-
ta tuis.
Nec tibi decultis domibus
quærenda voluptas,
Sed magis è cella est in-
teriora tua.
Hanc si mundabis, miros
tibi fundet odores,
Sume voluptates, quot
cupis inde tibi.
Cumq; domo verses non
toto tempore vitæ,
In cella maneas noctibus
atq; die.
Propterea Assyrio cures
hanc spargere odore,
Hæc cures, omni quo de-
coretur ope.
Non igitur dominus pul-
chra noscatur ab æde,
Sed domus a domino sit
celebrata suo.
Non decet, vt totus tibi
splendor ab æde petatur,
Splendorem domini sed
iuuet ipsa domus.
Non queat illa frequens in
te sententia dici,
Quam dispar dominus
est tibi prisca domus?
Sæpè ego dicentes audiui
tempore nostro,
Heu antiqua domus, quã
tibi dispar herus,
Non etiam condas maio-
ra palacia furi,
Quàm modò præscrip-
tus dictet in æde modus.

Desire thou not to dwell in curious building
Of marble and picture or grauing curious,
Suche building beseemeth an Emperour or king,
But before all other it semeth Gods house:
Oft time the house sheweth proud minde glorious,
Wherfore seke in housing holsome commoditie
Rather then proud building or curiositie.

And whether thou shalt builde, bye or hire thy house,
Marke if it be nedefull and competent to thée,
Seke more ease and profite then grauing glorious:
Sith houses are builded for mans necessitie,
And onely for mans vse and commoditie,
Prepare thine abiding and habitation
After thy nede, thine vse and occupation.

Nor seke thou not pleasure in costly apparayle,
In decking thine houses with costly ornament,
In outwarde ornament is pompe and small auayle:
First garnishe and clense the house of thine intent,
Then clense thy bedchamber from all displeasant sent,
In a little parler cleane and of swete odour
Is roume sufficient and plentie of pleasour.

For in thine outwarde house thou seldome dost frequent,
In chamber thou restest ofte time both day and night,
And therfore it garnishe with herbes redolent,
And with fragrant odours thy spirite for to light,
Make it swete in odour and comely vnto sight,
That this thy pleasaunt cell adourned in best wise
May declare thy clennesse and fully thée suffice.

Therfore the housholder and master of the house
Ought not to be noted for sumptuous building,
Nor by outwarde grauing or workes curious,
But let the house be lauded more after his liuing:
Unto thy laude and honour it is but little thing
That on thy fayre building thy name should whole depend,
Yet the building somewhat the master may commend.

Let not this olde sentence which people ofte frequent
Agaynst thée be spoken, which is this to recorde,
O noble mancion, O house moste auncient,
Howe greatly vnto thée discording is thy lorde,
For often in my time my selfe haue harde this worde,
Alasse noble building, house of antiquitie
Howe muche is thy master and lorde vnlike to thée.

All thinges here spoken of building curious
Concerning the Citie thou must them vnderstande,
In like wise forbidding great building sumptuous
And houses superflue in Countrey or vplande,
For of many follies this one I count moste fonde,
To builde costly cages in forest, parke or wood,
Which neyther to man nor beast can finally do good.

So gouerne thy gesture of body, fote and hande,
Of countenaunce, eyne and mouth with fayre semblance,
That who thée beholdeth, may sée and vnderstande
Thine inward behauour by outward countenaunce,
And where thou séest other of frowarde gouernaunce
And gesture dishonest, against nurture and skill,
Consider that like gesture should thée beséeme as ill.

Sic manuum gestus, sic os,
oculosq; gubernes,
Indicium vt præstes qualiter intus habes.
Quos autem gestus aliorū
ducis ineptos,
In te crede illos posse placere minùs.

And whom thou reputest well manered, dispose thée
Their maners to folowe in manerly gesture,
And if thou in nurture dreade of incertaintie,
Take counsell of frendes proued louing and sure,
So Poetes and paynters in verses and picture,
Take counsell of other inquiring their sentence,
To their owne concepte before they geue credence.
Of honest occupation to be vsed conuenient to mans state.
In like wise behaue thée, and this in any wise
I warne thée to beware of artes of vilenes,
Or foule occupation to haunt or exercise,
By wretched couetise to gather great riches,
Flée lucre dishonest, by fraudes or falsenes,
Vile lucre is lothsome both vnto God and man,
And causeth the getter oft time his purpose ban.

At, si quid dubitas, fidos tibi consule amicos,
Vt quicquid peccas, te
monuisse velint.
Sic faciunt docti pictores,
sicq; poetæ,
Interogant alios, quale videtur opus.
Sed neq; tu cupidus turpes
sectaberis artes,
Multarum vt dominus efficiaris opum.
Sed pariter fugias, quæ sordida lucra putantur,
Namq; odij causas, inuidiamq; parant.

For thereby is the soule in daunger for to spill,
And the fame defiled with name of vilany,
And man winneth hatred, hid rancour and ill will,
Therefore namely flée thou the spot of simony,
And all maner branches of cloaked vsury,
By fraudes and falshod do not thy god extende,
For godes falsly gotten come seldome to god ende.

Quare non custos portus,
nec fœnoris auctor,
Non lanius, caupo, sordet
id omne genus.

Wherfore be no towler, catchpoll nor customer,
No broker nor botcher, no somner nor sergeaunt,
Be thou none Inholder, hosteler nor Tauerner,
No bribing excheatour, nor yet Bayliffe errant,
An officiall or Sheriffe are honest, but right scant,
The moste of this number liueth by double towling,
By cloked extortion by fraudes and by polling.

Et sordent omnes, quorum
non artis emetur
Ingenium, sed opus id genus omne fuge.

Wherfore these, and other vnto them semblable,
Are vile busynesses, hurting both name and thought,
And all such craftes are vile and scant laudable,
Whose worke (and not cunning) is vsed or yet bought,
In shoppes or in sale of god cunning is nought,
Nor yet wit nor wisedome, but gile and subtiltie,
Where disceyte is wisedome, there is no honestie.

Nil habet ingenij, quicquid vulgata taberna
Fxposuit, quæq; est prõpta popina gulæ.
Alea, saltator seruant nil prorsus honesti,

Nor nought is prayse worthy in crafty cokery,
By saued equitie and meates prodigall,
Kindling carnall lustes by meane of gluttony,
The dise are damnable, and fury infernall,
Mayne daunsing is nurse to vile lustes carnall,
Vile Jugglers and pipers by wanton melody,
And songes exciteth youth oft to ribaudry.

A proye

Mercator tenuis, ſordidus ipſe quoq; eſt.
Quiſquis emit merces, illas ſubitòq; reuendit,
Periurus vanus ſemper is eſſe ſolet.
Nil autem vano & periuro turpius extat,
Namq; homines fraudat, negligit ille deos.
At ſi mercator magnus ſit mercis opimæ,
Vt puto, non magno vertitur ille probro.
Hic quoq; laudari poterit, ſi plenus ad agros
Se tandem vertens, agricola eſſe cupit.
Nil melius cultu terræ, nil dignius illa,
Quæ pauca accipiens, plurima donat hero.
Hanc quondam mundi victores rure modeſto
Vtere cum propria non rubuêre manu.

A poore petty merchaunt or pedler is but vile,
And ſuch as nowe lying, retayle anone agayne,
Theſe commonly frequent fraude, periury and gile,
And harde is from lying their tonges to refrayne,
Then a vile periurer nought is more vile certayne,
For him ſelfe forſwearing, by wretched couetiſe
Both men he defraudeth, and God doth he deſpiſe.

But a famous merchaunt, great, riche, and haboundant,
And rightwiſely dealing, is not vituperable,
But worthy with great rulers for to be conuerſant,
As to Court and Citie nedefull and profitable:
But yet ſuch a merchaunt is counted more laudable
To leaue court and Citie when he hath full ynough,
And to be an huſbande to guide the wayne and plough.

For amonge all craftes and worldly buſynes,
Nothing is more lauded then tilling of the grounde,
Which for litle labour yeldeth great riches,
And ſmall ſæde receyuing, cauſeth the Lorde abounde
In plentie, wherewithall both he and his are founde,
And wholſome vnto body is this ſame exerciſe,
And alſo to the ſoule, quenching the rote of vice.

Curia conſcriptos patres cogebat ab agris,

Whilom the great Romans moſte mighty conquerours
To whom all the world was made ſubiect and bounde,
Were nothing aſhamed to take the ſame labours,
With their proper handes to turne and dig the grounde,
And often ſuch fathers were in the fieldes founde,
That diuers were called from plough to the empire
At princes requeſtes, and commons great deſire.

Quiq; hodiè eſt Conſul, antè bubulcus erat.

Some of homely plowmen, iuſt, ſimple and rurall
Made quer the whole worlde moſte worthy emperours,
And ſome other called to dignitie royall,
As Dictatours, Conſuls, and prudent Senatours,
Which after great actes and deſerued honours
Haue left their great Lordſhip, and after were right fayne
Vnto the quiet fieldes and plough to turne agayne.

Artifices inter medicus laudatur, & Archi-
Tectus, qui fabros ædificare docet.

Thus the Romane lawes conſtrayned men rurall
For ſober behauour and wiſe frugalitie,
From plough to be princes in rowme imperiall,
So ſome thone day lifted to great authoritie,
Was yeſterday an heard content with pouertie,
Thus of all labours and every exerciſe,
The tilmans labours is counted of moſte price.

Among Artificers the wiſe Chirurgian
Is lauded not a litle, and for neceſſitie,
And not leſſe is lauded the good Phiſitian
And lawyer which leaneth to right and equitie,
Maſons, Carpenters, and other ſuch as be
For mans life nedefull and greatly profitable,
May well be admitted as craftes commendable.

But

But no maner ſcience, no craft nor exerciſe
Can be in it owne ſelfe ſo good and neceſſary,
But that may be blamed and obſcured by vice,
If the ſame be vſed wronge, and to way contrary,
In all thing diſcretion is guide and luminary,
It weake thing ſuſtayneth, and lightneth obſcure,
And all thing directeth in order and meaſure.

Deſire thou none office nor cure in any wiſe,
If it vnrequired be geuen vnto thée,
If thou thinke thée able, do not the ſame deſpiſe,
And thanke thou the geuer with due humanitie,
Geue thou not ſone credence to voyce of commontie,
For oft time ill tonges confederate, apply
Of cuſtomed malice to flatter or to lye.

And lewde, vnder colour of playne ſimplicitie,
Compoſing their lyes oft times craftily
Supplanteth good people and men of honeſtie,
This is their chefe ſtudy and finely pollicy,
Reſiſt thou ſuch wretches, and their wordes deſpye,
Deſpiſe thou what they ſay, and their dédes deſpiſe,
For all is but flattery or gile that they deuiſe.

Shewe thy ſelfe moſte humble, moſt demure and milde,
When moſte wealth and riches ſhall vnto thée abounde,
Then be thou moſte curteous to man, woman and childe,
For the more thou haſte, more ſtraynghtly art thou bound,
And though thou haue but litle, yet fall not to the grounde,
Take comfort to thy ſelfe, in hope of better ſpéde,
Nor let not all men knowe thy miſery and néde.

When thy ſelfe bewayleſt thy néde and miſery,
Common not of others wealth, eaſe and quietnes,
Leaſt thou ſeme to murmure by malice and enuy
Againſt others fortune, health, honour and riches,
Loue euer for to learne ware wiſedome and goodnes,
Nor of whom thou learneſt, thou néedeſt not diſcerne,
Let it well ſuffiſe thée good maners for to learne,

And what thou haſte learned, teache thou the ſame agayne
To ſuch as learning count treaſure and ſtore,
On obſtinate dullardes breake not thy wit and brayne,
In apt mindes cunning declared wareth more,
Remember of other thy ſelfe learned before,
So let other of thée: ſo learned may delate,
Nor make not frée ſcience to mony ſubiugate.

Nowe my Muſe Thalia, aſſigne me to conclude
This my preſent labour, and inſtant buſynes,
And what thing remayneth, with more ſollicitude
In time more opportune I gladly ſhall expreſſe:
But good reader pardon my tedious rudenes,
For onely my purpoſe is iuuent to profite,
And yonge tender mindes to maners to excite.

For

Officij exactor non ſis, ſi redditur vltro
Gratia, non ſegnis ipſe receptor eris.
Non citò credideris vulgo quæcunq; feruntur,
Sæpè fuit falſum, quod mala lingua refert.
Sæpè mali quærunt ſub no mine ſimplicitatis
Dum referunt falſa, præcipitare bonos.
Artibus iſtorum quantum potes, ipſe reſiſte,
Deſpice quæ dicunt, deſpice quæ faciunt.
Te placidum ſtudeas rebus præſtare ſecundis,
Nam magis id debes, quo magis ipſe potes.
At, ſi ſint tenues tibi res ſolatia quæras,
Nec fueris viſus omnibus eſſe miſer.
Non tua cùm doleas, aliorum commoda narres,
Ne videare ſuis inuidus eſſe bonis.
Diſcere ſemper ama, nec ſit tibi maxima cura
A quo tu diſcas, ſit didiciſſe ſatis.
Quod noſti, doceas alios id ſcire volentes,
Sis memor ex alijs te didiciſſe priùs.
Iamq; operi finem noſtro præſcribe Thalia,
Tempore quæ ſuperant commodiore canes.
Da veniam lector ſi ſum nimis ipſe profectus,
Nam niſi prodeſſe, nil mea Muſa cupit.

For as a rayſed table with white coulour alayde,
Is ready to receiue all maner of picture,
So youth is diſpoſed(as comonly is sayde)
To all good or ill maners,as men put them in vre,
But though vnto the worſt youth leaneth of nature,
Yet an earthen veſſell is euer swéte or soure,
And after still kéepeth taſte of the firſt licour,

Which men at beginning for ſeaſon put therin:
So wilde youth abuſed firſt with frayle pleaſours blinde,
Long after is proner and readier to sinne:
For folly by cuſtome oft turneth vnto blinde,
That none wholſome doctrine can raſe it fro thy minde,
Wherfore O tender youth,loke on this ſmall treatiſe,
And leaue barrayne ballades moouing the minde to vice.

Reade this litle treatiſe,O iuuent of Englande,
As mirrour of good maners,ye chiefly of London,
And when ye,it reading,ſhall profite vnderſtande,
Geue ye laude and thankes to Giles Alington
Knight,at whoſe precept this treatiſe was begon:
If this do you profite,that ſhall my minde excite
Of mo fruitfull matters after this to write.

FINIS.

PETRI CARMELIANI,
In Dominici Mancini Libellum de quatuor virtutibus *Cardineis,Hexaſticon.*

QVi cupit eximiós mores, vitáq; beatá
Noſcere, Mancini carmina docta legat.
Cardineas libro virtutes quatuor vno
Is benè deſcribit, moribus aſſimulans.

Who coueteth to knowe chiefe maners commendable,
And with holy life himſelfe would illumine,
Let him reade this treatiſe pleaſaunt and profitable,
Firſt in latine meter compoſed by Mancine,
This right prudent maſter did wittyly combine,
The foure noble vertues ſurnamed cardinall,
In one litle treatiſe including thing not ſmall.

Whereby he inſourmeth man to direct his life
To the towre of vertue,and maners moſte laudable,
Which authour in writing hath chiefe prerogatife
Aboue all olde writers,in ſentence delectable,
In eligance of meter and ſpéche incomparable,
Compendious in ſentence,and playne aboue them all,
Which wrote or this ſeaſon of vertues cardinall.

Mancino cædant Curij,cædantq; Catones,
Ædita vel quorum ſcripta fuêre priùs.

Wherfore olde Gurius and Cato moſte morall,
With Seneca ſad and ſage, Tully and Petrarke,
Pontane,and other moſte noble authours all,
Which in times paſſed were vſed in like warke,
All theſe may well knowledge them ſelues diſſuſe or darke,
Them both,and their workes ſubmitting to Mancine,
Which this fruitfull treatiſe compoſed in latine.

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